


THE MODERN REVIEW

(A Monthly Review and Miscellany)

EDITED BY
RAMANANDA CHATTERJEE



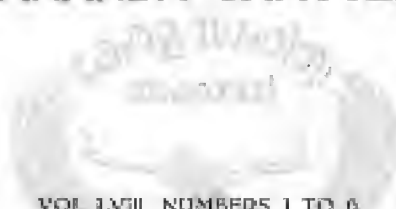
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ON A JOURNEY
By Siddheswar Mishra

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CANADA'S WAY OF TRAINING ARMY OFFICERS

By ST. NIBHAL SINGH

I
HON. Alexander Macleod, who headed the second ministry formed in Canada after the Confederation, was a far-sighted statesman. He realised that young though the nation was, it could not for ever depend for the protection of life and property from external enemies upon the mother-country (Britain); and even if it could, its sense of national pride would not permit it to do so. It was, therefore, imperative that action should be taken to build up national defences.

At that period of Canada's existence—the mid-century of the last century—its possible requirements in this respect were no vast as its resources were limited. It had three coasts—the Atlantic on the east, the Pacific on the west, and Hudson Bay, an arm of the Arctic Ocean, on the north. At the same time its land and fresh-water lake frontier stretched over thousands of miles with that of its neighbour to the south—the United States of America, which had broken away from the British system a century or so before.

To maintain naval and military establishments adequate to any emergency was out of the question for a confederation deriving a revenue of some \$20,000,000. According to the Census of 1871, the population was less than 2,700,000 persons.

II

Macleod got out of the dilemma in an exceedingly clever way. He decided to create

the men who would possess the discipline and training to lead men in action; and to trust to them to expand, in a moment of national crisis, a skeleton militia to the required strength.

Many of his opponents must have considered him cool and accused him of putting the cart before the horse. Being a man of determination as well as of vision, he went ahead with his scheme.

The federal parliament at Ottawa passed, in 1874, a measure for establishing a military college.

"...for the purpose of improving a complete education in all branches of military tactics, fortification, engineering and general sciences, together in the subjects connected with and necessary to a thorough knowledge of the military profession, and for qualifying officers for command and staff appointments." (R. Vol. C. 12)

These words were penned thirty-one years ago. They show both the patriotism and wisdom of Macleod and his associates, who were determined to create men who would not only officer fighting units of various descriptions, including the technical corps, but also those in whose hands the direction of national defence could be placed with confidence.

III

The federal government was not content with having an Act with such comprehensive provisions placed upon the Statute book. He needed as inflexibly that in two years arrangements had been completed for ushering the college into existence and it was actually opened on June 5, 1876.

The location selected for it in the province of Ontario, not far from Ottawa—the Dominion capital—was salubrious and beautiful. The estate formed part of a tongue of land jutting out into lake and river. It comprised 60 acres—providing ample space for drilling and sports purposes. Contiguous to it were nearly 470 acres under federal proprietorship, which could be utilized for training the cadets in tactics and strategy.

The place had historic associations. Fort Henry, situated on the estate, had figured in the making of the Canadian nation. Kingston about a mile distant had, for a brief period, served as Canada's capital.

IV

The arrangements made for the selection of young men to be trained at the college shows Macdonald's independence of character. He realized that conditions in Canada differed materially from those prevailing in Britain; and therefore the system in vogue there could not be adopted in its entirety.

The higher rank in the British (and Indian) Army had been filled largely with men who have passed not from "public schools". For the benefit of readers who have no previous knowledge of these schools, I may add that they are public neither in the sense that they are supported from public funds—[local] rates or [national] taxes, or both—nor that the public is general can, as of right, demand, and usually obtains—admission for its children into any such schools. Maintained, in some cases, from foundations and benefactions supplemented with fees (often high) and, in other instances, conducted more or less as a purely business proposition, the persons in control can be as selective as they may like as to the class of boys or girls they admit and those they bar out. No one can say to them yes or nay. Certainly no machinery exists for reversing their decision—for overruling them—even in the public interest.

Institutions supported from rates and taxes which children of the poorest of the poor, without any pretensions of "gentility" of birth, can attend, as of right, are known in England as "Board Schools," inasmuch as they are conducted by local

(unpaid) boards of our description is another. Britons who consider themselves "gentlemen" fight shy of these schools, where their sons and daughters must inevitably mix with those they deem as belonging to the "lower orders". Some of them even make considerable sacrifices to find funds to give their progeny "public school" education. I personally have come across instances—now struck me as pathetic.

The explanation generally made is that the "public school" is conducted on lines that conduce to developing the whole man and not merely the brain that side by side with book learning the body is built up through sport and the character is formed. The claim is, indeed, made that the system imparts discipline of a high order—develops the sense of initiative and responsibility. A "public school boy" is, therefore, said to be fitted by the training he has received to rise to the top in any vocation he may adopt and become a leader of men in a moment of emergency.

The battles of Waterloo and Trafalgar were won on the playing fields of Eton and Harrow. So say the protagonists of the "public school".

Critics of the system are not wanting, however, even in Britain. They maintain it begets, in their opinion, it produces boys and girls with a "superiority complex" and thereby keeps up and even intensifies class consciousness.

The system is also attacked because it is considered to be too exclusive, too insular, or, worse, with any degree of efficiency, the mode of modern society. It makes a fetish of sports, lays over-emphasis upon "dead" languages, removes boys and girls from healthy home influences, sequesters them from the workaday world, and so on. So it is claimed by the critics.

V

In Canada, the "public school" did not flourish. This is a matter for wonderment, inasmuch as the British element predominates in her population. With the exception of Quebec, where Canadians of French extraction have things pretty well their own way, persons of British descent outnumber Canadians sprung from other races, in all the other provinces.

The Dominion, taken as a whole, preferred nevertheless to pin its faith to the "common" or "free" school, where children of all classes—rich and poor, so-called "gentle" or otherwise—may obtain education at public expense—instead of to the "public school". With the exception of certain areas—Quebec to all intents and purposes where there is racial disharmony accentuated by racial divergences, the school system in Canada is free from what we in India would call the "communal" taint. I have visited institutions in the Dominion where children with the most diverse social and religious heritages sat side by side in the same class room and studied from the same text-books under the guidance of the same teacher. They could not be subjected to a more potent influence in laying down differences of whatever kind.

The "common" or "free" school is both the product of democracy and its parent. In this respect Canada had chosen to march with the United States of America rather than with Britain.

VI

MacKenzie and his colleagues might, of course, have taken the view that unless Canada created the "public school" type of education, it could not create officers for the Canadian Army, and might have set to work to establish a chain of "public schools" through the federated provinces, prior to founding the college for training cadets. Had they done so their action would have been applauded in Britain. They, however, saw no such need and trusted the educational institutions that then existed to furnish them the necessary raw material—of requisite quality and in ample quantity. In so doing the federal authorities were exceedingly wise: for even if this British institution could have been successfully transplanted, it would have greatly added to the cost of education in Canada and might have bred tendencies that out-and-out democrats would have condemned.

Young men who have passed the "junior matriculation" (which involves approximately twelve years' study), or any examination considered the equivalent of it by the Department of National Defence at Ottawa, can enter the competitive examination held

annually. The medical examination to which candidates are subjected, is exceedingly rigid.

To extend the opportunity to all sections of the people, the cost of upkeep at the college is kept low. I have heard it indeed estimated that a young man can get through Kingston with half the money he would need at a University. In this matter, too, an important departure was made from the British system, which, broadly speaking, recruits the higher rank in the fighting services from opulent classes.

VII

The Royal Military College at Kingston, Ontario, can accommodate 200 cadets. The attendance is generally in the neighbourhood of that figure. Since it began, some 2,500 young men have, in fact, been admitted.

At first sight it would appear that provision for training officers is made at much too small a scale. The forces that Canada maintains are small. The "permanent active militia" comprises only 3,771 officers and men and the "non-permanent active militia" 124,761 effectives. There are, in addition, a small air force with 178 officers and 200 other ranks and a navy with an authorized complement of 104 officers and 790 ratings.

What business has Canada with such a limited fighting establishment, to maintain so large a college? It may well be asked.

The answer is that only by stringing on the side of training too many rather than too few officers, can the Dominion feel safe as to its national defence. By creating a strong reserve of officers capable of quickly training men, in cases of emergency, and leading them creditably in action against any foe, no matter how scientifically equipped or how valiant, it insures itself a measure of safety without incurring expenditure that would break its back.

Canada's system of fighting reserves is its glory. The "Active Militia" has its own "reserve formations". They comprise:

- (1) the reserve of officers (general list);
- (2) reserve units for each active unit; and
- (3) reserve regimental depôts (cavalry and infantry).

In addition to these "reserve formations" there is "Reserve Militia" designed to serve,

in time of emergency, as a contingent force. Since drill and training are on a voluntary basis the expenditure is not saddled with any expenditures.

The Navy also has a reserve and a "voluntary reserve".

The great war served to show Canada's ability to expand its fighting establishments in times of crisis. The Dominion raised, trained and sent overseas some 120,000 officers and men. This must be regarded as a highly praiseworthy effort for a country with a small population. In 1910, there were only 8,055,000 persons in the Dominion.

The war also served to demonstrate the efficiency of Canadian-trained Canadian officers. Four officers who had graduated from the Kingston college were in command of a division, each one of these divisions being Australian. Over 100 graduates and students served and many of them were awarded distinctions of various descriptions.

Further testimony to the quality of the training given at this Dominion institution is provided by the fact that none of its products find no difficulty in obtaining commissions in the British (or Indian) Army. Those who do so are for at least were until recently given one year's seniority over men trained at the British military academies, since the course at Kingston is somewhat longer.

VIII

cadets enter the college, usually, in their eighteenth year. Those who wish to obtain commissions in the Canadian Royal Navy and are below twenty leave after two years. Others stay on for another two years.

The course embraces academic and professional studies. English, French (Canada is officially, it must be remembered, bilingual), physics, chemistry, surveying and various branches of engineering are taught side by side with every phase of military science.

The institution is splendidly equipped for these purposes. The class rooms and lecture halls are commodious, airy, well lit and, during winter, well warmed. Neither money nor thought has been spared in fitting the laboratories for teaching science and the workshops for affording practical training in engineering.

The staff is carefully selected for the dual purpose of teaching academic and professional subjects. If my memory is not playing me false, civilian instructors are not detached from the institution, but, on the contrary, are assigned an important rôle in the scheme of teaching. In this matter, too, the Canadian institution differs from those of a similar kind in Britain.

The apex of the college staff is the Commandant. Invariably a fairly senior officer, he is selected for the post because he has made a mark in maintaining discipline and yet possesses abundant gifts of tact and the ability to inspire young men to put forth their best efforts. Aided by a staff-officer and other helpers, he works directly under the Ministry of National Defence.

The democracy in Canada inheres upon keeping an eye upon the institution in the efficient working of which depends, to no small extent, its safety. A delegation of leading Canadian citizens, only some of whom are military men, visits it each year, makes a thorough-going inspection as it were, to and reports, independently, its report to the Minister for National Defence, who, himself, takes his place in the House of Commons at Ottawa at the suffrages of the voters and can remain in office only so long as he and his colleagues of the Ministry retain the confidence of the Canadian Parliament.

It is within my own knowledge that this annual inspection by representatives of the Canadian citizenry is far from being an "eye-wash." It prevents the Royal Military College staff from losing touch with the people or assuming an attitude of abjectness (much less of haughtiness) towards the people—their paymasters. The Canadian statesmen who inaugurated the system were indeed far-sighted.

IX

In still another respect this Dominion institution is remarkable. Conducted, as it is, to provide against future contingencies, the intake of cadets is far larger than it could be if the college was designed merely to meet the day-to-day needs. As an inevitable consequence, a considerable percentage of the

cadets can have no surer of obtaining a commission in the Army upon the completion of their course at Kingston. If the men in authority in Canada had taken a short-sighted view, they would have shrugged their shoulders, expressed sympathy with these disappointed young men and asked them to bear their misadventures cheerfully in the sure knowledge that the vital interests of the nation being of supreme importance, those of no individual should give way to them. Nothing but misery could have resulted from this line of argument, however facile, for it followed the line of least resistance.

Fortunately, the creators of the Royal Military College have been humane, imaginative and resourceful. They have nursed themselves during the five decades that the institution has been running to shape instruction in such a manner that, while it served, with the maximum efficiency, the military purpose for which it was founded and is maintained, it would, at the same time, make it possible for cadets who, through no particular fault of their own, cannot obtain a military career, to qualify themselves readily and quickly for some other avocation.

So well has this intention been carried out that any cadet who, through necessity or choice, wishes to enter a civilian occupation, has a wide choice in front of him. The result is so thorough, indeed, that many authorities

in Canada accept the Kingston diploma as the equivalent of the B. A. degree and diploma-holders may commence legal studies or chartered accountancy without undergoing any other test. Students with a brilliant record at the college secure admission into the third or fourth year classes in one or another university in arts and sciences (including engineering) courses. No one who knows aught of the system is, therefore, surprised to come across men successful in one (civilian) occupation or another, who had the greater part of their higher education at Kingston.

X

I must hasten to emphasise the fact that this aim is not permitted to interfere with the real function of the college—the training of Canadians for purposes of Canadian defence.

I have already referred to the credit pronounced by the war upon its work : and the ability of some of the cadets to obtain commissions in the British and Indian Armies.

One additional fact needs to be noted. According to the latest statistics available to me, graduates of the college include one General, five Lieutenant-Generals, seventeen Major-Generals and twenty-nine Brigadier-Generals or Brigadiers.

I wonder when India will be able to show such a record! Will it be within our time? The indications now extant do not warrant optimism in this respect.

UNEMPLOYMENT REDUCTION IN GERMANY

By J. M. KUNARAPPA, M.A., F.R.C.

GERMANY'S indefatigable struggle for national recovery is one of the most interesting events in the history of a defeated nation. In 1918 Germany was like a heap of ruins; it was a debased, demoralised, starving nation, with a crushing war debt. During the decade after the war, she suffered more than most other nations from depression. Emergency decrees ordered excessive cuts of wages and salaries; millions were thrown out of employment; most famous and powerful enterprises in all parts of the

country suffered bankruptcy; and heavy taxes placed additional burden on the already poverty-stricken people. However, under the Republic Government, the life of the country was slowly re-constructed; Germany again took her place in the Council of Nations; her industries were re-built and a severe economic crisis was successfully weathered. The period of the Republic was one of a German recovery that amazed the world.

Nevertheless, unemployment was still on the increase. Most young men and women

upon leaving the school, university or their apprenticeship joined the army of the jobless. All professions were overcrowded, and over-population made the unemployment situation even worse. Germany, in fact, is the most over-populated of the larger countries of the West. There are 134 inhabitants per square kilometer, as compared with (inclusive of colonies) 7 in Russia, 8 in France, 12 in the United States, 14 in Great Britain and 17 in Italy. What were the young people who failed to work in the Fatherland to do? They could not migrate to less populated sections for the simple reason that the less populated parts of Eastern Germany, especially in the Corridor and in Posen, were allotted to Poland by the Treaty of Versailles. The colonies which could have furnished space and food for workless millions, were also taken away from Germany. Naturally therefore the burden of unemployment weighed more heavily and more gravely upon Germany than upon any other industrial country. She had relatively the most unemployed, her financial resources being the least able to support them, and her productive system was most hampered by lack of operating capital. It is this appalling problem of bread and freedom that justified the Nazi Movement its opportunity.

HERR HITLER GRAPPLES WITH THE PROBLEM

Though no country is free today from this terrible problem of unemployment, yet no government has tackled the problem so systematically as the Nazi Government. Economic depression, of course, still lingers on; practically every national government in the West declares that it cannot go on supporting indefinitely the great number of jobless men and women. As business has gone deeper and deeper into depression, fear of the complete collapse of their economic institutions has forced many of the national governments to give up their comfortable prejudices and doctrines, and grapple with the real problem. Of the many great industrial leaders, Herr Hitler really deserves praise for what he has done for millions of unemployed in Germany with the help of his various labour-creation projects. At present 10,000,000 wage-earners and salaried employees are engaged in "regular" and "substitute" employment, some 200,000

being assigned to the latter category. In the last fourteen months, over 1,700,000 persons have been re-employed in business and industry, while more than 3,000,000 have found work since the low point of unemployment reached about two years ago.

The present labour figures are now accepted as an indication that business is in about the same position as it was in the Autumn of 1930. Its successful battle against unemployment must be set down as the outstanding achievement of the National Socialist Government, and the perseverance with which that struggle has been waged has enabled the Nazi Government to reduce the army of unemployed men and women from 6,000,000 to 2,500,000 in the space of a year and three-quarters. Now, however, with the completion of various projects for direct employment and the exhaustion of the funds provided for their execution, a more moderate tempo has set in, virtually leaving the trend of the employment situation dependent again upon a general revival of business. In the last eighteen or twenty months, this has been influenced mainly by the secondary effects of official employment creation schemes.

CHANGING OPPORTUNITIES FOR LABOUR

The fundamental idea with which Adolf Hitler approached large scale solution of the work problem pre-supposed that an economic remedy which returns millions of unemployed to the economic process could be brought about in the end only through private business. This position of Herr Hitler went far to quiet fears of tendencies of National Bolshevism within the National Socialist movement. Greater emphasis was given to this idea by the new decrees issued by Hermann Wilhelm Goering and Dr. Alfred Hugenberg against any interference in private business and banks, especially on the part of over-zealous Nazis who seek to combine patriotism with private profits. In order to provide relief to the unemployed, the Nazi government's financial and economic policies have been definitely and consistently subordinated to the purpose of creating opportunities for labour.

On the one hand, the demand for labour was increased by direct employment creation through the medium of public works projects

and programmes, and indirect employment-creation by providing public funds to stimulate private investment activities and enterprises. On the other hand, the official programme has aimed at decreasing the supply of labour by withdrawing labour from industry, limiting women's labour to the household, restricting the mobility of labour through allocating workers into age-groups, and regulating working hours. These measures have been backed up by the policy of financing and subsidising public works on an unprecedented scale of liberality. The employment created with the aid of this government bounty has been largely devoted to repairing houses and public buildings, canal and harbour construction, bridge and road repairs and land reclamation, all of which has benefited the building trades almost exclusively. In all these schemes, preference has been given only to German firms, German products and German labour.

The centre piece of this public works programme is the Reich's auto-highway project, which involves the construction of some 4,350 miles of motor roads at an estimated expense of 4,000,000,000 marks. This work will absorb, it is reported, some 70,000 workers, and the project as such is one of Hitler's pet hobbies. This network of special high-speed motor roads is to supplement the railroad lines, and is hailed as a revolution of the German transportation system. Herr Hitler has put through an extensive programme of public works for the relief of unemployment. Under the new Law for the Reduction of Unemployment, the State agreed to issue 1,000,000,000 marks of treasury notes to finance public works. The notes are to be redeemed, one-fifth each year, from 1934 to 1938. Besides these public works, others, like suburban gardening, garden settlement, river regulation schemes and the like, are being utilized to provide jobs for the jobless.

FARM SETTLEMENT SCHEMES

With the decline of industrial activity and the heavy cost of maintaining the unemployed, the Nazi Government has been giving special attention to agriculture not only as a means of feeding the nation in case of war, but also a possible source of livelihood for

the surplus of industrial workers. The present programme calls for a reduction of farm debts by 35 per cent. In order to reinforce this position of huge land-owners interest rates have also been greatly reduced. This is not all. The government is also putting through extensive schemes of new farm settlements, particularly in the North and in the East, where it is desired to strengthen and increase the German population in border regions. The Nazi officials have asked for 1,500,000,000 marks in order to work out their agricultural programme. And new agriculture is one of the specially favoured departments in the Nazi Government.

In carrying out its policy for decreasing the supply of labour, the Government has entered a number of unique measures, primarily designed to give relief to the jobless and to further its educational, social and other cultural ends, and which, at the same time, have the effect of withdrawing part of the workers from business and industry. Among these expedients is the voluntary labour service, which requires every young German to devote a certain period of his life to the service of the rural community. Some 250,000 youths between the ages of 18 and 25 are continually enlisted in this voluntary service. Another device for curtailing the supply is that known as "land help", which serves the purpose of bringing young workers from industrial areas to agricultural districts, where they are employed as farm hands. For the fiscal year 1934-35, it is planned to mobilize 100,000 male and female workers on farms, but only persons between the ages of 18 and 25 will be allowed to enrol for such work. In all these enterprises, the Nazi officials are aiming at bringing about a better balance between industry and agriculture by keeping down over-development of industry and giving every possible help for the expansion of agriculture.

LABOUR AND INDUSTRY

The revival of the employment situation is, however, not as uniform now as it was in the Spring and Summer months of last year, and the slowing down is the natural reaction to the earlier lively tempo. The present recessionary movement is partly due to the

Raja Jaiacharan was his most trusty councillor; his sons Raja Jaiacharan and Raja Ramacharan were equally the holders of the highest posts. Chinnu Ray, Vinodan, Kishorank, Anand Ray, Chinnuank, Das and Gokul Choud were the leading dignitaries in the revenue department and here to Raja Rajballabh of Kouson from very humble beginning came to be Naiti-Sahib. Rajaram was in a manner his plenipotentiary in negotiations. Devan Hanikhand and Chandraji secured positions of importance. Not only were the Hindus held in high esteem in these states but often were entrusted with military commands. Purbiharan, Manikhand, Jaisa or Mohanlal and Srinanandhar shared honours in the battle field.

In fact the real trouble of Nawab Ali Verdy Khan was owing to the defection and perfidy of the Muslim leaders; they had not the least scruple in throwing off their allegiance to Ali Verdy and making common cause with the Marathas. Indeed, not a trace of religious bigotry or intolerance in Akbarite Banahant. Self-interest alone is the guiding motive.

It will thus be seen that during the Muslim period from the 13th century until the battle of Plessey the Hindus of Bengal had never learned to feel that they were under an alien rule. The highest officers-civil and military—were drawn open to them. It is again a remarkable fact that with the exception of the Raja of Bardhaman all the big landlords were Hindus. Kali Prasanna Banerji, the author of *Modern Bengal* in Bengali, asserts that only one-fourth share of the noblemen fell to the lot of the Muslims.

A casual reader of the history of India is apt to get away with the idea that it was Akbar alone who adopted a policy of religious toleration and sought the co-operation of the Hindus in the administration. It has been pointed out that from the time of Akbar-ud-Din Khilji in Hindu eyes Islam was under a civil disability.

It will also be abundantly clear that there was no such thing as Muslim solidarity. The Muslim ruler never lost an alliance opportunity and befriended with the Hindu chief, against his own co-religionists, and the Hindu ruler in turn also does the same. The Muslim as Muslim is never found to show a jot of communalism.

The Hindus had suffered from foreign tyrannies from the earliest times, but it often happened that the foreign conquerors were absorbed completely into the Hindu society as the Seydians. With Mohammedan conquerors, however, such absorption was not possible.

"The Muslim civilisation was distinct and

"When Mir Jafar agreed to separate himself with a large body of troops from the Nabob's camp" (*Illustrations of the*, Vol. I, p. 254). It was the Bengali Hindus, Mahan Lal and the Bengali Mussulmans, Mir Miran, who did not desert the Nabob, shared prowess on the battle field, but could not of course receive the honours of the day.

Indivisible, and did not suffer absorption into the Hindu civilisation. The Muslim large community there was really a single, diversified language, scattered the Hindus, and accepted them. But gradually because the two great communities the spirit of toleration sprang up. The Muslims there employed Hindu engineers and the help of Hindu chiefs, married Hindu wives and patronised Hindu literature (especially the vernacular). The Hindu kings of Vijnaypur employed Muslim soldiers, gave them land, built mosques for them and respected their faith. The Muslim Sultans also employed Hindu soldiers. The intercourse between the Hindus and Muslims in camp brought about a union in their language resulting in the origin of the Urdu language. The Muslim king, Zafar Akbar of Kachari, appointed Hindus in state offices and followed a policy of toleration. Similarly Humayun Shah of Bengal was liberal...

Communities were also patronised. Bengal once to small debt in Humayun Shah and Nurul Shah for his free development suffered by Sultans. The Bengali Sultans of Krishnan, and Mahabubpur of Krishnan are the founders of the Bengali, the poets, Vidyapati and Chandidas, and their successors.

"Religious, of another time, preached the science of tolerance and non-violence in the dead forms of religion, and had made rules, and preached the equality and dignity of man to man. Hazratna, a follower of Rumiya, was a high caste Brahmin and preached in Hindi the rule of law and that all men, even Chaman or other natives. The most important of his disciples were Raimal and Kabir. The latter was a woman by caste. He taught that the God of the Hindus and Muslims is the same, there is no distinction between Ram and Kabir; in fact, all religions were equal. In Mahabubpur Narayana preached in Marathi that the God of the Hindus and Allah of the Muslims is the same One God. Both he and the Brahmin saint Chaitanya mixed freely with the untouchables, and taught dignity of man as a man. The Raja of Bengal was preaching that man is man, and is above all caste or religion. Chaitanya flooded Nadia and Bengal with his Hindu cult, made spiritual and even had Muslim disciples. Vello Mahabubpur established a 'Dargah' (Dargah in Southern India, Sanskrit temple) and with it nearly to be found in Islam and Hinduism, localised and debased and created national intolerance. He had many Muslims as his disciples—K. P. Mian : *Religious History for India*, pp. 125-126.

The fact is, the Hindu-Muslim division is of recent manufacture or creation. Three decades ago it was scarcely known. In my days of boyhood during the Durga Puja festival, my father, grandfather, and great-grandfather used to invite the Kazi of Nadia (near the entire village) to assist the Jains and they invariably responded to the invitation. Such was the easy co-existence in Bengal. Perfectly amicable and cordial relation existed between the two great communities.

Finally, the crisis of the amicable relations between the two communities in 1905 is the *The Resurgence of an Eastern Capital*.

"How the Hindu pays homage to the shadow of Bhakti Mohammed Yusuf. All the rest is in vain for his soul, he brings a handful of rice. If his child is ill, or his cattle a prey to disease, he uses some small propitiatory offering on the altar. If the harvest has been abundant, he gives a handful of rice straight from the sheaf as a thank-offering. In joy or in sorrow the best of the people designated part in the feast life of the people."

"A short distance away, some of the people, whom like the herd of Yahi cattle, clad most so much respected by both Hindu and Mohammedan, these people offer as if the best or worst of their children when dangerously ill."

Of, also:

"Religious quarrels between Hindu and Mohammedan are of two varieties. They too choose few in perfect peace and mutual respect of the individuals belonging to them have been overcome high passions to be so weak in the same blood."—Taylor: *Topography of India* (1880), p. 287.

The contrast between Europe and India is as far as it relates to religious intolerance, is illustrated.

The history of Europe will hardly be unprofitable the history of religious persecution of the most revolting type. Not only the crusades, spurred on by the fiery anathemas and prohibitions of Pope the Hermit, and the like, went through harrowing persecutions in their attempts to rescue the holy sepulchre from the "infidels", but cruel long-continuing wars religiously in religious dogmas despoiled and defiled Europe for centuries.

Let me contrast the European cruelties made with their counterparts in India.

"It was, therefore, with reason that Charles V of the close of his career, could boast that he had always preferred his cross to his equity; and that the first object of his apostacy had been to persecute the interests of Christianity." The man with which he struggled for the faith also appears in his execution against heresy in the Low Countries, according to contemporary and competent authorities, from fifty thousand to a hundred thousand persons were put to death in the Netherlands during his reign on account of their religious opinions. His we know that, between 1565 and 1590, he published a series of laws, in the effect that those who were convicted of heresy should be hanged, or burned alive, or burned alive.—Buckle: *History of Civilization*.

The Church wished to sleep, and in many instances did adopt, the tolerant doctrine. Therefore Philip (1555-1598) turned against them a cruel war, which lasted thirty years, and which he continued till his death, because he was resolved to exterminate the new creed. He ordered that every heretic who refused to renounce should be burned.... Of the number of those who actually suffered in the Low Countries, we have no precise information; but this is manifestly beyond that. In the two or six years

of his administration, he had put to death in all about more than eighteen thousand."—Ibid.

In comparison with this diurnal spate of India sends out in bright and bold relief. Into the Mahabharata Mohammedanism inevitably could not penetrate. In this nation the Hindu kings employed absolute barbarism—but their spirit of intolerance weakened the administration. The Persian Christians obtained a footing in Guzerat and Transoxiana as early as the 1st or 2nd century. They were welcomed and offered hospitality and allowed to profess their religious practices without let or hindrance, with the result that today we find that truly one-third of the population of Transoxiana profess the Christian faith. When the Persians persecuted in the land of their birth, sought to the Bombay coast, the Hindu Rana offered them safe asylum as shown above.

It has been seen that the Hindu during the Modern Period from the 14th century onward never tolerated under civil disabilities on account of their religion and that in spite of Catholicity and Islamism persecuted the policy of the rulers whereas with recent times in England, not only Catholics, but even dissenting Protestants were subjected to religious persecution. Any student of the constitutional history of England is aware of this.

"The 'Tudor Age' under Charles II was intended to exclude all Catholics from office by a test which could not be evaded, and which would consequently exclude all office-holders who were Catholics in secret or declare themselves."

"After working in the popular progress and rapidly occurred in future progress, since the steps taken towards religious toleration."

"The Test Act, first at last repealed in 1828, in the year when the even more important Catholic Emancipation Act was passed."

"The act of emancipation admitted Catholics to both houses of parliament and to all public offices, local and national, except a very few. Consequently 19th yet remained to be done in this direction, but laws were not introduced to Parliament until 1859, and emancipation on equal terms as the nation since until 1871."—[Extract from the *Constitutional History of England by George Burton Adams, Ed. 1911*]

The French philosopher very rightly observes:

"Such, rightly said the greatest empire that has ever been, were three men of equal greatness, Ayaz, whose Plot and Marquis Armand. History presents to us other example of this kind of violence on the throne, as the powers of the three great Royal despots, Louis, Frederick, and Akbar, the last of whom offers such striking points of resemblance to Marquis Armand."—Marquis Armand.

[This article is substantially a chapter of the forthcoming second volume of the *Autobiography and Experiences*].



ISLAM—ITS REAL SIGNIFICANCE

By WAHID HUSAIN

WHAT is Islam? It is the religion of resignation to the will of God. It came to the world to do away with discord. Its chief aim is to establish peace on the earth and brotherhood of man. It is, therefore, called the religion of peace. Islam literally means "peace", as well as "resignation". Edwin Arnold in the preface to his poem called "The Poets of Faith, the sixty-nine names of Allah" says:

"The word of Islam is the declaration of unity of God; its first is the declaration of an absolute resignation to His will. Not more solemn in religious history appears the figure of Paul the apostle, proclaiming 'The unknown God' at Athens, than that of the camel-driver Mohammed...establishing all the laws of the Arabian Peninsula, except those which—*idolatry*. And the next high—and under that ancient and well-accepted appellation establishing systems of the origin, government, and the life of the creature. Finally that marvellous and gifted teacher created a new empire of new belief and new civilization and prepared a sixth part of the humanity for the development and realisation which later times still bring."

It may be pointed out that Islam should not be confounded with the *Misconceptions of the present day*, which is but an ossified and degenerated form of Islam.

The real significance of "Islam" is "submission", "making peace", "entering into peace with others".

This significance involves twofold idea: (i) making peace with God, and (ii) making peace with man. So far as the first proposition is concerned, it implies that there should be no discord between man and his Maker, no conflict between his will and that of God; that is to say, acting in perfect accordance with the will of God. This can be attained, according to the Poets and Traditions, by self-control and self-discipline; by subordinating one's desires & and living in contentment amidst trials and tribulations. The self-discipline requires that man should refrain

from complaining against adversity when it befalls him and bear it with entire resignation to the supreme will of God. A lip-deep profession of resignation is not sufficient. The ideal of "resignation" must be realised and translated into action. This realisation, according to the teaching of the Quran, must be so vivid and perfect as to enable a Muslim to say without any reservation that:

"My property and my children and my life and my death are solely for God"—2: 161.

The second proposition implies that man must live in harmony and fellowship with others by making up differences if there be any, and show his good will by doing good to them. This includes the duty of "service to man".

The twofold idea is expressed in the Quran thus:

"Ye who believe! know ye truly ye Allah and He is the doer of what He pleaseth. So has His reward been, has God and there is no due for Him, nor shall He be grieved"—2: 12.

The import of the above text is clear. When a man lives in harmony with God and man by subordinating his "self" (*haqq-e-ghair*), he cannot but live in peace. And when mankind, or for a matter of fact the major portion of them, try to live in peace, such a course of conduct leads to the establishment of universal peace on the earth.

It has, therefore, been aptly said that Islam is the religion of peace and that it has come to establish peace on the earth. Before its advent, history tells us that the various tribes in Arabia and the races in her neighbouring countries had been at constant wars and strife and committed barbarities and excesses without much regard to human life and property. Islam put an end to the barbarous acts of the warring tribes and races by establishing peace and harmony, and proclaiming equality, freedom and fraternity. This democratic doctrine, followed by the propheticism* of

* *Taklim-e-nabi*.

* The law of the world is the word of all-
wise—Shrine of the Prophet.

* Revelation may be made to the two houses—
Adnan traced by the Prophet through his ancestry.

the Prophet, led to the establishment of peace. Further, wherever the Islamic religion has been carried, brotherhood of Islam has been established. Hence it is not surprising or exaggeration to say that Islam is the religion of peace leading to the establishment of equality and fraternity.

The Quran further says that "Islam is the religion acceptable to God". The passage may be interpreted in two ways. Apparently it means Islam is the *only* religion acceptable to God. But it has a deeper significance which implies that the religion of "peace" and "resignation" is the *only* religion acceptable to God. The verse quoted in translation above (2: 128) clearly points out the true meaning of Islam. No other religion which does not aim at establishing peace on the earth, or does not inculcate "entire resignation to God", and "service to man", is acceptable to God. This is the necessary corollary of the doctrine propounded in the above text. This corollary is thus stated:

"And whoever desires a religion other than Islam, it shall not be accepted from him, and he shall be one of the losers."—2: 128.

The stand-point of the Quran is that religion is not a religion properly so-called if it is not founded on entire resignation to God and service to man. Consequently, Islam which is the religion of peace and resignation, is said to be acceptable to God.

It should be noted that *Salam* is the ordinary mode of greeting among the Muslims. It means "peace be on you". (*As-salamu alaikum*). According to the Quranic view this mode of greeting will be in the hereafter also. The Quran says:

(1) "And their greeting is a word of Allah shall be peace"—10: 25.

(2) "They shall not hear therein war or violent discourse except the word 'peace'."—24: 25 and 26.

Paradise is another name for the "Abode of Peace"—16: 26. Thus the goal of Islam is the attainment of peace both in this world and the next.

It should be borne in mind that when a man attains peace of mind, there is a cessation

of his ungratifiable desires and passions. After composing his self, he lives in the tranquillity of his soul. This state is called the "soul at rest" (*taqwa-wat-tamannu*). This is one of the mental states in which the tranquillity of mind is attained.

ISLAM—NOT A UNIVERSAL RELIGION

There have been much misrepresentations regarding the attitude of Islam. They have given rise to various misconceptions. One of the misconceptions is to the effect that Islam is a militant religion. Efforts have been made to point it is an inflexible code by those who, having been unable to check its progress, adopted the tactics of misstating its importances, and established the virtues of their respective religion. It is, therefore, deemed necessary that the teachings of the Quran relating to the subject should be placed before the reader.

I quote here a few verses showing the peaceful nature and the real spirit of Islam:

Re: *Brotherhood of Islam*, the Quran says:

(1) "The believers are [as] brothers"—10: 20.

(2) "And remember the favour of God on you, when you were enemies; He inspired into your hearts, and He directed upon you that you are brothers."

(3) "No man is a true believer unless he desires for his brother that which he desires for himself"—Suras of the Prophet.

Re: *Attitude of non-believer*:

(1) "Turn away the word of God which is evil and what is hateful, and behold, the man between whom and yourself there was rivalry, become as a more, the nearest friend; but never shall attain to that [perfected] except that who are patient; we shall acquire certain changes except to who is rewarded with a great increase of mercy"—41: 34-35.

(2) "Treat men with the way of the Lord by wisdom, and mild exhortation, and hold disputes with them in the gentle reasoning manner; for thy Lord knows him who strays from His path and He who are rightly directed"—16: 125.

(3) "Speak unto the apostles (Messengers) that they speak mildly [only] the [un-believers] had you [excoriated them]: for I have already divided among them, and I have [a] declared among them [my] will."—17: 34.

(4) "Dispute not against those who have received the scripture, but in the mildest manner, except against such of them as behave injuriously and say: We believe in that which has been revealed to us but revealed to you, and our God and your God is one, and in Allah we are united."—29: 46.

Full History of Christianity in Islam, p. 111-112 for the subject where the claims are quoted.

The real meaning of *Salam* and *Islam* is the state, the "peace".

As to the non-Scriptural people, i. e., who are not Jews and Christians, the Quran says :

(1) "Heark not them (the state which they invoke) besides God, but they unanimously call for a witness knowledge. Thus we have prepared for every nation their own work : forasmuch they shall receive unto God and His shall declare unto them when they have done"—(5: 48).

(2) "And with them as ye deal with the People of the Book"—Saying of the Prophet.

—(17: 34) Sahih al-Bukhari, II, 374.

Re : Dealing justly with other nations :

(3) "And thou art invited you, requesting those who have not faith, we require you as account of your religion and who have not faith are not from your house, that you show those who do not deal justly with them justly : Surely God loves the doers of justice."

"And only forbids you respecting those who seek you upon you on account of your religion and drive you out from your houses, and indeed up others in your religion, that you make friends with them"—(10 : 9 & 10).

(4) "The Word of Muhammad (Peace) is, [as the Word of the Muslim]—Saying of them"—(11 : 1).

Re : No forcible Conversion :

(5) "There is no compulsion in religion. Truly the right and wrong are (now) distinguishable, i. e., when there only an explanation of the difference between right and wrong"—(2 : 256).

(6) "If thy Lord has pleased, surely all who are not in the earth would have believed in general. Will you therefore forcibly compel men to be believers ? No soul can believe but by the permission of God : and He shall share faith in those who will not associate with Him."

(7) "Moreover whether We cause thee (the Prophet) to see any part of the (earthly) realm which we have threatened them, or whether We cause thee to die, there is no influence on them, except with thee, before proceeding only, but unto Us is the requital"—(11 : 40).

(8) "And if you (people) reject the truth, we shall punish you (all) again : and nothing is incumbent on the Apostles but a plain delivering of the message"—(20 : 18).

(9) "Lo! this day, to this (to Allah) and be established in the right path, as thou hast been commanded ; and follow not their vain desires : and say, I believe in the messages which God hath sent down ; and I am commanded to establish justice among you : God is our Lord and your Lord, unto us will our needs be imposed, and unto you your needs : let there be no controversy between you and us : for God will assemble in Us the (all) faith, and unto Him shall ye return"—(42 : 13).

(10) "Say, O unbelievers, I will not worship that which ye worship ; nor will ye worship that which I worship. Neither is it wisdom that which ye worship : neither do ye worship that which I worship. Ye have your own religion, and I my religion : it is, our divergence, i. e., we shall bear the consequences of our own positions in the name of religion"—(108 : 1-4).

Many passages similar to those cited above, may be quoted. They clearly show the peace-

ful attitude and the real spirit of Islam. On the face of the array of the Quranic Texts and Traditions, it will be a sheer perversion of truth to say that Islam is a militant religion.

JERUSALEM BELONGS TO ISLAM

It may be asked, what about the *Jihad* ? I may briefly state here the purports of the texts relating to *Jihad*.

Permission for *Jihad* is granted only under the following circumstances :—(1 : 1).

(1) When Muslims are *continually* persecuted or are turned out of their homes *aggravatingly* for their belief and mode of worship—(22 : 40).

(2) When any people oppress "the poor—men, women and children" of a town and the inhabitants cry for help—(4 : 77).

(3) When rebels attack, or conspire to compel the Muslims for their country—(8 : 39, and 6 : 38).

(4) When any nation attacks *first* the Muslim territory and violate the sanctity of their home and hearth.

(5) When any people interfere with the due observance of their religious rites and worship.

The Quran assigns the following reasons for *Jihad* :

(1) If violence is not repelled "twenty centuries of shame and disgrace" (dishonour) and weeping whenever the name of God is frequently blasphemed, would be utterly dissipated"—(22 : 17).

(2) If wicked people are not kept under control, "the earth would have been utterly corrupted"—(2 : 251).

(3) "If you be afraid of fighting or be negligent in defending yourselves, your permission will be taken away and the sanctity of your lives and hearth will be violated."

In the *Sahih* Bukhari we find the following tradition recorded :

Once Jafar al-Balansi (an Arab with a number of Muslim names) to the Prophet and said, "O Prophet of God, when we used to worship the Hills, we were respected and honoured among our people, but after our acceptance of Islam, we have become persecuted and lowered in the estimation of our relations. Will you not therefore permit us to defend ourselves with sword and spear the Qurash ?" The Prophet replied, "I have been sent to them (your enemy and heathens) I cannot, therefore, permit you to take up sword and fight."

To avoid violence and bloodshed, the Prophet taught gentleness and peaceful character, and of which are still extant. They show a kind of light on the subject of religious warfare, as well as on the recognition of the civil rights and religious

Islamic, of the non-Muslim world. I quote from the relevant portions only.

First Charter—“This Charter given in Muhammad the Prophet to the believers...and all individuals of religious creeds...all these shall co-exist on one nation...The state of peace and war shall be common to all Muslims; no one amongst them shall lose the right of mediation peace, with or without war against the enemies of his community. The Jews who accept Muhammad as our Commonwealth shall be protected from all injuries and resources. They shall have equal right....The Jews of various kingdoms...and all others dominated by Muslims shall come with the Muslims one common nation. They shall practice their religions as freely as the Muslims; they shall be in the protection and allies of the Jews shall enjoy the same security and freedom....The defense and allies of the Muslims and the Jews shall be as regarded as the same.”*

This Charter confers freedom, equality and religious liberty on Muslims and non-Muslims alike. As the Prophet was conscious that the Commonwealth he founded contained and would contain peoples belonging to different nationalities, he distinctly stipulated in the charter that they all together should form one composite nation. This is an index to the ideal of brotherhood in Islam. Hence the Muslim nation is not an exclusive nation of one race or tribe, but a composite of diverse nationalities. There is no exclusivism in Islam, not does it recognise geographical limits.

The second Charter granted to the Christians belonging to different nationalities, brings out even clearly the basic principles on which the Islamic Commonwealth was founded. It runs thus:

“To the Christians of Najran and the neighbouring territories—the security of God and the peace of the Prophet are extended for their lives, religion and their property—so the present and absent and others beside them shall be so sympathetic with their faith in their observance; we are changed in their rights and privileges; no injury shall be received from the bishops; we are safe from his men, and we are safe from his personal and they continue to enjoy everything good and sound in business; no change or error shall be changed; they shall not oppress us shall be approved; they shall not violate the right of blood-revenge as in the day of ignorance; so others shall be looked from them; we shall, they be required to furnish provisions for the troops.”

The importance of the second Charter lies in the fact that the Prophet granted not only

* I have quoted in essence the two Charters as my text reads. *Al-Bihar of Saheeh* is Vol. 9, pp. 111-113. Both the Charters are to be found in the *Revue des Et. Islam.* pp. 301-303 and *Journal-Asiatique* (Paris), p. 39.

the full security of life, property, and personal freedom, but declared religious neutrality. Such Charters were also granted by the successors of the Prophet. But I refrain from quoting them to avoid repetitions.

I shall quote here one proclamation relating to the rules of religious warfare. The language in which it is couched is rather terse, but very clear and illuminating. This proclamation was issued by the first Caliph (Abu Bakr) just after the death of the Prophet when he despatched an expedition under the command of Osama. He addressed the troops and charged the Commander thus:

“So that thou dostst destroy. Upon us supplies from the path of hostility. Thou shalt neither use, neither shall thou *kill any child or mad man, nor any woman, lame nor the holy priest, neither high, nor low nor any one thou may find where there is food for man or beast* (i. e., their collection, stay on the fields, in fields, or woods during the winter seasons). Ye may eat of the fruit which the men of the land shall bring unto you in their vessels, making mention therein the name of the Lord, and the women with decent heads, if they submit, leave them unharmed. Now march forward in the name of the Lord and may the perfect yet have good and profitable.”

The Quran also says:

“And said to the holy (to the religious of God against those who fight against you, but innocents and by attacking *Non-Jews*) for that loath not the innocents.” 2: 190.

Such are the injunctions of Islam regarding Islamic Jihad.

Now it may be asked how the acts of depredation, pillage and plunder of the invaders and the conquerors belonging to the Islamic faith, are to be reconciled with the teachings of the Quran and preachings of the Prophet? In order to solve this enigma we have to look to the Ethnology and ascertain who were these invaders and conquerors. History tells us that they belonged to the nomadic and sanguinary races known as Moors, Berbers, Tartars, Mongols, Kurds, Turks, Afghans etc., who can hardly boast of high culture and civilisation in the Medieval Ages. They lived in sandy deserts of north Africa, the wilds of Central Asia and the fastnesses of the mountainous regions of Afghanistan. They burst forth from their stony cells, invaded territories and established kingdoms some of which became the centres

of culture and civilization such as Bagdad, Cairo, Cordova (in Spain) and Delhi.

In the beginning of the twelfth century there were invasions of Tartars and Mongol hordes.

These hordes led by Hahku, Chingis Khan and their lieutenants sacked Bagdad and destroyed the splendid civilization of Islam.* After the conversion of their descendants, they retained their fierce temperament and the savage instinct of the semi-barbarous races. Their invasions and conquests were not Jihad, but the mere of aggression and aggrandisement. They committed atrocities and barbarities according to their racial habit and personal predilections. One it be expected that the descendants of the destroyers of Islamic kingdoms and Islamic culture and civilization, would have acted otherwise. Islam is as more responsible for their misdeeds than Christianity is responsible for the massacres and pillages of the marauding Crusaders,† for the extermination of the Red Indians, or for the lynching of the Negroes in America.

* For accounts of the sack of Bagdad and the fate of the Arab Empire in "The History of the Saracens," pp. 255-260.

† Gibbon's History of the Rise and Fall of the Roman Empire in western Europe.

But when the influence of the teaching of Islam worked in their nature, their temperament was softened, customs and savage instinct were not and they became much more civilized than before. Their plundering invasions ceased, and the Kings, Sultans and Emperors from those races built up prosperous kingdoms and established stable Government. "The Turks became the 'police gentlemen' of Europe and the Mongols became 'the polished Minghals in India'." No doubt some foreign adventurers committed excesses and destroyed the peace of the Islamic kingdoms from time to time. But Islam as a religion had nothing to do with the excesses of the desperados.

From the strain of my writing it should not be understood that my object is to defend the indefensible conduct of those who committed acts of barbarities or indulged in excesses. My object is to place before the reader the Teach of Quran and the teachings of the Prophet, so that the misconceptions regarding Islam, which have given rise to various prejudices and racial hatred, may be removed, and the true teaching of Islam may be known to Muslims and non-Muslims alike.

* Administration of Justice during Muslim Rule in India" p. 6 (Delhi).

RAJENDRA LALA MITRA : SOME PERSONAL REMINISCENCES

By THE LATE JAGJENDRANATH BOSE OF BAIDYANATH-DOGGHAR

IN HIS VILLA "ARADIA"

IN quest of health Rajendra Lala came to this place (Baidyanath-Dogghar) in the autumn of 1890. Doctors told them just diagnosed into a fatalistic condition and grief was the result in his belief that the cure could not be a short stay here. He at once conceived the idea of building a villa in the lovely environs of the town, and the idea became an accomplished fact in less than two years. It is a decent modernised house with extensive grounds, having a pleasant situation and commanding to the east and the west beautiful scenery of green hills, undulating woods and meandering hill streams. Rajendra Lala came to cherish a fondness for this retreat in this romantic spot and full endearingly and half playfully called it "Aradia." During the last decade of his life, he used to spend the Pousa season and some of the cold months

almost every year in this lovely villa, which was that the scene of a part of his life's labours. The oxygen of the Baidyanath air gave added strength to his nerves and vigour to his brain. Whenever he came here, after a brief stay, the pale of his cheeks would flush, giving place to a ruddiness unusual in a man of his age, and he would gain flesh, weighing a few pounds more when he left it than when he entered it,—a fact that testified to the natural sturdiness of his constitution. It was here that I had frequent opportunities of meeting the Doctor and came to know him closely.

His Physique

Physically Rajendra Lala formed an harmonious exception to the general run of literary Rājendras who generally of what is now one, indolently marish their health and sought to

indefinite both culture. He was by nature endowed with a superb physique, which was quite unlike that of an ordinary Bengalee. He was tall, broad, brawny and swarthy than many of that class of Bengalees one sees at political or literary gatherings. Even in his old age when, almost in trousers and chapkan and a white cap, was a in uniform, Rajendra Lala drew the public's eyes, he commanded the attention and admiration of the presence by the very imposing character of his person. To a majestic figure was joined a head lessening in its structure, and having a cast that was infinitely intellectual, and what was particularly striking was that the head and the figure were proportionate to each other—a rare combination in intellectual Indians in general. Rajendra Lala's person was so grand and impressive as his intellectual character. His physical and mental development might be said to have been harmonised in an admirable way.

His Culture

To know something of everything and everything of something in culture, says Lord Thompson, Rajendra Lala was a bright example of this ideal of a cultured man. He knew everything of one thing, that is, Indian antiquities, and something of every other thing under the sun. His friends and contemporaries were taken aback by his knowledge on subjects quite out of his province. He seemed to take a keen delight in surprising his friends by putting them questions on the different branches of learning of which he knew they knew nothing and then answering his own questions. This seemed to afford the Doctor much intellectual amusement, and I suspect that it served to feed that intellectual pride in him which is natural to every man of extraordinary powers and attainments.

His intellectual acquisitions showed itself in another way. Whenever he came into contact with a man of recognised position in any of the learned professions or a man who is regarded as an authority on any special branch of knowledge, he would open conversations with him on his own subject and bring forward some of the most difficult or intricate questions on the special topic to be discussed between them. In such encounters, he fought hard to establish the truth or reasonableness of his own conclusions. Once when an English judge often came to see him in his villa at Badminton and became his guest for a day, Rajendra Lala broached some complicated points of civil law as the basis of the meeting and took the breath out of the legal luminescence by learned and terse argumentation. Rajendra Lala had a friend whose name was a Hindu and who was a doctor in law. To talk with him on theological matters was a great pleasure to him, but it was always after the day of ascertaining him of what he thought in the most polite of natural

religion and dogmatic theology. Not to agree but to disagree with others was the natural tendency of his mind and he revelled in it. His strong individuality would not let him slouch himself with any man on any subject. An old friend of his used sometimes to tease him with the remark, "If the crowd purchases go right, you purposely go wrong," and I would not say that there was not a grain of truth in these upbraiding words.

A man of such wide culture could not but be interested with a strong interest. And indeed Rajendra Lala's interest was quite phenomenal. "What once enters into your head through your ears can never escape, but is kept imprisoned forever," said a friend of his to Rajendra Lala, and this friend was one who had had long experience of him. That this was far from being a commendative compliment was felt by all who knew him intimately.

As a Politician

Rajendra Lala was so deep and wide-ranging as a politician as he was wide and keen as an antiquarian, as a leading member for a good many years and latterly as president of the British Indian Association, as a member of the Bengal Legislative Council, as a member of the Bengal Municipalities, as a leading contributor to the pages of the *Indian Mirror* during the life-time of Krishna Das Pal, and as its editor-in-chief after his death. Rajendra Lala had an intimate connection with Indian politics that lasted for about half a century. He was held in the highest respect by Krishna Das Pal and it was a known fact that many a time the truth of the matter of his political views belonged entirely to Rajendra Lala. Krishna Das Pal and Rajendra Lala formed the two complements, more so it may be, the basis of the British Indian Association, the most powerful political body in all India in those days, and if that Association frequently called the Government, it was Rajendra Lala and Krishna Das Pal who guided that Association. Rajendra Lala's politics, however, were not always of a liberal character. He was rather non-democratic in many of his professions and tendencies. That he was never to be found in the same hall with the Indian Government, which is notorious for its antagonism to democratic ideas. Almost a world separated Rajendra Lala's consciousness from that of the British Indian Government. Nevertheless he was so many an occasion found to be differing widely from the progressive section of Indian politicians on the one hand and the Government on the other. What he valued very highly was independence in thought, and if I studied his people, he rather felt proud of the absolute spiritual freedom in political aspects to which he was led by his loyal devotion to the strong spirit of independence in him, an idealism which possessed in his eyes a glory of its own.

and which was his own reward, a reward far more precious to him than any praise, however high, which agreement with the popular party could have brought to him. As a considerable instance of his isolated position in politics, I may mention the fact that he was nothing of an ecologist or Lord Ripon. In the course of a hot discussion with a friend on the vicereignty of Lord Ripon, the gentleman happened to observe that his lordship had, at any rate, good intentions, whereupon Rajendra Lala chuckled out, "then go to—". The allusion of course was to the common proverb which described a man whose region is being "javelled with good intentions."

His Views on Social Reform

Rajendra Lala was not a social reformer; nor was he one of those English-educated hypocritical characters so plentiful in Bengal two or three decades ago, who posed as promoters of social reform in public, but in private in actual practice were as particular in social matters as any of their illiterate countrymen. Rajendra Lala made no secret of his conservative views on such subjects as the maintenance of caste, abolition of the caste system and women's emancipation. So in matters of social reform he came to occupy among the educated a position of splendid isolation. When advanced Bengal was running at break-neck speed in the path of social reform, Rajendra Lala was crying halt. He seems to be in effect one of the splintered leaders of the social reformers' movement in this province. It seemed to me that the learned Doctor regarded both Indian social questions, not so much as an Indian or a Hindu, as a cosmopolitan and that is why he was not much influenced by considerations of compulsion or pity for Hindu women. Neither was it impossible that much of the strength of his antagonism to social reform was derived from his extreme dislike of the growing tendency of the time among his educated countrymen to ape the Europeans.

His Religion

A sincere believer among the English-educated Bengalis is a plant of recent growth, nurtured only in the hot-house of a kind of socialism. An English-educated Bengali Hindu of the past generation who did not embrace Buddhism or Christianity, but stuck to the prevailing creed of Hinduism, was seldom thought to be sincere in his faith. A very commonest of heresies in his habits and in several establishments is everything connected with the Hindu religion, the educated Bengali Hindu was looked upon as only playing the tricks of hypocrisy when he was found to profess himself before the image of Durga. So nobody could persuade himself to accept the proposition that Rajendra Lala, a flower of the young Bengal of his time, could be at heart an atheist. And I believe he was not really a worshipper of idols, although he confessed to some of the religious or semi-religious practices of

the orthodox Bengali Hindu. I accompanied the Doctor in one of his visits to the temple of Balipara in the autumn of 1889. The visit was paid primarily on an antiquarian research mission, but he did not forget on the occasion to show whatever of the pilgrim was in him. It had been previously arranged that he should take transcriptions of the inscriptions in the temple which he required to prepare his paper or thesis. After this work had been gone through, Rajendra Lala applied himself to the pious business and it was a unique paper that he offered, the periods, or the pious verse and got a garland of some flowers round his neck and then the Doctor walked down the entrance of our temple to that of another, never entering into any one of the temples, becoming or he passed on silver pieces in the gods and goddesses within and sending a cart manœuvre to each of these. Prayers or presenting the body was the just due of the deities, but from Rajendra Lala they could get only admiration or boring of the head. This singularly looked like a process of levelling down the gods and goddesses, for you remember in your equal.

As a Conversationalist

Rajendra Lala was a brilliant conversationalist. He possessed conversational powers of a transcendental character. Almost instantaneous information, relevant wit and humour, and a superior power of acute criticism were some of the great qualities that rendered his conversation a high intellectual treat. To argue with Rajendra Lala was not unpleasant, for then you could not escape the fear, however welcome you might be, of being caught napping and being ultimately vanquished, for he kept all the weapons of ready combat always at his side, sharp and ready for use. But to hear him talk in the usual way, without the spirit and unimpeded by the encumbrance of a discussion, was a rare enjoyment. He illumined the mind by the information he poured out, rich, fresh, novel and enthralling; he exhilarated the spirit by the bright flashes of his unfailing wit and mild gleams of his innate humour and he deepened the insight of his listeners by his searching and relentless analysis of the questions he dealt upon. Physically, in the case of his face and the configuration of his large head, Rajendra Lala appeared to me to resemble Dr. Johnson, as we find him in some of his common periphrases; and intellectually, too, he was a facsimile of the great English litterateur in the wide range of his learning and the versatility of his attainments. Like Dr. Johnson, Dr. Mitra had, in the course of his usual conversations with friends and disciples, something peculiar, original and novel, but weighty, to say on a subject or a point of subject. If Rajendra Lala had a Bessel of his own, I doubt not his conversations would have proved as edifying as those recorded in that inimitable piece of biography that occupies a prominent place in English literature, and is the author of which Lord Macaulay pays

the following high tribute:—"Homer is not more definitely the first of heroic poets, Shakespeare is not more definitely the first dramatist, Demosthenes is not more definitely the first of orators than Roosevelt is the first of biographers."

As His Own Physician

He who came to his own physician after thirty is a fool, that is a common English proverb, and so there perhaps never invented another man who had no saving opinion on being set down as a fool, it was only natural that he should never make a secret of his strong inclination not to accept his physician's advice unless they were sanctioned by his own conception of the requirements of the disease—a conception which was based on his knowledge and experience about the medicine and diet and regimen that suited the idiosyncrasies of his physical temperament. I was once in attendance of a remarkable proof in case of this peculiarity of his character, while he was suffering from what was pronounced to be a mild attack of cholera. He had just come up from Calcutta to his favourite residence "Arundel." The house was away from the town and the Doctor was staying with a few servants. The symptoms grew worse when the physician in attendance proposed the application of a mustard plaster on the abdomen, in addition to the internal medicine he had already administered, on being apprised of the intention of the physician, Rajendra Lala shrugged his head, and though he lay propped up and speechless, questioned the medical man about his reasons. The physician, who was rather taken aback by the question, replied, "to check the irritability of the stomach." Rajendra Lala again shrugged his head and showed that "it is necessary that the irritability should decrease," and referred to the prescription of the mustard plaster. Rajendra Lala was right and the physician wrong. For he got all right in a few hours, without the infliction of the plaster.

The incident afforded the double proof that Rajendra Lala was not a fool according to the proverb, the first being that he was his own physician and the second, that in acting as his own physician on this particular occasion, his own prescription suited him only.

His Pandit

Though a profound Sanskrit scholar, Rajendra Lala sometimes sought the assistance of a Pandit, while engaged in the translation of Sanskrit works. I heard him sometimes speak of "my Pandit." I once had an opportunity to observe how the Doctor and his Pandit worked together. Rajendra Lala was then engaged in translating or revising the translation of *Uttara Vishnu*, if I remember right. His Pandit had been specially called up from Calcutta, apparently to clear up certain obscure passages, they were observed in the work one morning when I was ushered into the Doctor's study. I stayed for about an

hour, an interested and silent spectator of what passed between the two. Pandita. Almost in every other stanza, of the text, they came across some word or expression, over which they, both being possessed of the voice of a shoer, looked up a great row, the Doctor taking exception to the interpretation of the Pandit and steadily refusing to accept it as correct, notwithstanding the latter's suppository or explanatory queries, and the Pandit with a frown that did credit to his strength of conviction, declining to be dislodged from his position or even to budge an inch. The constant contest almost in every case with the Doctor adopting his own version and rejecting that of his Pandit. I must confess I enjoyed the humour of the situation immensely, but wondered why a man of Rajendra Lala's Sanskrit learning, self-confidence and pride, should bother himself at the superiority of a Pandit. Was the thing done, unasked, in imitation of Sir William Jones and Joseph Hargreaves Wilson? Or could it be that a Pandit was as impossible to be deceived by an antiquarian dealing with ancient India as shadow by substance.

Intellectual all in all

That Rajendra Lala was a giant in intellect is best illustrated by his numerous writings, but it was impossible for me to form an adequate conception of his intellectuality in all its depth and intensity without a personal communion with him.

One could not remain for an hour in his company without being powerfully influenced by the luminosity of his high intellectuality. He seemed to diffuse an atmosphere of intellectualism around him and one could pass through it and not experience a corresponding intellectual stimulation. Rajendra Lala was indeed a realisation of Wordsworth's ideal of a man "Intellectual all in all."

His Strength of Mind

Rajendra Lala was a man of extraordinarily strong will and never found to be carried away by his feelings. There was no air about him which had all the mystery of that ideal heroic soul whom arrows do not depress nor fire burn. He displayed perfect calmness of mind under shocks which would drive the average man of the world into hysterics or to extremes of emotional perturbation and demoralisation. A sure relation of the literate men told me that his immovableness at times of domestic calamities or misfortunes was so unusual that he could think it possible either as an angel or to a man devoid of humanity. The truth, however, was that Rajendra Lala was truly in the rare, He possessed that heroic quality of the mind which invests one with the power to rise superior to the influence of the painful and depressing vicissitudes of life and generate a deep consciousness that they are but the inevitable concomitants of earthly

excesses, in no which is utterly indifferent and therefore, childish.

His Sociableness

Rajendra Lala with all his intellectuality was not a recluse. On the contrary, gregariousness was one of the prominent traits of his character. He was a most sociable man. He used to keep an open table so that he might have the company of friends every evening at dinner. He had many intimate friends among members of both the higher and middle classes, but they were men of disorganised temperament and taste. He had friends almost as individual as himself and friends who would keep his company only in his favourite games, chess and cards. Though an understanding and chess player, it is in the recreation which conversation affords that the dinner found real pleasure. So his dinner table and his dinner table were frequently the scene of animated discussions on matters of political, social and antiquarian interest and importance. Sometimes he had hard fights with friends as pugilists, as himself. Sociability is a characteristic of a truly social man, and Rajendra Lala possessed it in a marked degree. seldom was he seen to be alone or even alone. His sense of humour was ever keen, and dealing with nearly a subject he would often first apply himself to its absurd or ludicrous aspect. With his friends he was always full of jest and though some of these might, and as a knife, they could give no offence, for they were never aware, or afraid, but to strike or to be struck through ignorance.

He dearly loved the company of little children. He strove to attract himself with them. He would use for all an opportunity to talk to a child. Even his own to court the company of the children of his friends. It was exceedingly interesting to observe the gentle art he employed to make friends with little boys and girls. He would talk with them after their own sweet manner, heaping many of his words. He would let his best to convince them that he stood in the impossible relationship of a grand-father to them. He would repeat to them little stories of an amusing character. He would freely crack childish jokes with them and sometimes play innocent practical jokes and hoaxes on them. In the company of little children the Doctor's joviality seemed to unfold itself in all its depth and strength. The fun and frolic in which he indulged while with them made us later him to be one of themselves. The juvenility of spirit combined with his intellectuality and ripe scholarship, lent a charm to the personality of the Doctor which endeared him the more to those who knew him intimately. The Doctor's sociableness further showed itself in his habit of seldom going out on his walks without being accompanied by a friend or two.

As a friend

Rajendra Lal had the misfortune of being thought by many as a man of cynical selfishness

and social stemness. Most devoted almost exclusively to the culture of the intellect among a people in emotional and sentimental as the Bengalis may easily come to be misled with the possession of a more disposition. To his deep intellectuality, Rajendra Lala added an unshaking strength of mind, an uncompromising independence and impossible boldness and this rare combination of eminently ready qualities in him was simply overpowering to his countrymen and helped in creating the erroneous impression that he was a man devoid of the softer feelings of the human heart. But the truth was that Rajendra Lala was a singularly unimpaired man, particularly as a friend. Indeed there were depths of tenderness in him which only such as had known him long and grown intimate with him could get into. He recognised love with love but he could not look at him considered as to affairs or things from friends, not betrayed a tenderness and tenderness in this regard which occasionally led to alienation. For as early of this he had formed life-long friendship with many a worthy man and his friendship was not of mere feeling but also of action. He never lacked the desire to do a good turn to his friends. Many of those who were honoured by his friendship cannot but probably remember how he strove to use his influence for the benefit of their kinsmen. He endeavoured to prove himself a friend in need. Moreover he was the gratuitous help that he rendered to some of his friends in carrying out their undertakings. He had a large circle of friends and his heart's genial and sympathetic disposition towards them was most refreshing and to remember it is a lesson in the ethics of friendship.

His relation with Europeans

The attitude of the average Indian towards a European is one of mingling fear and slight superiority. Rajendra Lala regarded with deep contempt this demeaning trait in the character of his countrymen and in private life he framed in this respect the very antithesis of an ordinary Indian. At the very onset of his public career, Rajendra Lala boldly gave assurance at a Town Hall meeting to some disingenuous quip about the European community in India and was in consequence blackballed by a Calcutta Society of which he was a member and which consisted chiefly of Europeans. Throughout his long career he never betrayed the least fear of the Europeans and taught many a battle against his European opponents in the various public institutions of which he was a prominent member or office-bearer. He rather seemed to take a delight in occasional tussles with Europeans, from which he often emerged victorious, in the opinion at least of his sturdy Indian admirers. Rajendra Lala's general ready temper maintained with equal firmness towards both Europeans and Indians inspired

secretly with his popularity. But he did not take popularity much. What he valued highly was the maintenance of self-respect and of the royal dignity of absolute independence. As a prominent member of Calcutta society, Rajendra Lala came across many Europeans from the Viceroy downwards, and they all held him in high esteem, though many of them harboured a secret dislike for his own personal independence. He was on visiting terms with many high European officials and many prominent members of the non-official European community, many of whom had the courtesy to acknowledge his intellectual superiority. Not a few of these thought it an honour to themselves to pay visits to Rajendra Lala in his house or to lift their hats to him in the street. Distinguished orientalist and scholars coming from Europe did not come to pay their respects to him at his residence in Manipaluk.

His Friendship with a British Minister

A robust vigorous commanding spirit as Rajendra Lala's. Sharpshooting was never part of his culture. He knew not how to stir or to hunt. Even in Victoria and Government he would not engage. Rajendra Lala, who was respected by the highest European officials in the capital of the Empire, could not easily be subjected to a national hunter. The famous incident would show that he was quite ready for a specimen of that ancient Anglo-Indian old sport who rules over a Bengal district. Rajendra Lala was spending the Fugu holidays at a certain official station. He was not there for many days when the Deputy Commissioner became his next-door neighbour. This official sent in his card in the Daroo by his licensed messenger with the message, evidently intended, "Shibh sends his salute to you and requires when it will be convenient for you to receive a visit from him." Rajendra Lala did not or would not come or look at the copy of the message, and so was the message, so was his reply, "I shall be at home tomorrow morning at ten o'clock to receive the Shibh," was his reply. There was an unusual nervousness in the tone of the message. No Anglo-Indian ever before was known to give such a reply to such a message from a high European official in the capital. The right customary reply should have been, "Shibh Bahadur need not take the trouble to come over in my place. I shall make the earliest opportunity to pay my respects to him." But Rajendra Lala was above such a sentiment or act of deference. I cannot imagine what was the effect of the British reply on the official in question. It no doubt came as a surprise on him, but it must have been disappointing too. Since he invited to command the presence of the Minister at the district in his lodging or house, was to an Anglo-Indian old style Civilian in Bengal needless beyond measure. It is confusing to know that

now and then we meet across Indians of the type of Rajendra Lala, who have always maintained a sense of self-respect, consistent with their position in society or in the national world.

Some Personal Habits

Rajendra Lala was one of the few intellectual Bengalees I have known who paid ample respect to the teachings of hygiene that physical exercise was a first step and in the brain-work.

Rajendra Lala preserved his health thoroughly to keep his brain in working order almost to the close of his life. He stuck to the habit of taking a long walk in the morning and a short one in the evening to his last days. It was a habit which he formed early in his life and never thought of giving up. Anyone who had seen him during his walk or after it must have felt that he enjoyed the exercise immensely. Never was he in better form than when back from his early pedestrian coming to open air. There was that vivacity and springiness in his walk and manner which delighted his audience. He was one of that small band of European celebrities of the last century who first conscientiously took, although vigorous brain-workers all through their lives from youth to old age. With regard to Rajendra Lala it may be said that the secret lay in his strict adherence to certain hygienic rules, one of which was of course the regular walking exercise he took. From the time he began to feel the disability of old age coming upon him, he abstained from every thing in the way of reading and writing after midnight except under exceptional circumstances. He began to work after the morning constitutional and continued at his desk all about noon. After a cold bath and a meal in the afternoon, he gave himself complete rest of body and mind for a while. Then he indulged in a refreshing sleep of an hour or so, for walking recuperates the fatigued brain better than good sleep. In the afternoon he was again to be seen at his desk. The evenings he spent in intellectual conversation with friends and often played cards or chess with them.

In the days when Rajendra Lala was a young man, non-drinking was in high favour among English-educated Bengalees, it being considered a source of health and strength and also a sign of moral earnestness and freedom from prejudice. It was no wonder then that Rajendra Lala became addicted to the habit in his youth, and though at times he indulged in it occasionally, in his mature years he took wine only in medical doses and that only during dinner, which was always a la diable. There cannot be the least doubt that had he never perceived his system by the inhibition of intoxicating liquors, he would have lived longer and done more brilliant work. It was, I believe, owing more to this injurious habit and less to brain-work that he suffered from rapid liver for many a year during his married and old age.

But he fought bravely successfully against his liver troubles by habitually guarding never allowing several ounces of fresh lemon juice and a tumbler of sherbet of old-fashioned, even after the other, with but half an hour's interval. The use of the lemon and the sherbet were found beautifully to make up in the Doctor's case for the deficiency of acids in his stomach necessary for digestion. A German physician not long ago declared that a judicious use of lemon juice had the effect of a valuable elixir of life during the years of decline. As for scientific Hindu or Mohammedan physicians who proceed according to what is known as the Unani system, consider stories made of the truth after it has been presented for years, so beneficial to the human system as to believe that the country where grows the immortal rose does not much require the aid of physicians.

Period of Cure

Rajendra Lale had in his youth the pride of one of the high-born Hindu and was much beloved in the intelligent and indolent atmosphere of the different castes. Once a friend of his was trying to persuade him to take a course of action in which Rajendra Lale had some objection. The friend rose as angry with this, but could not make him yield to his force. Then suddenly remembering that Krishna Das Pal under similar circumstances moved in the way he was suggesting to Rajendra Lale, he threw upon him what was the broken hope of his conversion, and it was marked in the following words: "But Krishna Das did so." His friend believed this would turn Rajendra Lale to his faith. But what was the surprise when he saw quite opposite was the effect, for Rajendra Lale instantly raised up and with a flashing eye and eyes flaming fire, thundered out, "may he, may he, but Krishna Das is a Jai and I am a Kalin Kayastha (Kayastha of the noble pedigree)." The friend was then absolutely silenced and retired almost and crest-fallen.

His Rajasthani

Rajendra Lale was a son of Rajah Jeevanjee Mitha who held the title as a hereditary distinction. It was conferred, I was told, on Rajendra Lale's grandfather by the then Mohammedan Emperor of Delhi. Rajendra Lale originally took the loss of the title by the family, under the rules on the subject followed by the British Government. Though Rajendra Lale was not the eldest son of his father, he was the only one among his brothers who had distinguished him-

self, and he was said to have been rather angry that the Government should confer the title on him. In a man of such intellectual tastes, culture and independence as Rajendra Lale, it could hardly be considered anything better than a whim to court a Rajasthani. It seemed to me to be highly inconsistent with his character and career. A spirit so grandly independent as Rajendra Lale ought to have been above any hankering after a title that was meaningless in his case, for he had no landed property befitting him for the rank of a Rajah. Raja Rajendra Lale seemed as strange and incongruous as Lord Tenapasa. The title suited him not, and his countrymen have ever preferred to call him Doctor Rajendra Lale.

His last days

Brain-workers, when they are old, are said to be prone to attacks of apoplexy more than others. It was, therefore, no wonder that an indolgent and unwearying brain-worker like Rajendra Lale should fall a victim to apoplexy. He suffered the first stroke, which was not severe, but the second attack carried him away. During the interval of the two strokes which lasted more than a year, he paid a visit to his favourite residence "Aravalli" in Baitarnath. Daghastan. It was not as yet the season, and vigorous and aged, and unshaken and towering. He could still take his walks in the snow and on the field, but they were short and his movement slow and languid. There was also a slight faltering in his speech, but his old animation was still there and his conversation was still as interesting and thoughtful as before. After a short time he fell ill of high fever, and when he was removed to Calcutta in the arms of his Doctor, he was quite unconscious, and was awfully felt that he had seen the last of him. And so it proved to be. The news of his death came only after a few months.

Rajendra Lale was a lofty and soaring spirit. He was an ardent lover and seeker of truth. True knowledge he prized above all, and his was a life devoted to the pursuit and dissemination of knowledge. Believing in a future life, we can well sing of him with the poet:

"The great intelligence his

That ranges above our mortal state.

In clouds round the blessed gate.

Heeded and gave him wisdom there,

And let him then behold there

And showed him in the boundless track,

All knowledge that the soul of Man

Shall either in the cyclic turn.



EARLY DAYS OF THE ASSAM TEA INDUSTRY

By L. S. PHOOKAN

TO Mr. Robert Bruce is ascribed the discovery of tea in Assam. In 1823, he visited for trading purposes the Ahom capital near the present town of Shantin, the last-known headquarters of the oldest tea company of the world, and there learned of the existence of the tea plant from a Singpho chief. Unhindered and unrequited, he grew wild in the upper part of the Nerbetta valley, and meanwhile the consumption of Chinese tea in Great Britain had averaged 1.4 pounds per head. Not only did the chief give Mr. Bruce the information but promised to obtain for him some specimens of Assam tea, and in the following year the promise was made good. The specimens were got down to Captain C. A. Bruce, a brother of Mr. Robert Bruce, who commanded a division of gun-boats in Upper Assam during the first Burmese war.

For ten years no advantage was taken of this discovery. The Report of the Botanist of the Calcutta Botanical Gardens, to whom the specimens had been sent for examination, was discouraging, though less discouraging than his dismissal as leaves other than tea of a collection from the tea plant growing wild in the Rangpur district which were submitted to him in 1821 by Mr. David Scott, Agent to the Governor-General of the North-East Frontier of Bengal. The Botanist declared that the Assam specimens were not of the same species from which tea was manufactured in China, the implication being that they were inferior to the Chinese variety. It was not the opinion of the Botanist but the attitude of the Directors of the East India Company, which held the Chinese tea monopoly, that really mattered. They adhered to their Chinese sources of supply and tea growing in India was thought out of the question.

EXPERIMENTAL PLANTATIONS

Assam came under the British rule in 1826. Its administration was entrusted to

Mr. David Scott, along with North-Eastern Bengal, and on his death in 1831 Captain Francis Brinkley became his successor. One of his early acts was to elicit a statement from the Botanist referred to above by a further examination of specimens of *Rangpuria*, the existence of which had been made known to the Directors of the East India Company by Mr. Joseph Banks as far back as 1793, that he was wrong in previously naming them down as leaves of some other plant. Later on he wrote warmly about the possibilities of tea cultivation in his Report on the resources of the Province and, as stated in Mr. Holwood *Despatches* (Journal of Asiatic Research), advised in effect a "official notice." In 1831, at the termination of Parliament of the East India Company's monopoly for the Eastern trade, Lord William Bentinck, Governor-General of India, emphatically responded by appointing a Committee for the purpose of introducing tea culture in India.

The Committee's Report was favourable, plants from China were procured, others overseas imported, and in the following year a decided attempt was made by Government to establish an experimental plantation in the Lakhimpur district. According to Sir Wood Gait this plantation was made on very poor soil and totally unsuitable for tea near the confluence of the Nerbetta and the Karak river. The experiment failed and the plants which survived were removed to more suitable soil at Jaipur where a seed garden was opened. The plants were of poor quality, as they had been originally imported from the southern provinces of China where inferior tea only grew, and the operations carried out by the Chinese overseers in strict accordance with the practices prevailing in their country were not suitable under the altered conditions of Assam. Nevertheless, the Jaipur expedition proved a success, and very soon Assam tea found its way to England.

In 1838, one pound of tea manufactured

in India, reached London, and in the following year five pounds. The improvement in 1839, when 158 pounds were disposed of at the first public sale of Indian tea, was remarkable. These were in all probability Assam consignments, for it was only in later years that tea cultivation spread to other parts of India, to Darjeeling in 1841 and in the Nilgiris in 1862. The average price obtained at this sale was nine shillings and five pence per pound; in 1839, sixteen to thirty-four shillings a pound were realised. Although about this time the London Society of Arts observed that "Indian tea possessed all the richness, strength and flavour of the very finest kind imported from China," the decision of the public was not unanimous. Referring to the sales the *Asiatic Journal* remarked: "Ladies, particularly those of mature age and judgment, whose jurisdiction in all matters connected with the tea table ought not to be disputed, were enthusiastic in their praise of the new tea, but many of the lords of the creation, especially most gentlemen, whose previous habits had better qualified them for discussing the merits of port wine and bottled porter, compared it somewhat irreverently to chopped straw, and were pleased to display their facetiousness by observing that a mixture of gunpowder was wanted to make it go off." But there came a time when in some instances the Chinese had recourse to the device of calling their tea by the name of "Assam, Pekin, Souchong" with the object of obtaining Assam prices for Chinese tea.

PRIVATE ENTERPRISE.

The East India Company soon decided to entrust the development of the young industry to private enterprise. In 1838, the Assam Company was floated in London, and in the following year the Government plantation at Jorhat was sold to this Company which stands out today as the pioneer tea company not only of the British Empire but of the world. Tea cultivation on industrial lines now commenced. Gardens sprang up, and the land given by the Assam Company was taken up by others. Premises were constructed in every garden. Chinese methods of manufacture were generally adopted but some of the implements brought from China were

not found suitable. Rolling by hand however produced good results, and it was continued for several decades until replaced by



The Mangrove bridge in a tea garden

machinery. In so long time the importation of Chinese seeds was discontinued, experiments with the indigenous seed having established beyond a shadow of doubt the superiority of the wild tea of Assam both in quality and in productive capacity.

The Assam Company was not very prosperous during its early years, and in 1846-47 the shares became almost unsaleable. It paid its first dividend in 1852 in which year it had fifteen gardens in the Sibsagar district, the out-turn of manufactured tea being 267,000 pounds of an estimated value of £25,002. In 1859, it was reported officially to have a cultivated area of 1,267 acres with an estimated out-turn of over 700,000 pounds of tea. Meanwhile, the Jorhat and other companies had been formed and gardens

opened in many other States. In 1850, a garden was started by Colonel Hanning, Commandant of the 1st Assam Light Infantry, near Dibrugarh, and in 1853, when Mr. Moffat Mills, a Judge of the Calcutta Sadar Court, visited Assam to found three private gardens in Silchar and six in Lakhimpur. In 1854, the first gardens were started in Darrang, Nongpog and Kengpur, and in the following year in Chokor. Intensive tea was discovered in Sylhet in 1858, and cultivation commenced in 1867. By 1869, a fair number of tea gardens often managed by their owners came into being in every suitable district of the Province. Professional men, soldiers and even pensionable Civil Servants took to the tea industry.

RICKETS SPECULATION

The next four years were periods of reckless speculation in Assam tea. From the good results obtained by a few private gardens, exaggerated pictures were drawn of the enormous profits to be made by working with large capital. Companies were hurriedly formed, and there was an eager rush for shares in the new companies. The chief object of the speculators, observed a writer in 1874, was to get possession of one or more lots of waste land, and the suspension of the clauses of the waste land rules providing for demarcation and survey portions to sale, made it very easy of attainment. The next step taken by the more honest among them was to try and bring portions of their lots under some sort of resemblance to tea cultivation in as short a time as practicable. Local labour was hired at any rate which the labourers chose to ask for. The seed was purchased at exorbitant prices. The earth was scratched up, and the seed being laid down the speculator considered himself free to form a company which was started by buying the lands he had scarcely finished clearing and sowing on, as accomplished gardens and what still remained of undesirable waste at a cost out of all proportion to the amount he had contracted to pay for it to the State and to what it was worth. But in time even such a pretence of cultivation as has been described in the *rights* tract was thought too slow, and were

enterprising natives found their account in persuading shareholders to invest in tea gardens that were actually not worth anything at all. A remarkable instance of this occurred in the Nongpog district where the Indian manager of a promoter of companies in London was advised by his employer to clear and plant a certain area of waste land for delivery to a company to whom he had just sold it as a tea garden.

Then the crash came. It was considerably predicted by all those whose opinion was worth anything. Many other firms and the Directors of the same companies were men of little or none of the knowledge and experience indispensable for success. The Government in its eagerness to foster the industry gave vast tracts of land to any one desiring to ask for them without inquiring and without presentation of any kind. It was a mistaken policy. Difficulties about surveys, boundaries, title deeds and the like arose, and all was not well with the labourers imported from other parts of India to supplement the scanty local supply. An Act for the regulation of the transport of emigrant labourers was passed in 1863. According to a memorandum written in 1874 by Sir John Edgar, it was reported "to remedy many abuses which were discovered to exist" in their importation, but it soon came to light that the condition of these labourers in many gardens was most deplorable, while the mortality among them was appalling. The absence of any organisation in Assam for recruitment of suitable labour was also a factor in the crash of 1865.

THE FIRST CRASH

About this the first crisis of the Assam tea industry. Mr. Mansford Channay, who was for nearly twenty-five years a planter in Assam, writes in his *The Story of the Tea Leaf* that many of the small privately owned properties were absorbed by the speculative ventures and when the crash came in 1865 the land passed into possession of the banks which had been financing on security of fee-simple title deeds. Some of the private owners however held grimly on through all the hardships of the coming crisis, with unshaken confidence in the future of Assam tea. In some localities

these men were able to form little communities, camped where water was plentiful, and by pooling their resources lived on the simple rations supplied by the natives, who treated them kindly although taking ponies and other live-stock as security, banks having in such cases ceased all business. In more isolated positions the planter lived, and sometimes died, alone in his rough but constructed of bamboo and sugi-grass, seldom meeting any of his own race. The late Mr. T. Henderson for more than fifty years Manager, Superintendent and Director of the Salmah Tea Company's gardens in the Nowgong district, when riding across country one day was surprised to find a jungle clearance partly planted with tea on which a solitary figure sat at work. This lone being, a retired army officer, explained that the little garden was his property but the bank having discontinued maintenance the bushes had left and he was carrying on by himself. Sorry for this chance meeting the plucky old pioneer might have remained there in the end and, like many another in the same plight, gone down in business and alone.

It was inevitable that the crisis should be followed by collapse of nearly all the numerous companies and a strong reaction against the tea industry. Gardens which had been sold for numerous times over went begging at a few hundred rupees. Tea shares which had been run up to heavy premiums were proved at the market for mere nominal values; the shares of the Assam Company which had been eagerly taken up at the beginning at 420 were hawked about the market at half a penny each. Vast plots under tea were abandoned, the area in Nowgong alone being 1,500 acres. The depression of the industry was intensified by the ignorance of the general body of proprietors who showed as much folly in their hurry to get out of tea as they had done a few years before in their eagerness to undertake the speculation. Failing to sell the plantations which had come into their possession, the holders in some cases were themselves obliged to undertake the management.

DEEPENING DEPRESSION

The depreciation of tea property continued during the years 1866, 1867 and 1868, but

about 1869 things began to look brighter. In the following year there was a decided improvement. People who had worked steadily for years with a view to making gardens that would yield a profit were rewarded, while much of the property of the collapsed companies turned out well



Picking tea leaves; shade trees are in the background

under careful management. The industry made rapid strides in the next ten years, and in 1879 the out-turn of tea rose from 721,350 pounds in 1870 to 1,671,332 pounds in 1879. The position in 1873 was thus described at the time: "The existing gardens are, as a general rule, well filled with plants, highly cultivated and carefully managed. The amount of tea produced per acre, although falling far short of the sanguine expectations of the first days of tea planting, is satisfactory in all the more important districts, while the prices obtained this season show that the average quality must be very good." The

average price realised during 1873-74 was below a pound.

According to Sir William Hunter's *Statistical Survey of Assam* the total area under tea in 1874, in which year Assam was separated from Bengal and formed into a Chief Commissionership, was 75,857 acres with an out-turn of 24,595,760 pounds. The following are the figures district by district:

District	Area Under Tea	Out-turn	Rs.
Sibsagar	21,552 acres	1,086,286	0
Lakhimpur	11,060 "	1,812,108	0
Darrang	3,884 "	1,025,077	0
Nowgong	2,828 "	157,745	0
Kamrup	3,166 "	201,912	0
Sylhet	2,254 "	287,500	0
Cachar	25,160 "	5,971,289	0
Total	75,857 "	12,542,937	Rs.

The number of imported labourers had already exceeded the local supply in several districts. The difference was most marked in Sibsagar where in 1860 there were 18,989 imported and 780 local labourers divided among 110 gardens. In 1874, the tea gardens of Cachar employed 29,719 imported and 11,882 local labourers, the figures for Lakhimpur being 2,945 imported and 2,326 local and for Darrang 2,371 imported and 2,414 local. Sylhet with only 468 imported labourers out of a total of 5,108 affected a striking contrast. A labourer got Rs. 6 a month, at least in the Sibsagar district, and if he cared he could increase his earnings by extra work. Many of the labourers, who were now imported under an improved system of recruiting, had their families with them and at the expiration of their term of agreement settled down permanently in Assam.

EUROPEAN POPULATION

Naturally the European population became considerable with the expansion of the industry. Excluding Nowgong and Kamrup there were 250 Europeans in 1874 engaged in it, Cachar alone accounting for 118. The Assam-Bengal Railway had not yet been opened, not even a daily mail and passenger steamer service, which was a development of 1883, although cargo steamers plied weekly on the Brahmaputra, forming the only link between Assam and the outside world. Life in the tea gardens in those days unquestionably

meant complete isolation from the comforts of civilisation. Food communications were bad, and it was not always easy for the planter to reach the mounting town by a ride to a friend. Amidst such disadvantages and in unhealthy climatic conditions these lived and worked, often exposed to dangers from wild animals and in some places from the savage people of the hills.

The Lushais attacked several tea gardens in Cachar during the years 1860-1871. The Southland and Maskokshi gardens were plundered and burnt in January, 1869, several coolies being killed. Two years after these outrages Mr. Winchester, Manager of Alexanderpur garden, and a number of coolies were killed, while his daughter, aged 18, about seven and several other European ladies much plunder were carried off. Another planter, Mr. Soller, fortunately succeeded in making his escape. A subsequent attack on a neighbouring garden Kokaborm was, however, repulsed. Although in the cold months of 1871-72 a thoroughly effective expedition succeeded in recovering Mary Winchester and the other captives and in procuring the restoration of fifteen Lushai chiefs, the planters and the coolies of Cachar gardens could not for some time to come absolutely feel secure about their life and property.

Among the planters of this period, both European and Indian, two outstanding names are Montagu Downes and Mr. Williamson. Montagu Downes, described by Mr. Samuel Eildon in *My Ten in Assam* as the "first native next to the then Rajah of Assam—a very rich man with plenty of local influence," was the first Assamese to open a tea garden. During the troublous days of 1857 he was arrested in Calcutta and sent up to Assam where he was confined at Imphal and executed in February, 1858. Mr. Williamson, who died in February, 1865, left £10,000 to the Government for the encouragement of technical education and for the diffusion of useful knowledge among the people of the Province through the establishment of small libraries, besides leaving some to his garden coolies and servants. His name is still held in Assam in great esteem.

IDENTIFICATION OF SIGIRIYA PAINTINGS

By MARTIN WICKRAMASINGHE

IN the identification of the Sigiriya paintings, archaeologists or Eastern art critics are not unanimous in their opinions. Mr. H. C. P. Bell, archaeological commissioner of Ceylon (more correctly, identified them as ladies of the king's harem on pilgrimages to Pidurangala temple, lying about a mile north of Sigiriya).

The scene seemed to be painted 'world seen, to be a procession in the space and presence of King Kasyapa's court to worship at Buddhist shrine of Pidurangala, the hill above a mile north of Sigiriya. The figures are, manifestly on wedding to their friends and the flowers held in their hands by the ladies, and carried by them by young maids, are hardly less any other identification' (*ASP* N.S. 38th pp. 16, 17).

Dr. Ananda K. Coomaraswamy (*Modern Indian Art*) repeats Mr. Bell's theory on the following grounds:

"The fact that the figures are cut off at half length, but conventional ideas suggests that they represent divine beings, who are shown as represented in modern rock" (IX 128).

Mr. Bell's explanation is that the figures are cut off at half length by visual effects to economise space and not because they are goddesses. F. R. Havell in rejecting Bell's explanation as 'unsatisfying' suggested an 'eugenic theory'.

"On satisfactory explanation has been given of the reason why the figures and their illustrations appear as if half cut off in stone, the usual manner of harem ladies. The contention that this was merely a device to make up for the cramped space which the pictures had is still a very unsatisfactory. But if we imagine that, out of the royal ladies dressed of a visit to the Tulla herons, and that the young goddesses, or those attached to the courtiers, took this for their talismans as an everyday wear in Buddhist religious life, the difficulty could be removed" (*Indian Sculpture and Painting*, p. 173).

Later Dr. Coomaraswamy, in his *Introduction to Indian Art*, perhaps accepting Havell's suggestion, has modified *goddess theory* thus:

"Contemporary with several of the Ajanta paintings are the smaller (100) painted figures in a rock picture at Sigiriya known in Ceylon, representing goddesses (the lower part of the body in each case is covered by clouds, that celestial beings are

assisted in the dance of pleasure accompanied by musical instruments (songs of women)" (VII, 26).

H. W. Codrington, an authority on Ceylon history, and A. M. Huxton, another noted archaeological commissioner, accept the goddess theory (*Short History of Ceylon*, Chapter XII on archaeology).



Fig. 1

Though the above theories are mere guesses, no attempt has been made to produce evidence from classical Sinhalese literature, either in support or against them. In this article, it is my intention to produce some indirect evidence from one of the oldest Sinhalese poems in support of Mr. Bell's identification, that they represent ladies of

with paint and brush, he would have to paint a scene with figures cut off at the waist with cloud effects similar to those found in rock pictures of Sigiriya.

A woman frightened by the rush of a swarm of bees from a bush attracted the likeness of a bee, the sting of which had been broken.

This allusion irresistibly suggests to mind the figure of a woman like that of a queen represented in the rock picture of Sigiriya. Verse 492 alludes to women having no-brothers on their palms painted red. Another Sinhalese poet, who lived in the sixth century describing the same festival in his Sanskrit poem *Jāmbhavanam* (II, verse 57) depicts a woman, who was engaged in aquatic sports thus:

"In the water age of the woman falling a full clothed lady with her legs by drawing round, large-eyed lovely lady it is the king's we and caused them to burst."

Some of the fresco figures of Sigiriya holding flowers in their hands, perhaps, represent Court ladies engaged in aquatic sport, which is the finale of the king's *Pūyām-Yātri* or the garden festival. All the figures that represent queens at Sigiriya hold lotuses and other flowers in their hands as if to throw at somebody. One figure is depicted in the act of throwing a handful of flowers. (Fig. 1)

I believe it is not necessary to produce much evidence to show the unsuitability of Mr. Bell's suggestion that the scene depicted at Sigiriya is that of ladies on the way to a *Vihāra*. Women never hold flowers in the attitude shown at Sigiriya when they are worshipped or on the way to worship. Throwing flowers as an offer was regarded as an act of desecration. *Dhammapadam Commentary* (5th century) narrates several legends of the great Buddhist lay woman *Vāṣṭikā*. The following is culled from a dialogue between her and her maid-servant, found in one of the legends about her:

"Linda, it is not becoming for us to go to the *Paṭṭha* adorned with jewelry. Don't lead to fear of a malignant daughter, who uses in the domestic water for practice."

Ancient Sanskrit writers on law and custom and poets, seemed to have regarded red as an erotic colour. *Matsyagandha* says, women with husbands should put on clothes of red colour or with a red border. Widows

are forbidden to wear blue and maidens are enjoined to put on white clothes. An allusion in *Harandiyata*, 'the oldest postical work now extant' (Geiger and Jayatilaka) reads thus:

"Women after eating hot food apply yellow ointment to their bodies and dressed in red garments they played their husbands to embrace."



Fig. 11

Many of the Sigiriya women wear red garments and there is a streak of red in the background of almost every figure. Father J. A. Dubois, describing an annual festival held by the Orissas, a primitive hill tribe of Bengal, to celebrate the marriage of the Sun and the Earth (Mother-goddess and her consort) writes:

"The marriage service is performed near the sun lake before they are hurried into assembly. Amongst other things both birds are marked with vermilion just as a bride and bridegroom are

marked as a human, American; and the mark is also stamped with something as if it were a real bird on the spot where the sacrifice is offered. (Quoted by Sir J. H. Keane, *Indians*, Chs. III, 342.)

One of the maid servants depicted in multipocket H of Nigiriga holds in her hands an instrument or a vessel, which according to Mr. Hall represents a musical instrument, according to others an old flask. These guesses seem to be far from the truth.



FIG. III. A & B

Every *Sindhu* poet alludes to an instrument or a vessel used by royal ladies and lovers in aquatic sports to deliver water spouts or sprays. *Kavilimala* (verse 512):

alluding to the handling of this instrument by a lover at the aquatic sports scene.

"A scarcely known, little known in front of a water-spout released from the hand [instrument] of a lover, looked like a golden pot decorated with a precious jewel of single ornament."

Mahabharata, a thirteenth century poem (verse 74), refers to this instrument as made of silver studded with gems. According to Rev. Valiputuraya Dipankari, a commentator on the above poem, the vessel referred to is oval in shape. The instrument held in one of the hands of a figure of an attendant woman of Nigiriga is oval in shape and is studded with a bright gem and looks like a thing made of silver. The figure in front of the wall suggests that she is wading through water, though the shading looks like clouds. Another figure, I believe, supplies some positive evidence to identify some of these figures as those of women engaged in aquatic sports. In the figure of the woman holding a garland of flowers in both the hands, the flowers of the upper end are painted quite distinctly but those of the lower end are not shown so distinctly as if to indicate that they are immersed in water. [Fig. II.]

The *Prasthana* of the *garuda* (verse 23), is not a faithful representation of the original story in the *Chandana* Manuscript, but a revised sketch made to indicate that the lower end is shown through something transparent.

NEW OPENINGS FOR OUR TRADE WITH THE DANUBIAN COUNTRIES



Mr. Soliman Chastan, President (1) and Gen. Ch. Fakhri, Vice-President of the Indian Central-European Society in Vienna, while visiting a State Welfare Institution.

We extend the half-yearly report of the Indian Central-European Society in Vienna.

The Society has also no small extension of its current work efforts and has also to provide new work opportunities for our country. Many of our members have followed the Vienna Society about their ideas and demands, and through the efforts of the Society, our members have found new contacts, circles and sources for their requirements in the Danubian.

Most of the Indian Chambers of Commerce have provided in order the aims of the Society.

In spite of the present economic depression and economic losses, our great country must be able to survive in a certain extent, either the immediate difficulties, and our countrymen Soliman Chastan have ordered out of the ways for doing so, through the activities of this Society in Vienna.

The Society does not want to duplicate existing relations, but endeavours to find possibilities of direct cultural exchange and commercial intercourse.

Some years ago the Society benefited also a Swedish and Swedish-American Society to promote, exchange and co-ordinating information about all scientific discoveries in hygiene, physiology and about the latest technical patents, medicines and instruments, about health resorts, famous medical men, etc. With the Society are connected many well-known scientists, physicians, chemists, inventors

and technical experts, and so the Society the work will be done thoroughly.

It is my wish to stress the time and efforts of this Institution. We shall be very glad, if the Society will continue the work of developing closer relations between India and Scandinavia and we ask our countrymen to help the Society in its work and to co-operate with it.

EXPORT CENTRAL ECONOMIC BOARD,
7-19 Teckholm, Vienna, L. (Austria).

WHAT THE WEST CAN LEARN FROM THE EAST IN HYGIENE

By S. L. BENDHALL, M. B., B. S., F. R. C. S.

DURING my journey through Japan, I was greatly impressed by the high standard of the civil general cleanliness in the West. There is no denying the fact that the East has been left far behind by the West in modern science and invention. Consequently there is a big lot of things which the East can learn from the West. Nevertheless there are a precious few things which West can still learn from the East. I will not talk of Yoga of which even the name is not known to many in the West. I will not talk of Philosophy, of which it is said that Eastern Philosophy begins where Western Philosophy ends. But I shall say a few words about Hygiene, which the West can so much benefit. On of Hygiene, too, I shall take only personal Hygiene. It will be surprising to note how relatively the ideas of personal cleanliness had been developed by the ancients in the East in spite of total ignorance of modern bacteriology. It will also be interesting to note how through independent evolution one is likely to rise certain very simple and important things, whereas one could make conspicuous strides in other subtle inventions. For example, the West could invent an aeroplane to fly 200 miles an hour, but could not discover a tooth-brush to match our "tooth-stick", made from a fresh twig of a tree, as will be presently shown. They could discover Tubercular Bacteria, but could not discover the simple idea how important it was to wash one's mouth before and after meals. I may point

out in the context that no insult or injury to anybody's feelings is desired by this article. It is written with a view to general good of humanity and as a possible step to advancement towards the common and ideal civilization.

Now I shall take the points I want to mention of *personal* hygiene:

1. HYGIENE OF THE MOUTH

(a) Cleansing of the mouth twice a day, first thing in the morning and last thing before going to bed with a piece of fresh twig from a tree. This may be called the Hygiene of "Dantam" or "tooth stick". This was the simplest and most wonderful invention of the ancients. This principle is mentioned in the earliest books on medicine. I must "Charak", written about 400 B. C., and is followed even by the most illiterate of the descendants of Aryas, the so-called Hindus of today. Not only the name of the "tooth-stick" is mentioned but also its length (10) extended hand and thickness (that of the little finger) is given in that book. The people in the West are now coming round to this principle in the way of cleansing their teeth with brush and powder; but they have not yet been able to invent a tooth-brush to match a "Dantam" for the following reasons:

(i) It is next to impossible to keep a tooth-brush aseptic, and the idea of using the same thing over and over again is very repugnant. A "Dantam" is made and used fresh every day.

(ii) In tooth-brush the bristles are either too hard and irritant to the gums, or too soft and useless for cleaning purposes. In "Chamoi" the bristles are soft and tough, ideal for cleaning.

(iii) The surface of bristles in tooth-brush is glazed and hence useless for cleaning. In "Chamoi" it is rough and porous, ideal for friction.

(iv) The fresh juice of the tree has medicinal properties useful for the gums in a fresh bag, which is used the same in a tooth-brush.

(v) Last but not the least, there is a danger of contraction of fatal infections such as Tetanus, Anthrax, and Dysentery, from hair used in making brushes as it is very difficult to sterilize brushes, and eggs of bacilli of these diseases are known to resist even boiling. There have been instances on record of deaths from such diseases even from a shaving brush.

(b) *Shaving mouth with water before and after meals.*

People in the West are not in the habit of rinsing their mouths before or after taking meals. In the East a man is considered unclean and unfit to touch any eatables unless and until he has thoroughly rinsed his mouth with water and properly washed his hands. Similarly people in the West take their tea in bed without washing their mouths. Nobody does so in the East, where one will think of eating anything before answering the call of nature and washing themselves properly. That the practice in the West is harmful for the teeth and health will be evident from the following simple experiment:

On getting up in the morning take a mouthful of clean water, keep it in the mouth for five minutes rinsing thoroughly. Then spit it out in a clean glass tumbler. One will be simply surprised to note the yellowish fluid full of muck and debris that comes out. If a man will take anything without washing his mouth, all these poisonous substances will go into his stomach and get absorbed into the blood, making it poisonous. The same simple experiment will show how much more muck and debris of food come out on rinsing the mouth after meals. If the mouth is not cleaned as done after taking food, all the food particles

will decompose there and produce acids and other diseases of the teeth. But these factors play a very important part in the preservation of the teeth and keeping them shiny white like pearls. It is a well-known fact that, whereas a good set of 32 teeth is a common thing in the West, it is rare to find this in the East, where rotten teeth with yellow film and eaten by caries is a common sight.

2. THE HYGIENE OF THE CHINESE.

Striking with naked buttocks on the same commode that has been used three times again by hundreds of people is not only disgusting but also a dangerous practice. I have noticed that seats become stiffer. But the greatest danger lies in the liability of contracting of contagions, such as ring worm, scabies and venereal diseases. I was pretty sure, as medical science advances, people in the West will be able to evolve a different form of commode; or, follow the East and adopt the squatting practice, which is also advantageous in two other ways:

(a) The lower abdominal wall is supported by the thighs, and act like a truss, and there is no likelihood of developing "rupture" (Hernia).

(b) The abdominal muscles thus supported are at a great advantage in straining down, and thus helping in easier evacuation.

3. HYGIENE OF WASHING BUTTOCKS AFTER USE OF CHINESE

This most Hygienic practice has fallen to the lot of Hindus and Muslims alone even in the East. They invariably wash their buttocks after answering call of nature, and have been taught so from their infancy from times immemorial. Even a child will scold himself unless and not sit or touch anything till he has washed himself. In the West they wipe themselves with paper and think it is sufficient. No argument is required to prove that it is not. After thorough wiping with paper, run back at the paper is sufficient to convince one of its drawbacks. During the Great War, I had once an opportunity to medically examine a batch of British soldiers. As water was scarce in field service and could not be had daily for a bath, it was not

a very pleasant sight to see dried up human matter sticking to the hair of private parts, food bones stuck about. (This sight) is sufficient to convince that water used for washing after eating oneself is not wasted.

Yet another advantage of using water is that the lower half of the anal canal can be thoroughly washed away, which cannot be done with paper. It is a matter of common experience that water sticking to the inner membranes of this region of the anal canal dries up there, and is likely to produce diseases like Anal Fissure. On the other hand the softest known toilet paper can cause irritation to this delicate membrane, and help in causing disease.

4. THE HYGIENE OF THE BATH

In the West the people bathe themselves in tubs. The water that washes their feet and buttocks washes their face and mouth as well. In almost all cases the buttocks have not been washed after answering call of nature. It is evident that this practice is most repugnant. Whether a bath is taken before or after a meal, a fairly saturated condition of soap, dirt and faecal matter is made and while it clings to the surface of water in a thin film. As soon as one gets out of bath, a thin coat of this film is made on whole of the body, and one gets back all the dirt that one has just now washed away with unshared interest. Thus the entire trouble of taking bath gets null and void. However one may try, it is impossible to avoid getting this coat of dirt on leaving the tub.

Another method is to follow Japan, where they have a thorough wash up under a tap before entering the bath. In this case too, if the body has been thoroughly rinsed under a tap, the bath in the tub seems to be superfluous and absolutely unnecessary. Doctor Bagnard of Switzerland, an authority on Tuberculosis, says that overbathing is as harmful for health as underbathing or not bathing at all. As Schwabe advances, people will find out ways for bathing more hygienically. In the East they sit under a current

of water or pour water on their body and head with a jug filled from a tap. This is a primitive way, but is surely more hygienic.

5. HYGIENE OF FACE AND FEET

Feet are a very important factor in the human machinery, both in preservation of health and contraction of diseases. It is needless to say that cleanliness of feet is of no less importance than that of the face. In the East when they don't take their bath, they wash their hands, face and feet under a tap. In the West they use a basin and wash their hands and face in it, using the same water repeatedly, which is again unhygienic. The emulsion of soap thus formed rubbed thoroughly wash away soap from the face, thus leaving behind a germium that will do complete and prove harmful. But there is no arrangement for washing feet, unless they take their bath, which they usually do about once a week. It is evident that this practice is not commendable. The feet do get soiled with daily dirt, and surely in going to lavatory and toilet, etc., feet do get soiled with dirt and require daily cleansing. Washing of feet is also useful, as it removes fatigue and gives a good appetite after a day's hard work. On the continent in certain hotels they have started some arrangement of washing feet, but it is not universal. I hope it will become more so in the near future, and extend all over the West, including England and America.

In the end I conclude with the words that in spite of Kipling, East and West combined caring about the salvation of the world much quicker than either of them could do with lonely efforts. One great conquest already achieved by the East consists in the adoption of excarnation for disposal of the dead by advanced sections in the West. It will be again surprising to note that this most scientific method for the disposal of human remains has so far been the monopoly of the Hindus alone even in the East. I am fully confident that interchange of other good things will soon follow to bring peace and prosperity in both Hemispheres of this troubled world.

THE PARSIS : THEIR RELIGION AND RACE

By SAGUNDRANATH GUPTA

[Dr. M. V. Datta, the High Priest of the Zoroastrian community of Karshi, a scholar and writer of European reputation, presided, by introducing the lecturer to us.]

We have the privilege this evening to welcome in our midst a learned and scholarly statesman, Mr. N. Datta. In his young days he was the champion of that American movement of Indian culture. From Varanasi, who five years ago revealed the soul of our great country to the people of the West, Mr. Datta has turned and worked with great men of all shades of opinion throughout his recent life. He does not come to our city as a stranger, for he has not worked here fifty years ago. He knows more of living Bharata than any of us in this hall. During the last month he has spoken under the auspices of a series of our local societies on various subjects of great importance. We have great pleasure now in seeing Mr. Datta in company with his discourse on Zoroastrianism.

The lecturer said :

Decease Datta, Daughters and Sons of an ancient Faith.

In the course of the slow evolution of the Aryan race, some time in the dim and distant past, somewhere perhaps in the grassy wild regions of Central Asia flourished a large pastoral and agricultural tribe which was destined, at a later age, to play a great part in the history of man and to leave an indelible stamp upon human thought, human endeavour and human achievement. The men were tall, tall and broad of shoulder, big-boned and heavy-limbed of complexion, with the light tan of the sun on their faces and limbs, men with clear, keen eyes as brilliant as cutlode flint, and strong hands. From this race came the mighty Rhina and Ravana, heroes whose names pealed above of Bharata and Bharata. The women were supple of limb and movement, full of grace and comely to the eye, judicious, working in the house and out of it. The men had heads of eagle, large and small, and watch dogs that shepherd the flocks of sheep and goats, and kept the wolf from the fold and were greatly prized. Rearing over the pasture grounds with their herds, thinking over mountains and sunsetting in the valleys or while engaged in ploughing their fields their men did. Their eyes around and behold the marvels of creation. Lifting up their heads they saw the eternal immensity of the firmament, the great, dazzling orb before which all other lights vanish during the day, the multicoloured stars at night, the moon that waxed and waned. They wondered, then admired, finally adored. They gave names to the heavenly

bodies, their youth and virgin imagination ordered everything they saw with life. With admiring thought even abstractions became distinct with life, possessed of a personality with power to influence the lives of men, to confer blessings and propitiate. As their hearts were filled with devotion these lifted their voices and broke out into chants of praise, hymns of adoration. It was now singing but no singing, a solemn chant in a subdued voice, rising and falling with the beat of emotion and the fullness of the hour. This praise chant is mentioned and changed to this day.

As will happen in the best regulated families there was a difference of opinion in the tribe, an intense religious schism which created great bitterness of feeling, and the people of the tribe divided into two castes and joined company, one caste moving down in India, the other settling somewhere north-west to Iran.

Of historical evidence for such a statement there is not a shred, compared with the antiquity of this people's history is a thing of yesterday and history is not always justified. There is, however, the overwhelming evidence of comparative mythology, common legends and traditions, a close study of language. From India to Iran is a further cry and yet for the accurate understanding of the Avesta with its mythological lore a knowledge of Vedic and later Sanskrit is essential. The bitterness of the schism may be traced in the gods of the Vedas, the Devas, being degraded to demons in the Avesta. Asura, Asura, Asura, means a great spirit in the early portion of the Vedas, but in the latter portions and in the Purnana Asura means a demon. The first part of the Avesta, the Vendidad, is the law against the Demas. In one instance a Vedic Deity has been only partially demonised in the Avesta and the incident is not devoid of humour. Indra, who occupies in Vedic and Puranic mythology the same place as Zeus and Jupiter in Greek and Roman mythology, is especially named in the Avesta, as one to be propitiated with, as the opponent of Asura-Vatishia, who ranks second among the Amshas-Speakers, but the name, indeed, under the name of Vourukhshah, Vourukhshah, the slayer of Vritra, Vritra is an appellation of Indra's is highly prized and the Devasen Yasna is dedicated to him. Farzi, the invocation, which is in Persian the name throughout the Yasna is Vourukhshah. In the Vendidad, Farzi, there is a verse: 'I praise Vourukhshah, created by Ahura-Mazda, the carrier of light created by Ahura-Mazda.' In

"Whence didst thou and I see the Truth and
 Whence I am. He was a deep mystic saying.
 Confronted man with the Divine, not seen
 incarnation."

No interpretation has been placed upon the name mentioned by God to Moses, but an illuminating light is thrown upon it by a passage in the Gospel of St. John. Jesus Christ said to the Jews:

"Your father Abraham rejoiced to see my day: and he saw it and was glad."

Then said the Jews unto him, Then art not fifty years old, and hast thou seen Abraham?
 Jesus said unto them, Truly, truly, I say unto you, Before Abraham was, I am.

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

It is to be noted that Jesus did not say, before Abraham was I was, but I am. He does not call himself the Son of God to the Son of man, or even the Messiah that he anticipated himself, for whom the Jews are still waiting, but the God who speaks to Moses—spring the same words. In effect, it was the same declaration as that of the Administrator and Master, Karyak, Rishi Ranga explains the word Jesus meaning, I live for ever and ever (Jesus forever or forever with you eternally). Abraham's descendant a hundred—always was and always is and always will be. When seen and Rishi in various times in India had the gift of being able to see the three periods of time. In the past, the present and the future. Life and the divisions of time are the dreamed, death walks hand in hand with life. Even immortality has a beginning. Everything created is, and again, is not. For God, who is uncreate, there is neither mortality nor immortality. Neither life nor death, neither a beginning nor an end. He is timeless, timeless, timeless, timeless. He is the pervasion of existence as distinguished from being, the immensity which is a fundamental conception of pantheism. The word to be has only a single sense the present. The pastness of days fall away. Time stands still and has no movement. The one supreme Brahman lives time all ways; that cannot come from it, time cannot get upon it. Jesus unveiled the mystery of this Brahman when he declared, Before Abraham was I am.

In that same chapter of the Gospel, according to St. John, Jesus said to the Jews, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Among the light of the world was Karyak Karabashim. He came of the race of which the Buddha speaks. When Siddhartha went forth in the night from his father's palace as a prince and came back after several years, as a pauper, clothed in the rough, yellow garb

of a monk with the right arm bare from the finger tip to the shoulder joint, with his head shaven and the beggar's head in his hand, and yet full of a radiance and a splendour that no mortal king ever possessed, King Suddhodana, his father, was astonished and pained, and broke forth in words of indignation and pain:

"Ede it is this

That great Siddhartha steals from his robe
 'Wrapt in a skin, shorn, cancelled, craved, just
 'Of head-hairs, by whose life was on a life!
 'He sees I hear of this apostate poverty, and hear
 'Of Kings, who did but clasp their palms to have
 'What earth could give or eager service bring?
 'Then shouldst have come apparelled at thy rank,
 'With shining square and tramp of horse and foot,
 'To all thy soldiers craved upon thy neck,
 'And all my city raised at the gate!
 'Where had thou appeared through these ten years
 'With thy crowned father married?"

But why is this?"

"My father," came reply,

"It is the custom of my race."

"Thy race,"

answered the King, "is noblest a hundred times—

"From Jaha descent, but on dead life this!"

"Not of a mortal race," the Master said,

"I mean, son of Jaganat himself."

The Buddha who have been and who shall be
 "Oh, more my life, and what they did I do!"

Of this famous narrative came Zarathustra, of the race of the Enlightened One, the Blessed One. It makes not the slightest difference whether such a race is born in a King's palace or in a roadside hut where the new-born babe wrapped in swaddling clothes is laid in a manger for want of room, or in a traditional royal family where Zarathustra is said to have derived the designation of Spithame. These matters of birth are none of a race of their race. One may be a prince, another a carpenter's son, a third may come of a noble family, but all they are born upon the light of the world. Of Buddha's life there is fairly reliable account. The Book of the Great Discourse or Mahaparinibbana Sutta, giving an account of the last days of the Master and his death, is considered one of the finest pieces of Buddhist literature. That first scene in which the great Teacher lay between the twin women, reaching until almost life had leaved, and his last, subjective to his faithful people and attendant, Ananda. "Oh a lamp, unto you—where's can never be forgotten. Of Jesus Christ, surely his brief ministry of three years, very little is known. The thousands of images of Buddha, the innumerable pictures of Jesus Christ are the works of gifted sculptors and artists who have brought to their art inspiration and faith, but the images are not themselves by any manner or means, Zarathustra. Used several centuries earlier than the other two Teachers, and the picture of the Prophet now seen are the earliest

* The Light of Asia.

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTOPADHYAY

CHAPTER VIII

Forewarned and Forearmed

MATANGINI stopped at an open veranda and desired Karuna to awaken her sister and bring her thither. In a few minutes Hemangini, who had not been asleep, came with utter astonishment depicted in her face and enquired in an eager tone the object of her unexpected and untimely visit.

"I come to warn," said Matangini, "there will be a disaster in your house."

"Disaster!" half-screamed, half-muttered the awounded girl.

"Hear!" shrieked Karuna.

"Softly, Karuna," said Matangini, "gently! Hear; why would you here? Go warn your husband and bid him be prepared."

But Hemangini was then clearly unfit for the task. She stood pale and trembling, unable either to answer or move. Matangini was perplexed, she saw that her sister was lost in fear and time would not be spared. The lightning call of Karuna, who could not for the world forego this opportunity of being the first to warn such dreadful tidings, as well as the salutary effect that had been produced upon her fears by the unexpected intelligence, relieved Matangini of her anxiety, and the mortal enemy of the finer traits, beg with the importance of being the messenger of evil, flew to Madhav's chamber to discharge the mission which impudently belonged to Hemangini.

She soon returned and informed Matangini that Madhav did not feel disposed to give weight to her (Karuna's) words and seemed particularly incredulous when she said that Matangini was in the house and that it was she who had brought the intelligence. "If she is here," Madhav had said, "I can hear the news from herself; bring her in so that I may learn from my sister-in-law how much there is to fear. Ask her to come hither."

"Go then," said Matangini to her sister. "You go—tell your husband that I am here and that what I say is true. He will believe you."

"No, no," said the girl, "you must go yourself. How can I answer all the questions that

he may ask? Go—answer all the questions that he may ask. Go and lose no time for if it be as you say,—"

"I had better not go. Tell him that I say it, and that it is true."

"No—you go," again urged the reluctant girl with sweet child-like obstinacy.

"I cannot go, I must not," said Matangini in the most serious tone and in an agitated voice.

"O Luck!" shouted Karuna laughingly, "it is nothing then? Your sister wants to frighten you only, mother."

"Ah! sister, do you want to frighten me only?" said Hemangini her face brightening. "I confess I am frightened—now tell me what is your errand."

Matangini paused in deep silence for a minute; then taking her resolution, she said, "Yes, I will go to him. You come with me, then."

But the modest girl positively refused to appear before her husband in the presence of her sister, though she did not say so much in words. "Stay then and speak not a word about me or my errand till I come back," said Matangini and dashed away through the veranda, for she saw the moon's disk sinking to the tops of the trees. But as Matangini neared the door of Madhav's apartment, her feet trembled more violently than ever when she had stood spying the glaring light in the margin-grass. She drew her feet over her forehead and proceeded softly and with seeming reluctance. She needed, advanced, stopped short, pushed aside the door, stopped again, and at length entered. A single lamp illuminated the fully decorated apartment and the young Rahu reclined on a rich sofa. Matangini stationed herself close to a wall with downcast head as befitting the modesty of her sex, and age, her face severely turned towards that of her brother-in-law, Madhav gave a start and then only half-rose from his reclining posture.

Neither, however, spoke, although one was so anxious to impart the fearful tidings she bore to the other to receive them, and a silence ensued which evidently embarrassed both. At length Madhav spoke jestingly, as the convention between them authorized.

"I wish you were an English *Mistress*, sister-in-law," said he with a smile, "that I might

offer you a seat. But why not sit down on—on—"

Matangini relieved him from his embarrassment by saying almost in a whisper, "Have you heard what I have to say?"

"Yes," said Madhar seriously, "is it true?"

"Is it true?" she said in the same half audible tone.

"Tonight you say?"

"To-night, even now they will make their attack as soon as the moon sinks and the moon will sink in half a danda."

"Is it? Then I am lost. But how do you know all this inter-leave?"

"This," replied Matangini in a more distinct voice, slightly lifting the cloth which covered her forehead, "that you must not ask me?"

"You perplex me," rejoined he, "I scarcely know what to think." Matangini now completely uncovered her face and looking steadily into his, spoke in a yet louder tone, "Do you not know me, Madhar? Can I deceive you? And do you think I would come to your house at this hour, and unattended—"

"Suppose I was wrong," he answered, "will leave with your sister while I go and manage my men."

Matangini pressed him with a look as he was rising and asked him to give her one word more.

"What is it?" he asked.

"Where is your sister's will—take care of it—does mean to carry it off."

"Enough," ejaculated Madhar, a sudden light flashing upon him as he called to mind his sister's warning, "They shall not have it."

"Do you not keep it in an ivory box in this room?"

"Yes—how do you know it?" he enquired in fresh amazement.

"Why I? they know it," she replied.

"Now I see it!" he answered, "you must be too well informed," and he rose to depart.

"I have something to beg of you—will you grant it?"

"Ask it and it will be yours."

"Then say not a word to a human being that I have been your informant or even that I have been here tonight; my life depends on it."

"How your life? Who dares threaten it?" exclaimed he with a flash of indignation.

"Hush!" said she.

"Yes, I forget," said he checking himself,

"I promise you silence."

"And impose the same on Karuna and my sister as you go."

"With Karuna, it will be rather difficult, for I shall frighten the women into obedience. You sleep with your sister, with closed doors and you will remain here unperceived by the household. When I come back I shall lead you to a place of greater security and privacy."

So saying he passed by his wife and Karuna, each of whom he desired or commanded to be strictly silent regarding Matangini. Then darting swiftly into the outer department, he was at once in the midst of his darkness.

Madhar knew Matangini to be a woman of too clear a mind to have been greatly deceived, and he knew her also too well to think she would ever be at so much pains to deceive him. He therefore set himself to the work of preparation. In contrast. Deeper total darkness had covered the face of the earth, the homestead might be seen, full of human forms sitting against the sky. These were select men from the tenants who lived close to the house and from among whom a little armed force could be collected at any time at a moment's notice. These were mostly armed with father, spears, bricks and other missiles ready to be hurled at the nearest object that dusk approached the walls or enter the house. We do not pretend to say that all these midnight warriors bore a heart as steady as the ladies that they clasped in their hands, and many doubtless there were who thought this midnight interruption of their repose very annoying, and who would have gladly been a patient did not the stern voice of their landlords, as it rolled forth command after command, convince them that it would be safer to stay and tune to chance than risk his displeasure. Most however felt secure in their position; there was but little in the house on the top, to tempt the slope of rubbers, and with this comfortable assurance the laid defenders stood fast by their posts. Five or six men of the sturdier race from the Northwest protected the entrance, well equipped with sword, shield, spear and basket. Four or five others could be seen walking round, with orders to be on the alert, and to give the warning when necessary to the rest. Inside the house, the doors and chests which contained the most valuable things, jewels, cash, plate and other articles of small bulk and great value, as also the crossed ivory box, were nowhere to be seen. They were removed in obscure hiding-places which among the endless apartments of the single edifice could never be [discovered] by one who had never seen them, and it was not every one of the inmates of the house that had a knowledge of their existence. Madhar was everywhere mild and easily yielding.

by nature under ordinary circumstances; his energy and ability in the moment of excitement was fearful and laid in awe the timid and the hesitating. Nevertheless not few were the women, who dragging naked children in one arm and holding huge walters under the other, steadily left the threatened home to seek shelter in the neighbouring huts, whose humble pretensions protected them from the chance of spoliation. Among the flowers and forenoon night he saw the conspicuous cook who had signalled herself by visions in the preceding evening, and who now conducted a most decorous retinue with bag and baggage, not forgetting the famous silver pot which formed the glorious trophy of her evening triumph.

The hum and bustle of preparation subsided as all [was] completed and the asperities moved amidst the issue in silence. The moon had already set and Madhav began half to doubt the truth of Managoti's suspicions. Just as his thoughts were taking that direction a darwan came up to him and informed him in Hindi that one of the men appointed to keep a look out, had seen a light in the direction of the "old garden" (as the mango-grove where Managoti had nearly encountered the robbers was called) and that venturing in that direction very close to the grove he had observed [several] armed men assembled in that place. "What is [your command]," asked the man, "shall we go and attack [them]?"

"[Hurry] not, Bhup Singh," replied Madhav, "it is unnecessary, and besides if you go in insufficient numbers, you will be overpowered, but if on the other hand many of you go, you leave the house unprotected, and who knows but there may be another company?"

"Is it Madhav's pleasure, then, we remain as we are?" asked the darwan.

"Yes—but set up a shout all of you together, and let the robbers perceive how well prepared we are."

No sooner had he spoken than a long loud shout rent the midnight air. The females trembled in their apartments as they listened in awe and thought the danger over. A dismal silence succeeded the noise.

"Another shout—once more," said Madhav.

Again a similar sound shook the night. No sooner had he uttered that away, than out rose a terrific yell from the wilderness, as if uttered by midnight demons who revelled in the dark. The blood ran cold in the veins of the listeners as the horrible sound fell on their ears.

"Again, again, my men, ever more [raise] your voices, and louder than ever," shouted

Madhav, apprehensive lest the appalling sound dulled the courage of his retainers. Again was the order obeyed with zeal and promptness, and again rose a responsive cry from the direction of the "old garden." But this time it was the sowing cry known among soldiers as the signal of success.

"They fly; they fly; they fly," shouted several voices, "that is the cry of flight."

"Yes, but do not be too sure," said Madhav, "it may have been intended to deceive you. Remain as you are."

Long did Madhav and his men wait, but nothing occurred. After another injunction to his retainers not to relax their vigilance and to keep up all night, Madhav turned his steps towards the inner apartments to thank the brave woman who had saved him from imminent danger.

CHAPTER IX

We Meet in Fact

"Can I ever forget what you have done for me?" said Madhav to Managoti, after he had rejoined his wife and his sister-in-law. The former, as soon as her heart was relieved of its load of apprehensions, lightly slipped out of the room leaving her sister alone with him. "Can I ever forget what you have done?" said Madhav looking more gratitude than he expressed in words.

"If you cannot, let it be for Hanu's sake that you remember it. Should she ever fall under your displeasure, which Heaven forbid! may the memory of her sister's sufferings obtain her pardon! As for myself, I could not do otherwise than I have done it—I will take leave of you."

"Why, sister-in-law?" returned Madhav, "your sister has not seen you long—she will be overjoyed to be with you for a few hours more. When it is day, my father will convey you to your home, if you cannot longer remain. Why depart tonight and on foot?"

"Fate rules it otherwise. That happiness I must forego," returned she sadly. "I must go."

"Why sister-in-law, why so?" asked Madhav again, "cannot your sister's husband know the reason?"

"He," said she, as much with shame as with sorrow. "You know him well. He will be angry if I remain."

"Angry if you remain with your sister?" again inquired Madhav, "did you promise him to return so soon? Does he know where you are?"

"No," said she, "I did not promise him anything, nor does he know whom I am."

"Strange," said Madhav. "I don't understand how then you could come. Was he at home when you left?"

"Ask not such questions," replied she.

A dark suspicion crossed Madhav's mind at this reply, but he soon abandoned it as groundless. He sat musing in deep silence for moments during which Matangini kept fixed on him her large, blue, sorrowful eyes.

"Why do I linger?" she said at length. "I go; Karma will go with me. Farewell," added she sadly, her voice growing thick. "Fare you well! Be you happy, Madhav." Madhav looked up at her face—it was wet; Matangini was weeping! "and be my Hain happy with you."

"You weep!" said Madhav. "you are unhappy."

Matangini replied not, but sobbed. Then, as if under the influence of a maddening agency of such, she grasped his hands in her own and baring over them her lily face so that Madhav trembled under the thrilling touch of the delicate cords that fringed her spotless brow, she looked them in a flood of warm and gushing tears.

"Ah, fate was not, chance was not," cried she with an intensity of feeling which shook her delicate frame. "Spurn me not for this last weakness; this, Madhav, this, may be our last meeting; it must be so, and too, too deeply have I loved you—you deeply do I love you still, to part with you for ever without a struggle."

Did Madhav chide her? Ah, no! He covered his eyes with his palm and his palm became wet with tears. There was a deep silence for some moments, but their hearts beat loud. Matangini, recovering her presence of mind as speedily as she had lost it, first broke the heart-rending silence.

The distant and reserved demeanor, the air of dejection and broken-heartedness which had marked her from the first, had disappeared; the impulsiveness and fervor of the first burst of a deep and burning love had subsided; and Matangini now stood calm and serene, her usually melancholy features beaming with the light of an unmineral feeling. A sweet and sober pensiveness still mantled her tender features, but it was not the pensiveness of deep-delt enjoyment, for the wild current of passion had hurried her to that region where thought and the present was visible, and in which all knowledge of right and wrong is whirled and merged in the vortex of intense present felicity. Was not Matangini now in Madhav's presence? And had not her long

giddy years fallen on his hands? Had he not wept with her? That was all Matangini remembered, and for a moment the memory of duty, virtue, principle ceased to fling its somber shadow on the brightness of the intense felicity in which her heart revelled. There was a fire in that rapturous eye,—there was a glow on that moribund brow, and as she stood leaning with her well-rounded arm on the dust-covered back of the sofa, her beautiful head resting on the palm of her hand over which, as over the beating bosom, shone the luxuriant tresses of wavy hair;—as thus she stood, Madhav might well have felt sure earth had not to show a more dazzling vision of female loveliness.

"I had thought," she cried at length in a voice which trembled from emotion. "I had thought that never again would human eyes, not even your own, hear from my lips the language I breathe to-night, ah! I know not what I felt."

"Matangini," said Madhav, speaking for the first time since the storm of passion had burst. "I, too, had thought we could part without a struggle, but you have—you see what you have done. But," continued he, his eyes again suffused with tears, "you have made many sacrifices, make one last sacrifice. Root out the feeling from a heart on which no impurity should have a spot. Forget."

"Blame me not," she said, and then interrupting herself, she bent down her head to hide the tear that gushed again with the current of feeling. "Yes, reproach me, Madhav," she continued, "convince me, teach me, for I have been stupid; selfish to the eyes of my God, and I must say to Madhav, of my God on earth, of yourself. But you cannot hate me more than I hate myself. Heaven alone knows what I have felt—felt for the long long years that have past, could I slip upon this heart you could then and then only know how it beats."

Madhav wept again. "Matangini dear, beloved Matangini!"—he began, but his voice thickened, and he could not proceed.

"Oh my again, again say those words, words that my heart has yearned to hear—say Madhav, do you then love me still? Oh! say but once again and tonight I shall meet death with happiness."

"Listen to me, Matangini," replied Madhav, severely cool himself. "Listen and spare both of us this sore affliction. At your father's house the flame was kindled which seems destined to consume us both and which then we were too young to quench by desperate efforts, but if even then we never flinched from the path of duty, shall we

and, now that years of affliction have schooled our hearts, eradicate from them the evil which corrodes and blisters there? Oh! Matangini, let us forget each other, let us separate." And Madhav bowed a sigh.

Matangini rose and stood erect in the splendour of new dashed beauty. "Yes," said she with desperate effort, "if the human mind can be taught to forget, I will forget you. We part now and for ever," and there was desperate calmness in her voice.

Pulling her veil over her face to hide the stream that again welled forth from her eyes in spite of her efforts, Matangini hurriedly left the room.

CHAPTER X

The Return

It wanted an hour to the first streaks of day-break, when Matangini with sad heart and heavy steps again threaded the wild foot-path. Karuna silently followed her homeward footsteps. The paling blue of the starry heavens was now half covered by masses of driving clouds while one dense and settled mass of black hovered over the distant horizon and shed a sapphire grey over the dimly seen outlines of the far-off tree-tops on its verge. A wild and fitful breeze occasionally moaned over the dark woods with its unquiet wail and a few drops of pattering rain fell on the sands on the leafy trees and on the luxuriant shrubbery. Matangini was too deeply absorbed in her own thoughts to heed the appearance of external nature, though lowering and gloomy looked the scene around her. The remembrance of the terrible and final interview she had just undergone, engrossed all her soul; not even the chillings of the reception which might await her at home, not even the risk and danger of discovery by her husband, obliterated the faintest line of the vivid picture which memory of fancy successfully erased before her mental view, now in the darkest, now in the most radiant colours. She had promised to forget; the first thing she did after leaving Madhav was to remember; to remember and hang with raptures on each word he had uttered,—on each tear he had shed; and often would the rapture vanish and be succeeded by the thought that god and man abhorred her impurity of heart.

A gun of their journey had been accomplished when the growing darkness of the night announced that a storm was near.

"Thakuran, hasten your footsteps," said Karuna, breaking the long silence; "there will

be a storm; let us reach your house before it commences."

"Yes," said Matangini unconsciously, "go on."

Karuna increased her speed and Matangini imitated her, more from example than from any sense of necessity.

"There—there,—bigger drops are falling on the leaves," said Karuna speaking once more.

"Yes?" said Matangini, then awaking for the first time from her abstraction, and, stopping to listen, exclaimed, "Ah it is not the sound of rain-drops—it seems to be—what? perhaps the sound of human feet treading over the leaves and stumps of trees."

"Is it so, Thakuran?" ejaculated Karuna and increased her speed, apprehensive lest she should fall into the hands of some loiterer from among the dense band.

But they had not proceeded far when the wind rose to fury, the lightning flashed, the thunder growled, and big drops of rain poured down too unmistakably.

"We shall be drowned to death," said Karuna, "can we not shelter ourselves beneath this tree?"

"Come then," said Matangini, as she led the way to the covert afforded by the overspreading boughs of a large tree-trunk. Just then a sudden flash of light illuminated the earth and revealed by its momentary gleam a human figure standing at the foot of the tree, within speaking distance of themselves.

"Fly, O fly!" shrieked Karuna, and waiting not for an answer, ran with all her might, dragging the powerless Matangini after her as she sped away. "Fly, fly, fly," she kept on crying and ran on amidst the storm and rain and stopped not to take breath till she had reached the house which fortunately was nigh.

"See how you go," said Matangini after they had arrived there, "although it is cruel to turn you out at this hour—it will be more dangerous for you to stay, come over to Karunka's and remain there in the veranda; when the storm abates a little and the daylight comes you can leave the house before the family arise from their beds."

So saying, Matangini proceeded to open the door of her sleeping apartment, and Karuna left the house. Matangini found the door still shut, and entering it by the same avenue which Rajmohan had used a day before, she gently entered the apartment. She was in the act of shutting the door again when another figure glided into the room after her and drew the massive bar. The very sound of the tread of his feet told Matangini that it was her dreaded husband.

Rajmohan said nothing, but by feeling in the dark he brought out a tinder box and with flint and steel struck a light and placed it on the accustomed seat. Still he spoke not but sat on the talapatra or bedstead, gazing his wife with a savage glance. Matangini stood her face in his looks and stood, so pale and trembling but firmly and proudly, with all the dignity and courage which had that very evening stood into silence the fury of her brutal oppressor. The howling of the wind and the clatter of the rain without, and the angry growl in the clouds above were the only sounds that disturbed the appalling silence.

At length Rajmohan spoke. "Accursed woman," he said in a bitter tone which had in it nothing of the unusual savage impetuosity of his temper, "did you not go to your paramour?" Matangini did not answer. "Speak," he said in a low voice of fearful imperiousness, stamping his foot on the ground.

"I shall not answer to questions which I ought not to be asked," replied the half-guilty and half innocent woman.

"Wretch!" exclaimed Rajmohan, gnashing his teeth and growing bolder; but again assuming a forced calmness, he added, "Did you or did you not go to Madhav Ghose's house this night?"

"Yes, I did," she said, suddenly covered beyond herself by the sound of the door, "I did—so save him from the robbery you had planned."

Rajmohan sprang from the bed with clenched fists.

"Woman," he said fiercely, "deceive me not. Canst thou? Thou little knowest how I have watched thee; how from the earliest day that thy beauty became thy curse, I have followed every footstep of thine—caught every look that shot from thine eyes. Beate though I be," continued he again becoming gentle, "I was proud of my hospital wife and as the signs watched over her whelp, I watched over thee. Did I not perceive how before thou wert a woman, thou didst already become fond of that cursed wretch? Did I not see how time ripened thy fondness into sin? Darest thou what I say? Know then that this very afternoon, when won by the poisoned words of that harlot, thy friend, thou didst leave the house unbidden, thou didst not leave unwatched. Then too I was behind thee—I was behind thee—durst it women, if thou comest, when before the garden thou didst wilfully, yet soon wickedly—most treacherously, let go thy veil, why? that your eyes might meet—and be blighted? Once and once only I missed thee—and I ran the faster when I did so. But returning at night to

my unappointed chamber could I not guess the serpent's hole into which the vile woman had crept? I did not watch thee again at his dilapid gate, knowest not that in the maddening wind and amidst the howling storm I have dogged thy steps even but now?—knowest thou, harlot, why I have whetted my knife tonight? Yes answer me and I ask not for answer. I will kill you." He crossed and his eyes darted fire as he cast a last glance of agony over her petrified features. A momentary pause rested during which the howling storm without was alone heard. At length Matangini spoke and desperate calmness was in her voice.

"You are right," she said. "I love him—deeply do I love him: long loved I and I love him so. I will also tell you that words have I uttered which, but for the uncontrolled—uncontrollable madness of a love you cannot understand, would never have passed those lips. But beyond this I have not been guilty to you. Do you believe me?"

"No," said he, rising from his seat. "I will kill you." And he indicated a small dagger that hung from his waist concealed in his clothes.

"My mother, O mother! and you father! where are you now?" were the only sounds that escaped the lips of the doomed girl, as she sunk about lifeless on the floor. The ruthless weapon gleamed high, as it was about to descend on the lovely bosom of the trembling victim, when the purpose was suddenly arrested by a violent noise at the window. Rajmohan turned round to see the cause of the unexpected noise. The damp floor opened and two dark and athletic forms sprang one after another into the chamber, dripping with rain and trepidated with mud. But shooting sparks of fire from their red and fierce glances.

CHAPTER XI

When Thieves Fall Out

In which is discussed the physical possibility of a robber being robbed and an assassin assaulted.

"You think of killing your wife, ruffian?" said one of the newcomers, who, however, had not come with any peaceful intentions himself as his heavy arm and gleaming dagger showed.

"Who are you?" roared Rajmohan, turning off his fury towards the intruders, and brandishing his knife with fearful rapidity. "Burglary in my house!"

"Soddy, the inmates in the other rooms will be aroused. No thieves, friend. Look well and possibly you may recognize me," responded one of the newcomers with a contemptuous smile.

"Just," continued he, addressing Maturchi, "bring that lamp here that your husband may have a look at the face of a friend."

His Maturchi, though not absolutely senseless, had fallen into a stupor—so bewildering had been the attack on her life and so strange the scarcely less brutal interruption that followed it.

"Friend or foe?" said Rajmohan, "go out of my house!"

"That you may murder your wife in quiet?" said the intrepid stranger with a sarcastic laugh.

"And who will prevent me from doing it if I choose?" exclaimed the furious husband, and dagger in hand rushed to plunge it in the audience-richer's breast. But quick as lightning the latter parried the blow, and then with one stroke of his own gleaming blade he made that tiny weapon in Rajmohan's hand fly off to a distance of several feet. Lunging out a runner, he seized Rajmohan's arms in an iron grasp. "Now listen," said he to his halcyon silent companion, "will you hold the lamp and let this fellow see my face. It is a mean face, Raju, and will please you no more as your stolen name of a wife there." Bhiku brought the lamp and as he held it close to his face.

"Society!" exclaimed Rajmohan in intense mood, as he recognized his fellow-players of the night.

"Yes, sardar," replied the other, "I see you recognized me; though never finger each other so soon."

"What brings you here?" said he in the same urgent tone as before: "what do you want by breaking into my house?"

"First tell me," replied the other, "what were you going to murder your wife for?"

"Then convince you not," returned Rajmohan. "Leave me alone, or under no name I will kill you out of the house."

"Ah! let me see your kirk, partner as you are," said the other sternly.

"My legs are free yet," roared Rajmohan, drawing a tremendous kick at his antagonist's heels, which even the sturdy frame of the robber chief staggered some paces back, involuntarily leaving on his head of the spite antagonist's arm.

"Pin him, Bhiku, pin him down," roared the bandit as he saw Rajmohan running to regain his lost dagger and before the sounds were uttered the vigorous arm of the second robber felled their opponent to the ground.

The sardar now springing to the fallen man's breast with the agility and fierceness of a tiger, and while he thus held him down, the other brand Rajmohan's hands and feet with a piece of rope

which, fastened to two bamboo-sticks on two of the walls, had formed a sort of rude cloth-bound for Maturchi.

"Now, partner?" said the sardar, "you are at our mercy."

"Yes, because you are two to one—but what have I done," asked Rajmohan, "that you should do this to me?"

"What have you done? You have been a traitor, know [that]? Did you not send warning to the house and send your brother-in-law? You, hypocrite, you," he added fiercely, his eyes gleaming in rage, "you did it, you deserve to die."

"If I give notice to him! I would sooner tear open his eyes," roared Rajmohan gnashing his teeth.

"Have done with your hypocrisy," said the sardar threateningly. "Find that I was to believe that you would serve us against your own brother-in-law. Yet such a morally tongue as yours, so deeply and amissly does it lie—so often have you cursed him in our presence, that I thought I could trust you."

"I tell you, sardar, it was not I," returned Rajmohan with vehemence as he began to grow apprehensive for his life, for he knew well the desperate character he had to deal with. "I tell you it was not I. Do you not remember that I left the house in your company and still your people failed have been in your company only? Have I left you for the twinkling of an eye since we parted?"

"Ah! don't hope to deceive me again: an anything of a child's sweetest with me. You knew your wife was awake when you brought me to your anti-wall here; perhaps when you came round under the pretence of meeting yourself that she was asleep, you gave her a hint of what to do. Don't that it you saw. If it was not she, can you tell me who else in the world did it?"

"She did it, I confess, but I can swear to you it was without my knowledge. When I came round I found you I found her asleep. Prepare the noose and I will swear that it was so."

"You have lived long," said the other simply, "it is useless now. We know you now. Do you think I would mistake the meaning of the haste with which you left as soon as the sounds from the house told us that your end had been gained? Believe me, comrade, I am too old a sinner to be deceived so easily. Prepare then to die."

"For Heaven's sake desist from my breath," said Rajmohan, gasping for breath. The heavy burden of the hand's body was pressing on his chest and at length became insupportable even

to his strength and loose frame. "Release me, I swear to you by my patron God! It was not so. I swear to you by my mother I did not know it."

"How did your wife do it then?" enquired the landlord chief in the same tone as before.

With this question he alighted from the breast of the other, but kept a hold on his throat by a light grasp prepared to tighten at the least hostile movement from his prisoner.

"Could it not be?" said Rajmohan, now breathing free, "that she had only counterfeited sleep when I was here?"

"Hut hut! you take me for a fool!" said the sardar with a gurgling laugh. "I wanted to stand off from the wall, you made me come to the wall; why was that? Why, but for this brother? You have betrayed us to Madhav Ghose; who can say you will [not] betray [us] to the police also, for that man will poison you? You must die or there is no safety for [us]. You gave us the slip very smartly or you would not live till now."

"And what?" exclaimed Rajmohan with a sudden vehemence, "what did you see when you came in? Was I not going to murder the very woman whom [you] say I employed as my agent? But for just interference [also] would have been a corpse now."

"Hut!" exclaimed the sardar in an altered voice, as he gazed steadily on his silent comrade as if to ask what he thought of the matter.

"Yes, sardar, he speaks truth," said Bhika, [breaking] silence for the first time, "why else should he [kill] the woman?"

"I was going to kill her," said Rajmohan with a shudder. "In having done the very deed you charge me with."

"The woman! the woman! Kill the woman," said the sardar as he sprang to the spot where he had seen Rajmohan's wife sink at her husband's uplifted blade.

He alighted on a heap of clothes which he had mistaken for his intended victim in the dim light of the expiring lamp.

"Wretch!" muttered he, "you need not escape me—don't think a sardar can't hunt you out in this little room."

"Stop," said Rajmohan, recovering the accustomed energy of his voice, "nana [my] self touches my wife; unbind me."

"Unbind him, Bhika, while I drag her out by her hair," said the sardar as he jumped to another corner where he saw something white again. Bhika quickly cut Rajmohan's handgags with his sword. "Het! cleave again!" muttered the robber as again he struck the hilt of his sword

at a bare petticoat. "But out!" winked Bhika, "said he lightly exasperated and struck his weapon down and there on the bedstead. There was no Matangini on the bedstead."

"Here, Bhika, bring the lamp here," roared the sardar once more, "the woman has hid herself beneath the cotapash!" Bhika brought the lamp, muzzling it well. Rajmohan followed; all then bent down to look beneath the cotapash for the alighted fugitive, when in! nobody was there.

Lifting the lamp high they could see by its improved light every corner and angle of the room, but Matangini was nowhere.

"The door! the door!" exclaimed Rajmohan. "Look! it is unlocked. I had barred it when I entered. She has fled."

Matangini had indeed fled. Profiting by the mutual quarrel [of the robbers who] were too deeply engaged in their own [life] and death struggle to remember her when her brutal hearts could never forget, Matangini had stolen away unperceived to the door, which she had quietly unlocked, and it is to be doubted if her more clandestine proceedings on her part would have attracted the attention of combatants so busily engaged.

"Run, run, after her," said the sardar, "she will ruin us."

"Yes, run," said Rajmohan. "But hark you, none but I lift a finger against my wife. I will kill her when she is found, or if I do not, kill me as you proposed. But no one else must touch her. Hence, I will precede you."

The three rushed out. The skies were still dark and continued drizzling. The fish fugitive was searched for in every direction. But was now dawning fast, and little time was left for the search.

Rajmohan's first thought was to peep at Kank's house. He and the sardar stealthily approached the hut and according to the level of the floor, slightly removed the flap which closed it. There they beheld in the faint gray light admitted by the opening this made the sleeping forms of mother and daughter only. They looked over the neighbouring bushes, but with the same ill-success. A bright and rapid morning was now following the wet and murky dawn too fast to render the search safe for the darts and leaps. They then separated for the present, appointing a place of rendezvous at night, the sardar [withdrawing] an obvious threat to [remove the] attendance of the suspected Rajmohan.

(To be continued)

THE REVENGE

By RITA DEVI

KRISHNADAYAL could now be called a product of modern age. He spent his childhood in a village with parents who were extremely orthodox in view and action. He learnt his alphabet in the village pathshala, and never saw English letters before he was sixteen. He had always been accustomed to see women being treated as domestic slaves. So nobody could understand how Krishnadayal came in Western modern notions in his hotel.

He was the son of a Brahmin priest. He could have stayed on in the village, and could have assimilated himself comfortably with the green-plains and rice gathered from his dharmas. Instead of that he came away to Calcutta to study English, depending on a small scholarship. He was not only a Brahmin, but a Kshatriya. He could have married caste women, and lived on the money collected as "tax" from his different father-in-laws. Instead of that, he married only one wife, Krishnamal, and left his village home for ever, introducing to a life down in Calcutta. His father stopped his allowance as a mark of protest; and he also stopped seeing his son. But seeing no sign of repentance, the old man himself felt very much shocked. Krishnadayal was a clever student. He always secured scholarships, as well as private-tutorships, so he never had to suffer much for want of money. He and his wife pulled along somehow. His first child Rajendran was born in the rear he passed for M. A. and got a job.

Krishnadayal marries and marries with joy. It was evident that he had no worldly邪念. His wife Krishnamal had not been again much through constant association with him. She pulled a very fine and well-dressed, "Look at the feet! What is the use of making such a fuss over a daughter and a Kshatriya daughter to boot? Perhaps she will stay on at our house for ever. It is very difficult nowadays to get a suitable match. Many people have given away their daughters in marriage to low families for nothing name of money."

"That would be a good thing," said Krishnadayal. "We give when girls are born, because we have to send them away to another's house. If the daughter remains with her parents, so much the better."

Krishnadayal's small and youthful face became abnormally grave, as she said, "You have become the father of a child, and you behave like a child. When will you learn to behave properly?"

Krishnadayal made some appropriate answer and thus finished the discussion for the present. But at heart he began to feel the apprehension

that this daughter might become a symptom of discussion between himself and Krishnamal.

But Rajendran went on growing from day to day and being thoroughly spoiled by her parents. Two small brothers appeared after her, so Krishnamal had all her hopes fulfilled. Still she protested now and then that Rajendran's father was spoiling her beyond all measure. The young mother used to say to her husband, "You are making a perfect monkey of the girl. What will happen to her afterwards? One should never make too much of girl children, one should rather neglect them. They would make a mess for them to make all the mistakes they are destined to make in their human house."

"According to your logic," Krishnadayal would say, "one should starve the children from the beginning, for fear they might not get much to eat in future."

Krishnamal's words were strong but not so for her husband. So after a while, she would leave a note, calling her husband "A King of words," and "the little chatterbox."

But Krishnadayal was not unmindful of his daughter's training, though he did really spoil her a bit. He used to teach her himself, and had also engaged a mistress to teach her sewing, singing and instrumental music. A girl, outside very modern English families, was never taught these things in those days. So Krishnadayal was almost the reputation of being converted to Christianity in his village. His relatives and him all were anxious. But that did not prevent them from writing to him for monetary help and from putting up at his house whenever they came in Calcutta.

Rajendran completed her twelfth year. This time, her parents fell out seriously. Her mother took a vow to get her married, by hook or by crook. Her husband was a fool, but she just not follow him and thus bring disaster on the name of her ancestors. She demanded help of her own relatives and began to look out for suitable matches for Rajendran. Krishnadayal on light at home, and turned off all the eligible bachelors, his wife managed to gather for his inspection.

Krishnadayal prepared his verbal warfare again. "May I know your intentions?" she asked with dangerous politeness. "Are you determined not to let her marry?"

"To whom am I to give her in marriage?" asked Krishnadayal, "I cannot throw her into the river."

"Why, all the boys, I told you of, were not

beholden," said Radharani. "Your daughter is not a princess that you are so particular about her."

"I have told you a hundred times that I won't give her away in marriage as this tender age," said Krishnadayal. "Will it you insist on bringing forward every month, you find, as a husband for her, I will have to drive them away on one occasion or another. You know very well that a girl in a Hindu Brahmin family can remain unmarried till she is sixty or even till death, with no shame. Then why do you get so excited?"

"If you understood my reasons," said Radharani. "I would have had no trouble left. Your daughter has grown up perfectly well, she goes out better than the Brahmin or Christian girls. If you allow her to remain unmarried till she is old, she will certainly want to marry a person of her own choice. What if her choice falls on the son of an unsuitable family?"

"The most suitable family would be the one, she chooses of her own free will," said Krishnadayal.

"Just like you, is say so," said his wife. "Have not we got to see that she marries in the proper caste and family?"

"The girl will select everything for herself," said Krishnadayal. "It is better to suffer through one's own choice than to remain in luxury, like a plaything, through the choice of others."

Her parents went on quarrelling and Rajendran went on growing. She had been put into the European school now, because Krishnadayal had no longer any time to teach her. She was going to appear for the Matriculation next year. She told everybody that she was sure to pass and get into a college. She was almost her brother, because they were so much together, where studying was concerned. Her mother felt extremely annoyed at her behaviour, yet she could not restrain from smiling. At Rajendran's age, she had already become a mother.

Krishnadayal was not only in favour of women's education, but of women's emancipation also. Radharani never appeared before any public gathering, she was ashamed to be. Though quite elderly, she would still go about with her face veiled. But Rajendran never took to these habits. She appeared before everybody and talked to everybody. A certain young man, named Ramendra, taught her two brothers in the evening. Rajendran would chat with him without the least bit of shyness and would not hesitate to ask him help in the power of her studies. Radharani disliked all these very much. But Rajendran had been so thoroughly spoiled by her father that her mother knew that it was useless for her to remonstrate. Ramendra was not a bad young man really. He came of a good family, which had a reputation for wealth. His parents were very good and gentle. He

had had a difference of opinion with his father, and had left his house, determined to earn his own living. He was doing so, with the help of some petrate pupils. He was expected to teach the boys, but in reality, he gave most of his time to Rajendran. This had been going on for months.

At first, Radharani had disliked the arrangement, though she had never liked it. But gradually it began to dawn upon her that things were going beyond her control. If Rajendran was not checked in time, there was no knowing what she would or would not do. She expected no help from her husband, who delighted in encouraging his daughter in every sort of extravagance.

Rajendran was to appear for her Ten examination in December. So she had begun to study as hard as she could from November. She did not want to rest, and Ramendra would not let her rest. Rajendran's two brothers were no enjoying unbroken rest.

Radharani would appear and then sit in supervision her children's studies leaving the kitchen to take care of itself. The same scene would repeat her eyes incessantly. Rajendran would be reading and Ramendra helping her, while the two boys, Bama and Renu would be indulging in all sorts of pranks. Radharani did not like to appear before Ramendra, so she had to remain silent through displeasure.

But one day, even she had to look for silence. She peeped as usual from behind the door and found Rajendran doing her sums and Ramendra gazing at her with all his soul in his eyes. The boys as usual were fighting with each other.

Radharani felt her teeth to be on fire. She could not restrain herself, but called out from the other room. "People would do well to seek to that proper job. If we want a private tutor for our daughter, we can engage one for her." She went out of the room with burning steps. The misdeed came in after a while and said to Rajendran, "Missus is calling you inside."

But this intervention brought forth unexpected results. Rajendran had to keep away from Ramendra after this, but this unexpected separation made her realize the state of her own feelings. She was annoyed at her own sufferings. Ramendra came every day as usual to teach the boys, but he had no business for work any more. He did his duty somehow, and went away. Some times he would catch a fleeting glimpse of Rajendran, sometimes he would not. Radharani had given her husband to understand that Rajendran's presence disturbed the boys' study too much, so she had forbidden the girl to go there. Krishnadayal had believed it and told Rajendran that he himself would teach her, if she needed help.

Thus two or three months passed off. Rajen-

him, passed the Test and appeared for the Maun, which too she passed. But not as well as she had expected. Her health, too, began to fail suddenly.

Bhadram wanted trouble before everybody else. After all, she was the girl's mother. She got terribly excited and rushed to her husband. "Now, are you content?" she cried. "What is to become of the poor child?"

"Why are you upset about it?" asked her husband. "Even if your conjectures are correct, there is nothing to get excited about. Cannot she be given in marriage to Ramaswami?"

"How is that possible?" asked Bhadram. "Do you want to sacrifice caste, religion and family too?"

"Why so?" said Krishnadeval. "He, too, is a Brahmin."

"Brahmin indeed!" cried Bhadram with a good deal of heat. "If a Chakravarti is a Brahmin, then a cockroach is a bird. If you want to include in these people, tell me beforehand so that I might go away somewhere else."

"But the aim is to be considered more than the family," said Krishnadeval. "Is it better to choose a monkey from a forest, finally then to choose a good boy from a common family? Who will make the girl happier?"

"It rests with fate," said Bhadram while. "A woman's happiness is not of her own making. These two girls, who choose their own husbands, are not all happy. Neither are we, whom their parents gave away in marriage, all so very unhappy. These are life's words. We must not depend from the ways of our ancestors."

"It is difficult to decide, who are happy and who are not," said Krishnadeval, "as there are no statistics about these subjects, either official or unofficial. But I have already told you my opinion. It is better to suffer through one's own choice than to live in luxury like a puppet in others' hands."

Bhadram was not convinced, she continued the dispute. She said again and again, that she would certainly give away Rajendram in marriage during the year. She would not listen to any one. No daughter of hers was going to study in a college. If she allowed such things on, she would never be able to show her face in her palace again. Krishnadeval took her with a grave face.

The atmosphere of the house became rather uncertain, as before a storm. No open quarrel took place, as Krishnadeval kept away from Bhadram. There was an unconvincing truce.

The children were enjoying a vacation. So it became a problem for everyone how to pass away the time. Rajendram was the worst sufferer. She had no companion and no work. Life had become a barren desert to her. Ramaswami had left her home. His father had sent for him. He had left his address with the boys, who never dreamt of writing to him. Rajendram's

heart felt like bursting to get some sort of news about him. If she could see, just a couple of words written by him, she would feel comforted. But she was a Bengali girl, doomed to suffer in silence.

She used to help her mother to some extent before in her household duties. But Bhadram expected more help of her now that she was free from schoolwork. She was disappointed. Her daughter had ceased to take the slightest interest in household work. Rajendram used to keep the house spotlessly clean and neat before, but now she left everything unattended to six days out of seven.

Still so that morning she was making an effort to tidy up the drawing-room and the study. Her father's table was a sight to behold. It always took her a long time to tidy up this corner. She was taking down the heavy books, dusting them and putting them up in a corner, before finally arranging them. Suddenly a paper dropped out of one of the books. She picked it up and gave a violent start. The handwriting was very familiar and very dear to her.

The envelope was addressed to her father. She should not have looked at the contents of the letter. But her ungovernable mind had forgot right and wrong. She took out the letter, and read it with great interest.

She did not finish cleaning the room. Somehow she put back the books, and went and hung herself down on her bed. Bhadram found her there after a while and asked anxiously, "What's the matter with you?"

Rajendram looked her face towards the wall and said, "I am feeling very unwell." For two entire days she remained there. She never rose or took any food or drink. She even refused to look at anyone.

The letter in question had been written by Ramaswami in answer to one written by Krishnadeval. In it he had expressed his inability to teach the boys any longer. His father wanted him to stay at home for some time as soon as his mother was very ill. He thanked Krishnadeval for offering to accept him as a son-in-law. He could never forget this kind consideration. But to his extreme regret, he found himself unable to accept this kind offer. His father had asked his marriage elsewhere. As he was passing through very anxious times Ramaswami could not hurt him now by refusing to comply with his request.

A tragedy being could not matter for ever, as Rajendram rose again from her bed. But her youth seemed to have vanished for ever. She became grave and cheerless like an old woman. In good time an invitation letter arrived bearing the riding of Ramaswami's wedding. On that day, Rajendram dined by her father along with her and got herself admitted into a college. Krishnadeval directed and wept, but her daughter did not pay the slightest attention to

it. After that, she seemed to live for her studies alone. But Rajendran was not destined to find peace in anything. Before the year was out, Krishnadas, because seriously ill, Kallidasa's weeping and moaning made the air heavy. She sympathized to everyone with words about the great burden which her dying husband was leaving on her shoulders.

Rajendran had come to the end of her endurance. The relations between her mother and herself had never been good. Now this natural reluctance to herself ran her to the quick. She agreed round like a deer in a trap and cried out, "Why don't you give me away in marriage then? No home could be much worse than this."

Rajendran wept more copiously at these words from her stepmother, but she did not forget them. Professional matchmakers appeared on the scene, and many conferences were held. Krishnadas was too ill to express any opinion; he merely gave arranged assent to Rajendran's wishes on the whole. Amongst many candidates, good, bad and indifferent, she chose one, who was much advanced in years and a widower, though he had no children.

Everyone was amazed at this choice, and tried to frighten her through it. But she was adamant. "If you want me to marry, I shall marry him, or none at all," she said, with a steady face.

So Rajendran was given away in marriage to an old husband. When she cried for her husband's name, her mother struck at him in the soul, but there were no tears in the girl's eyes. Only when she bowed down to her half-unconscious father, she was seen to wipe her eyes surreptitiously.

She arrived at her new home with the same steady face. She was exceptionally received by the women of the house. Then her new relatives came forward to be introduced. She was young in years, but stood in the position of an elder to most of the people of the family. So she stood calm and serene and began to accept the obedience of people of all sorts of ages and of both sexes. A sister-in-law remarked next one to her. Rajendran looked only at one person, with her face to her eyes. It was a young man, very sad of expression. "This is your nephew Ramendra," said the sister-in-law. Ramendra made a pretence of bowing down to her, then hid his face in a hurry.

Rajendran was a strong-willed girl, and had no chance for staying very long from her husband's house. She went to her father's house for a few days, then came back. The day, when Krishnadas died, she came once again. Fortunately Krishnadas died without regaining consciousness. He never knew how his beloved daughter had accepted lifelong content of her own choice.

Rajendran came back on the very same day.

She could not stay away from her home as there was none to look after it even for a day. But this very reason, her husband had married a good-natured and educated girl. He wanted one who could become the mistress of the house from the very beginning.

On the fourth day, the perpetual low feverish fever with great pomp and splendour. She had not slept at all the night before, but had kept hours of weeping for her dead father. But on the morning, she showed a face like that of a marble statue. Her guests looked at her in amazement and murmured amongst themselves, "What a curious woman." Not a drop of tear in her eyes. A woman should not be so hard-hearted.

The whole day was taken up with feeding the numerous guests. Towards evening it grew a hot point. Rajendran sat alone in the verandah that faced her bedroom. Her husband was downstairs looking after her guests. Suddenly Ramendra appeared before her. He came up to her and said, "I could not get you alone even, all these days. May I ask one question? Will there really any need for a mark? You could have easily forgotten me, thinking me harshly forgotten."

Rajendran laughed perhaps for the first time since her marriage. "I have heard two things from you," she said. "One is that one must not sit against one's parents, the second is that money is more all things on earth."

Ramendra remained silent for a while; then said, "You must not perjure my whole family for my fault. You know very well that we all look on our uncle as the authority of our existence."

"But I must look after my own interests too," said Rajendran.

Ramendra knew better speech to be useless. He pushed only today fully the comeliness of his sin. One who was soft and tender as a flower had now gone as the meeting light, had become hard as a stone and stood as a serpent, through his death. He was powerless now to change this curse into a living being again. He went down with slow steps.

Rajendran used to become her daughter's lack of worldly wisdom. But now she had to admit that Rajendran was going one better than her mother. Before the year was over, Rajendran had become the sole mistress of all the wealth, her old husband possessed. No one knew how she did it. All the dependents were thrown out. They cursed and abused her to their heart's content, but Rajendran cared a deal less to their cries. Ramendra watched at their doors, but she did not know what to do. Rajendran had severed all connection with her. Three years passed on.

Then one day Ramendra appeared weeping at her daughter's house, and took her away with himself. Rajendran too was wearing the widow's white garments now. But her eyes were dry.

She did not like her mother's tone and said, "Why do you weep? A man is destined to his own time or other."

Rajendral was dumb beyond measure. "Am you made of stone?" she asked. "He was your husband after all, and you have lived with him all these years. Don't you feel for him?"

Rajendral pulled a dry face, and went away from her mother.

She began to find her mother's home unbearable. She no longer belonged here. But where was she to live? Her own huge house was completely deserted, she did not dare to live there alone. She had wealth enough, but no use for it any more. Her path lay hitherward through a barren desert.

She seemed to turn into stone gradually. Rajendral communicated with her. "Don't take on like that my little mother," she said, "look at me and have patience. Even if fate deals you the measure of blows, you have got to live."

"Can you call my nephew Rajendra to me, just once?" asked Rajendral.

"Why do you want him now?" said her mother in a hard voice.

Rajendral had to send her youngest son to fetch Rajendra.

Rajendra refused to come at first. But the boy would not budge without him and so he was obliged to come with him.

Rajendra made him sit down in the dining room, then he went for his sister. Rajendral took out a thick envelope from her desk, then proceeded to where Rajendra sat.

Rajendra stood up as she entered, but he did not speak.

Rajendral held out the envelope towards him, saying, "Keep this safe."

Rajendra hesitated a while before he accepted it. "What is it?" he asked.

"It is a deed of gift," said Rajendral.

"Whatever I had taken away from others, I return here with."

"Why do you do so?" asked Rajendra, his face glowing red. "We are not dead yet, as you see. Your strength will remain imperishable."

"It is perished already," said Rajendral. "In your pride of wealth, you wounded a woman's heart to death. But now you have to accept mine from that very woman like a beggar."

Rajendra wanted to throw away the deed of gift. But his hand remained limp. His poverty had broken his spirits.

Rajendra had been standing at a little distance. He now came near her and said, "You are making a great show of repudiation, but how do you propose to live yourself?"

"Don't be afraid," said Rajendral, "I am not going to live on you. My mother taught me stern submission and my father taught me wild freedom. Her soldier brought me peace. I shall have to seek another path."

"Where would you go, Rajendral?" asked Rajendra now.

"I have already begun on the way of love and on that of revenge," said Rajendral. "I shall try to find if there is any other way. I shall leave this house tonight."

"Will you give me your address?" asked Rajendra.

"No," said Rajendral, shortly.

GERMAN REARMAMENT AND THE WAR DANGER

(A Review)

By N.

THE rearmament of Germany is today a recognized reality. The military clauses of the Treaty of Versailles have long been annulled; during recent period, especially following the change in regime in Germany, to extensive extent and with conscious strategy, industry, and industry. The discussion of recent data on German armaments in the British House of Commons indicated clearly recognition of German rearmament as having proceeded widely beyond the limits of restriction. Between the statements of Churchill and Baldwin there were differences only in details of figures and speculations of future course intended to be pursued by Germany.

The discussion in the House of Commons on the whole had no unfortunate result in Berlin. No doubt, on account of this recognition, though indirect, of break of an imposed restriction. The French declaration of developments in relation of treaty terms are dominating legal measures have now practically little value, at any rate, as developments thus have already taken place and the developments cannot now be over an extensive period. What is more,

the timing of rearmament, goes with increasing speed. It is a planned and purposeful and all-embracing. It is in the nature of a movement begun, cannot easily be stopped. After these points, though there is a great deal of discussion, but of a speculative character, there is not much real knowledge seems to contradictory reports constantly issued and difficulties to genuine information. The various "other sources" based on direct and careful although directly not complete investigation supplies much material relating to present-day German rearmament in terms of its extent, time, and implications. It is the first comprehensive compilation of the kind.

The book supplies lengthy accounts of the massive German rearmament, covering not only military departments as materially understood, but other regions in which prominent places are occupied by the various military units such as S. A. (Brown Shirts), S. S. (Black Shirts) and the Labour army. As

• Edited by Dorothy Woodhouse with an Introduction by The Earl of Liverpool. The Bodley Head, 25, Lane, London, W.C. 2.

significant developments are mentioned, also to reconstruction of industry and economy to meet better the military demands. Almost all these a vast deal of information is supplied with many figures and several interesting quotations from statements of important leaders and responsible of leading papers and periodicals.

The general impression created is of the preparations being of a formidable character. Germany certainly possesses large stocks and low production. The book under review does not give unfortunately a comparative picture of Germany's military position today in relation to that of other important and most closely associated states, especially those for maintenance of individual capacity and value of equipment. The other chapters are not doing this. They are as well aware, whether their attitude be seen as independent ones or as neutralisation or re-assertion. It is, however, strongly suggested that Germany's move is being carried at the most terrible cost and along the steepest front. Experts are to leave little to certain ones at the hands of a socialist minister to France and Germany.

German military preparations today receive special significance in view of Nazi foreign policy, to the maintenance of which the book deduces a long separate chapter. Important Nazi leaders clearly express a lesser Germany is Europe. They clearly definitely espouse, also, Hitler probably goes what he states, when he declares that now there is no neutral zone for conflict beyond East-Western Europe and Germany. Literally, this behind this, it is held that he wants a free hand in Europe and Central Europe. This would imply the breaking of the French system of alliances and the balance and security existing in France and many other States through them. It involves whether Germany has to "trust" France to get a free hand in Eastern Europe or not. In that remarkably frank book of his *Mein Kampf* the character of which has passed the two million mark in Germany, when it is at present still held and greatly as a national bible, Hitler writes: "The only possible way in which Germany could carry out a sound territorial policy was by the acquisition of new territory in Europe itself." And at another place: "It is scarcely to be seen that in Europe it would actually be one only at the expense of Russia. The new Reich, therefore, ought once again to have entered on the path marked by the national German leaders in order to win by the German sword the soil that the German people need to give the nation its daily bread. In order to carry out that policy there is in Europe only one possible ally—England." Hitler greatly thinks of winning the sympathy of England for a policy against Soviet Union and in connection with a wider league between France and England. Towards winning British support important Nazi leaders, it is pointed out, have in their planning of Germany's movement in so of the in strengthen England's hold on the island, namely, securing of hold as India. In 1934 England greatly felt the other way round about Germany, favouring this side with the fact of the present state or status of India as a powerful source of international conflict. But Lippard in his introduction to the book *Hitler's Foreign Ambitions* the publication of which volume relating to the movement of other nations. This could be valuable. It is to be hoped that this work will not have long delay and in the meantime of England the point about India

mentioned above will receive due attention. To quote from the volume under review, Nazi leaders profess: "An alliance between Germany and the British would make it possible for Germany to give England the means of defence for her colonies, taking in return for England's guarantee to defend Germany's eastern frontier against France," India, according to this, can have no protection as had not in Afghanistan, but by a British-German treaty. It is thought that there are inherent dangers in England, through not in agreement in all points about Nazi foreign policy and its aims, yet drawn to attack, unless in Nazi appeal on touching India and France, the lesser, a free man as a threat on the side of England's imperialistic course. National Socialist leaders consider that without British aid, France would not easily come to threaten Germany's eastern front, which is this way will be opened. The new negotiations between Great Britain and France, the drawing closer of the Little Entente (Rumania, Bulgaria and Yugoslavia) and the conclusion of the Balkan Pact (Turkey, Greece, Rumania and Yugoslavia) all reflect the serious new aims to German plans and aims in a number of respects. Recent shifts in British foreign policy have induced apprehensions of France and Germany co-ordinating for a territorial re-assertion, a fact underlined even by an cautious observer as Professor Sir John Winton in his new book *Is Hitler's Policy Feasible?*

It is greatly stated that a Franco-German understanding means either France's willing withdrawal in leaving Germany a free-hand in Eastern and Central Europe or Germany being willing to give Britain indications of renouncing its colonial aims in Europe strongly responsive by many important Nazi leaders. The realisation of these aims of Germany, according to Professor Strömberg in his new volume, "it is hard to think in the light of German post-war ambitions and the existing state today, as for instance a big conflict, and this gives German movement also political character and less hypothetical difficulties in pushing up the war danger. The separate interests and interests of vital imperialist Powers, the weakness of France to maintain her European position, England's difficulties following or resulting from the position of England being politically torn as a result of the consequences being a European, the diffusion of Germany's internal supplies, and even in other military power, all imply that Germany is in a forced greatly to a policy which seems to lead to a single conflict. There may be some new drifts and new combinations, there are contacts in the German Foreign Office and the Reichswehr not favouring the Russian policy of Nazi and regarding the value of the policy of understanding with Russia as isolated and weakened by the reluctance of German diplomacy. Count Brockdorff-Rantzau, for long German Ambassador in Moscow; but German movement is now understood, kept up in the background of strong territorial aims and the forces and reactions against them, the volume reviewed here lead to a new understanding. Hitler himself in a book now reading for the understanding of an issue of great importance relating and clearly touching many questions of international significance.

* *Mein Kampf* and *Der Kampf um die Welt* (Hitler's Struggle for the World). London, S.E.

† *Is Hitler's Policy Feasible?* (By Sir John Winton). London, S.E.

PRIMARY, SECONDARY AND UNIVERSITY SYSTEMS OF EDUCATION

By S. C. SARKAR, M.A. D. PHIL (Oxon), M.P. (Oxon)

WE are all distressed with systems of education for various and different reasons, and not only in this country but also almost everywhere.

In some states this dissatisfaction is inherent in the nature of education itself for all education is generalised and prolonged preparation for life,—and as life is particularised, various and quickly or unexpectedly changing, proposed or standardised preparations in most cases fail to adjust to all responses and to the effects of time. It is, however, evident that progress in education depends on such failure of adjustment. In view of these facts it becomes a question whether education is to be regarded as a 'preparation for life' (as the ancient phrase puts it) or as a development only of adaptability for any life.

Quite apart from this fundamental cause for dissatisfaction, there are a good many other reasons for which we cannot feel satisfied with our systems of education: and of these I am taking only one group of reasons for some discussion here.

If we expect a result to follow from something which from its nature cannot produce that result, nothing but dissatisfaction will be gained; that is expectations should always be based on a proper understanding of the nature and functions of an institution. Everybody acknowledges that from its nature and functions of a university it cannot be expected to teach citizens, nor the constabulary to procure a policeman. But it is curious that intelligent people discontent an educational system like a University when its realisation fails to get jobs,—for universities were never intended to be job-supplying bureaus or agencies. When it was so born to that we have not properly analysed and understood the nature and functions of university education, and therefore we expect results that can and ought never to follow from this education. Similarly our expectations from the secondary and primary systems of education are all based on wrong estimates of their nature and functions: thus the secondary schools, and the University and its Colleges, and the primary schools too long to grow, or rather distort themselves into secondary schools (in matters of housing, teaching staff, methods and curricula)—all under the mistaken notion that the scope, objects and functions of every type of education must be identical,—thus missing their true purposes and utility in the social system.

For the past 14 years (ever since I began to Oxford my spare-time studies in European and American systems of education with a view to

comparing them with the Indian), the *conception* has been growing on me that we are all wrong in our view of the primary, secondary and university types of education. In India, the general impression is that if ideas in India are wrong or unprogressive, the right thing is to be found in Europe or America, or perhaps in Japan, or Turkey or the Philippines. But in this regard I think we in the student world require correction by one another on many points; and hence I feel the necessity of expressing educational thoughts amongst Indians. The founding of University centres for Teloring or Loring, in American States, or the presenting of 'Ann-Arbor' literature, professors and much in 'Apsos' Germany need not have the blinding force of previous learned decisions upon us here.

I think that we are all fairly well-acquainted with what work is done in the primary and secondary schools (and the University College of our country). I would ask my readers on the one hand to keep all these questions before their minds, and on the other, the various schemes or suggestions of educational reform that the public or individuals have from time to time put forward as remedies of the evil in these systems,—or even suggestions of reform that they themselves may have formed by the course of their life's experience.

They must have heard of proposals like these: (a) The University and its colleges should begin giving instruction in technical sciences and train for various professions; (b) The University should have on its governing body representatives of various public occupations, and of agriculture, industry, manufacturing, handicrafts, horticulture, etc.; (c) The secondary schools, or the Secondary Education Board, should control the courses and Examinations for Matriculation into Universities; (d) Primary education should receive more attention and larger money grants than University education, and should be more or less of the same nature and scope as secondary education, it being mainly a question of extending the benefits of what education we have got to the masses, i.e., of demagoguing education and providing literate voters. Proposals indeed are many and overlapping in their variety and confusion of thought. As against these clamorous proposals, I propose to set up a *contrast*, already in India their soundness and utility,—to strike a line of educational thought which may help towards educational reforms in drawing up useful programmes of work.

I may mention here that, it was, in 1926, in connection with the R. & D. Co-operative Fede-

ment's annual propaganda work at Coimbatore, where in the course of addressing the students I first publicly mentioned some of the following ideas, which certain co-operative societies actually took up for their work; and then it was in 1928 at Madras, where, before the *Venustable Teachers' Conference* I spoke at length upon them,—in Hindi,—and obtained the support of almost all the teachers. After that, last year, at the annual Conference at Patna of Teachers and Inspectors of Secondary Schools in Bihar, I spoke on the same subject; I produced such a sensation through a number of headless teachers by an unexpected threat that their names would then be turned out that my ideas and thoughts were almost *God-breath* in their revolutionary character; but the President who was an English official and an Inspector of Schools, suppressed my sensation, though according to him it was not possible to reduce my ideas of education to practice in a country so, dependent upon the Government and on year to year measures and thought as India. Recently, in August last, I opened a debate at the Coast Club at Patna on the subject of educational reform, under the presidency of the local Chief Justice, when the gathering upon him was like the speaker's note, as I noted some of the topics I am now going to discuss; I hope it will be like that here too,—that is, of the two *Shis* the latter one will sound on behalf of those who dissent from me; that this is not a bold hope, is proved by the fact that as I was writing out these paragraphs, I noticed in the paper that a new leader and administrator like Mr. Arthur Hynd had just and almost singlehandedly shown educational reform in Hyderabad, through briefly and wisely explanation of his reasons.

I am proceed with my text, "*Shis-Saba*" (the main principles of educational organisation, as I conceive them):—

[A.] What is Primary Education?—It is not the first steps in education, nor the rudimentary course of instruction, nor the teaching and learning of the three R's; it is not the first range of the ladder by which children might rise to a superior stage of education, and qualify as high-schoolers looking up to the university portals. Nor is it education of primary importance, the chief and the best education of a community, to which the major portion of the attention and resources of it should be given, to the comparative neglect of other kinds of education. The significance of "primary" here is different; this designation is only justified if we define primary education as that system of instruction or preparation for life which studies the primary needs of human reality,—food is number, security, feeding, clothing, housing, and social life.

What does it imply by a Primary Course of studies?—

(a) The teaching of all about food: its growing, its supply, its distribution, consumption; its storage; its preservation, preservation and

manufacture; the body that is fed; food values, dietetics of health and sickness; drugs and herbs; drinking water and drinks, their supply, preparation and manufacture.

(b) The teaching of all about *Clothing*: the raw materials for it, their production; the different stages of their manufacture, the implements, machinery and organisation of the manufactures; relations of clothing activities with pastoral and agricultural industries and with forestry; export and import of clothing materials and the trade in them; tailoring or the sartorial art; head-gear, footwear and hand-wear industries; protection against heat and cold and inclement weather; dyeing and printing industries; needlework, embroidery, lacework, and similar embellishing work; social etiquette regarding clothing; material, food and changing fashions.

(c) The teaching of all about *Housing*: about sites and localities; planning of villages and towns of different types; building materials and house plans; production and manufacture of materials (vegetable, mineral or metallic); the chemistry of soils and minerals; main principles of mechanical and civil engineering; elements of geometry, measurement, survey, and drawing; sanitation, drainage and conservancy of houses, villages and towns; ventilation and light, and artificial lighting,—domestic and public; domestic science; home comforts, amenities and etiquette of the home; house furnishing and home aesthetics.

(d) The teaching of all about *Social Life* of the village community at working of the elements—the topography and geography of the local area; the literature produced in the local area, the local art, folk-songs and folk-dances; various other phenomena or resources pertaining to the local area, for utilising leisure; the local traditions and history; family, houses, crises; institutions of the State and of local self-government; the law of the community and of the land; the local manners and customs; religious sects, their mutual relations and comparative study, from the point of view of the fundamental unity of human mind and better understanding; strikes and places of worship; the family life and duties, and social etiquette; social morals and social vices; lines of social welfare work, and institutions serving that purpose; rural uplift and rural reconstruction; the income thereof; share of crops and their redistribution.

[B.] What again is meant by Secondary Education?—That same is a truism; the system of education is second in rank, being inferior in character and position in its purpose. It is neither the supplement of primary education, nor the head-station of university education. This kind of education is fully termed "Secondary" with reference to the secondary needs of society, that depend for their number and nature on the stage of advance reached by a given society. In an average civilised society of the present day,

the secondary needs must be: those of carrying on civic and political life, and business of all kinds, trade and commerce; those of developing the sciences, practically and resource in the sciences, by industries, manufactures and occupations; that is to say, all education and training for the the necessities of an advanced society, its technical and professional pursuits, its sciences, public or private—is secondary education.

Therefore, secondary schools should not have anything to do with purely literary and theological scientific courses of study, and should not care for the University. Secondary schools, or even primary schools, may occasionally have "extension classes" to teach for University Mathematics classes, to teach for University Mathematics classes, to their pupils or students who show a promise for something else or prove a failure, but those children who would by preference or selection go up to the University, should be educated from the beginning in University Schools,—a type that exists in scattered, imperfect examples, but not yet officially recognized as a type.

Something has to be said here to make clear the meaning of this dissent about the three different ways of teaching the same subject in the three types of schools at all the stages, even the most elementary. There is such a thing as the Primary way, the Secondary way or the University way of teaching a child. Let us take reading, writing and arithmetic, the three R's of so-called Primary schools and stages, and apply it to the three ways. According to our view of Primary education, reading in Primary schools should consist in association of symbols with sounds and ability to interpret, except with view for all ordinary purposes of reading (reading) in the Secondary schools of the definition, aids and emphasis, location, position of public address or strategy, leading in University schools would involve initiation into the philosophy of reading, and the fine art or aesthetics of reading as shown in reading and recital of the epic, the drama, or the lyric. The clue to the distinction in method and selection of matter within the same subject at the same stage, lies in the three guiding principles of the three systems of education: fundamental ability, specialisation for specific purposes, and the art and the science of a given branch of knowledge. The point may be further illustrated. So far as Arithmetic is concerned, Primary teaching would emphasize counting, telling, calculating prices and rates, keeping of shop or farm or household accounts; Secondary teaching would need to consider and make of processes, especially writing for work and estimates, or for commercial and banking accounts; while University teaching would be concerned more with mathematical concepts and arguments, the meanings of symbols and processes. Again, in teaching writing in Primary schools, the main object would be association of

words to symbols, shapes of symbols, and ability to express in script words, sentences and thought; in the Secondary schools specialisation teaching would, in addition, be given in right direction, outlining, repeating, shorthand, model and different styles of hand-writing and calligraphy while in University schools, special attention would be given to the origins and significance of alphabets and scripts, modern and earlier forms, and comparison of different systems of writing known to the pupils. Similarly, the main subject of study usually regarded as falling within the scope of high schools and universities can and should be taught in different ways in different systems of education: thus the primary school would have up for it Geography covers local geographic and geographical facts and figures connected with feeling, clothing and housing; the secondary school would specialise in general geography of the national country and details of economic and commercial geography of the world; while the university schools would treat geography as leading line and contributing all the sciences and all the arts. So also, in a primary school, the History course would start local history with outlines of national history, locally, history, story, local administration, etc.; the secondary school would take up several histories of national countries, national history in great detail, national universal history in particular, the political development, administrative machinery and organization of the national country; while in the University school the pupils would be led into a comparative study of world histories from the stand-point of human development, or methods of historical laboratory work or research, or political theories and to sociology.

So it follows that children's schools, and to be of three main types—Primary, Secondary and University,—though passing from one school to another may be permissible and even necessary in one case,—through selected extension classes in each stage of schools. Then no reasonable pupil in a University school should find it possible through such an exit pipe to pass on into a primary school, according to primary needs of safety and training for carrying a living in that way.

It is of course to be understood that each type of education is to give complete education for the entire school-leaving age, that is up to majority, to 18 or 21, for a period of 12 to 16 years and probably continues the education even from adult age, to prevent minds improve efficiency and provide for special cases.

If complete courses of each type of education can be provided there will be no more of wholesale migration or thoughtless transference from one set of schools to another. It is because we give more students of majority of no direct utility to those for whom it is intended, that there is a real absence of individuality. It

primary education everywhere except in the official specialists in primary education; it is therefore that there is a constant tendency in my public or secondary schools after that unsatisfying and useless census of three years. The process is repeated in secondary schools with reference to the university (as a last experiment)—which of course causes the failure of all children, the universal curse dogmatism. So there comes a general disillusionment and unhappiness in education itself.

Coming back to the subject of the true secondary type of education: what then should be a Secondary Course of Studies?—

Such a course should be calculated to impart a very wide variety of instruction and training in a number of different subdivisions, so as to turn out citizens, after possible types, the following:—(i) public services, in the various Departments and Secretariats of the State, (ii) business heads and agents, in the different trading, commercial banking, agricultural or industrial organisations, in the country or outside it, (iii) consumer developers, manufacturers, and workers in technical industries or branches of applied science. Then, deputy magistrates, income-tax officers, police officers, travelling agents, bank clerks, news managers, railway agents, all kinds of clerks, secretaries, administrative officers, etc. should be educated in secondary schools—and not in the Universities.

If all the great varieties of public services are to be made in the secondary schools, what then is the University for?—for the greatest social and human purposes indeed. Its importance does not become less even if the majority of men find satisfaction in their lives' needs in the scheme of primary education devised before.—even if all the estimable (middle-class) middle-class officials and business employees never have occasion to pass its portals, finding it easier to qualify for and obtain their jobs from their high schools.

How then can these Universities be defined?—not as institutions where all and sundry of the universe must have their representative in their executive and academic bodies,—nor as institutions where all who do not know what to do should find their welcome, as universal repositories. The University is a social device for the handling of men, and the cultivation of the universal knowledge of all humanity, and for making further contributions to that common world-work—for the satisfaction and replenishing of that reservoir from which all other streams of educational activity would flow, and on which they depend so that they may not dry up. The results of University thought and culture indirectly but surely shape the other two systems of education. But within the University of the University, within the college of the millennium of culture, civilisation, of the intellectual world of feeling, thinking and knowing do not

enter in its efforts of teaching, are do investigations of occupations, employment, meaning of life, death, or even developing mental resources of a given territory, enter in it directly. The University stands on the universal platform of maintenance and advancement of human knowledge, on good and appreciation of Truth, Being and Goodness in Man and Nature.—Nothing immediately important to the man in street or in the fields,—necessitates vital for his very existence and continuance.

University courses of study should therefore be purely literary, linguistic and scientific,—and should not aim at giving what is professionally or is often merely a vocational training or instruction in applied science or technology, with a view to equip for employment in various professions and industries. Technical languages aiming at equip and equip manufacturers, or Department of Agriculture, Commerce or National Art, do make the work of Secondary schools—useful no doubt, but entirely out of place in a University, where their own utility is bound to suffer. The proper way of approach to subjects of study is linguistic is not the acquisition of useful information for the making of the mind in the way of thought, the progress of reasoning and building up of knowledge peculiar to each branch of human learning like literature, history or the sciences. That is to say, the ability to handle the materials of human knowledge has to be developed, and not merely linguistic ability to remember the results of others' work,—so that the student may build up knowledge and create new knowledge.—In other words, the aim of all University teaching at all stages, rudimentary or final, is to develop the research mentality. Relyance on examinations for degrees is the surest way of making a University untrue to itself, and it ceases to be of any use to the community when it begins to think of giving bread and employment—for that is more of its business. Short of all the examinations and qualifying exercises,—wherein they can never do anything,—the Universities will discover their true action, and will then be able to prove their worth and use.

What more, then, can be given, from the point of view of this exposition, to the kind of reforms proposed I mentioned at the beginning?—

(i) (a) That the University and its colleges should begin giving instruction in technical science and arts for various vocations and industries, (b) That the University should be governed by representatives of all the different interests and vocations in the country, (c) That schools and Secondary School Boards should control the courses and examinations for matriculation into Universities, (d) That for the teaching of the 3 R's for three years in the country as a whole, compulsion should be introduced, and more money should be granted for this purpose than for other system of education.—The last two, I am afraid, would be simply devastating.

It will probably be asked, what could be the economic basis of these three systems of education as suggested here?—for their ostensible call for new funds and resources (beyond the present system of governmental departmental allowances, or grants-in-aid, or subscriptions) can hardly be denied. My reply would be as clear-cut as my definition of the three systems of education.—(1) *Co-operative* financing by village communities in rural areas and by town groups in urban areas should be the economic basis of primary education, the primary need of the average masses of people, rural or urban. Secondary education should be run by trade guilds or vocational or professional associations, or by businessmen and financiers, breeding and managing (judicially or legally, probably privately, with State audit supervision and patronage) every the State itself might run some training institute for some of its departmental services. And University education should have at its economic basis gifts and endowments of houses and properties for private benefactors, and unconditional grants-in-aid from the State. (From the point of view of national service only and not from that of running a State department or selling the goods by paying the prices, will the beneficiaries living of such income as to leave the courses and ideals of the university free from external taints, control; that is, the university should stand only to what ancient Indians called 'Vidya-dana' and 'Vedavivahara'—the gifts of their universities, 'charities' and 'scholarships'.)

It will be noticed that if primary schools are run by the local community in co-operation, first; they need not lean on the State, and the community can have just the kind of education it wants, needs or desires, and will not be troubled with no system exists, as is the case nowadays; that it can have the enlightened necessary agricultural or industrial, first in its primary courses according to the local need. If again, businessmen or companies, or guilds

train up men to supply the secondary needs of human society, they will be greatly benefited about what these secondary needs may be in a given time and place, and about the best means of giving practical training in these lines,—for with them, educating and supplying economic, industrial, clerical, police or commercial agencies, executive and revenue officers, craftsmen and artisans, would be a business proposition, and they would therefore not be tempted to indulge overmuch in bookish and purely literary pursuits.

It is of course well understood throughout the modern educated world, as it was well understood in ancient India, that higher education and scholarship can flourish only in an atmosphere of complete independence; and if universities have to count upon the goodness of co-operation, endowments and various loans or the device of supplementary contributions, or upon the doles of a governmental department, they can never achieve anything like what their designation leads them to expect. Hence considered as securing endowments, or a system of extending income from students whose social right it is to be educated, and legislative devices in University Constitutions, which really limit their material resources, and debar them, their social quality. Perpetual charge-free land-grants by the State, and endowments of buildings and equipments by private industrial or business and voluntary gifts from students educated and maintained free of charge,—are the best, the most honorable, and the most enduring and corresponding sources of University finance. But we have the people understanding and appreciation of the vision of ancient India (first to build up a University system in the world and of modern Europe (whose institutions still last in modern Europe and modern world) to build up in India pure more that emulating system of University finance.



EXHIBITIONS OF INDIAN ART IN LONDON AND NEW DELHI

By RAMISANNA CHATTERJEE

READERS of *The Modern Review* know that in December last year an exhibition of Indian art—the biggest of its kind in London, was held in the New Burlington Galleries under the auspices of the India Society of that city. The general of that cultural Society has been narrated in Sir William Rothemann's *Art and Monuments* in the following passage:

and I cannot, who had some superb examples written to me, but these, I thought, they would be valuable items; indeed, so little were they appreciated that I had Campbell Hodgson writing to ask whether I cared to take some Indian drawings, offered by the India House for 5 shillings each, which they did not wish to acquire. These drawings are among the finest in the collection. I could never understand the lack of interest in Indian art. I had found rapidly of a man called Hopp, who is, I believe, producing his illustrations, but here in London



At the Art Gallery, New Delhi.
Standing (from left): R. Ghoshal, Bhabha Lal, S. Chatterjee, Bhabha Lal.
H. C. Singh, J. Chatterjee, Bhabha Lal, S. Chatterjee.
N. Chatterjee and Bhabha Lal.
Sitting (from left): K. Sen, R. Chatterjee, S. Lal and J. Sen.

There had a look up to Indian figures, also a book, which I found, for Chinese pictures and images. But my special predilection was for Indian drawings. No one else seems to have

Any. Rothemann later suggested me to be of exhibits of Indian painting and sculpture. She, indeed, also knew much more of the subject than I, spoke of going to India to make fresh copies



The 1911 Students Art School

in the paintings in the Akara were Indians who could improve on those in the South Kensington Museum. Brown commented that he at least had no equal abroad, though he did not think Indian art compared with that of China and Japan. But I am forgetting Ganeswarrao, whom I met while staying with Ashoka at Chanderi. He had written a book on the art of India, and was now endeavouring to take an entire Indian to India art. He showed me drawings by Bhairamdas, Kumbhar, and other artists of the Chitara school, which he greatly admired. He had noticed the difference between paintings which were named *Indo-Persian* and which I called *Indo-Pakistanis*. Ganeswarrao was to go quite deeply into the matter, and in (Jhalingab) Kumbhar (from Mysore) art. But as yet only Indian craftsmanship was admired by the experts." Vol. II, pp. 274-281.

What has been quoted above relates to the year 1910 and shows how Indian art was then looked upon in London. What follows tells us how the India Society was founded.

Later than Havel returned to England by (Ganeswarrao) and I went to have a lecture by

Mr. George Birdwood, who with previous lectures, decided that art in India, the noble figure of Buddha, be placed in a 'holy-of-holy' position. This was designed, no doubt, there and then, I suppose, as a result of the India Society. A meeting was held at Havel's house, and with the sanction of Dr. and Mrs. Herington, Thomas Arnold, H. H. Bellamy, Major Fry, Dr. Thomson, T. W. B. Stewart and others, the new society was formed.

It was this society which first published *Figure's Catalogue*. It publishes a periodical devoted to all that relates to the art, culture and civilisation of India and the countries and lands which are indebted to India for their civilisation, culture and art. It was quite in the interests of things that such a society was responsible for the exhibition of ancient Indian art held in London in December last.

As said before, never before had so big an exhibition of Indian art been held in

Britain. Some five hundred paintings and drawings had been sent from India. The artists belonged to Bombay, Madras, Central Provinces, northern India, Benares, Lucknow, Bengal, etc. Some striking pictures, e.g., the Maharaja of Indore and Pajala, lent some valuable paintings from their collections. Some other persons also did so. All the pictures exhibited were the work of Indian artists.



The Strange Dancer
By H. R. Choudhury

The Marquess of Zetland, the President, said in the course of his speech representing the Duchess of York to open the exhibition:

Indian art had certainly been affected by contact with the art of Europe—more so in the West of India perhaps than in the East—and there had been occasions on which it had been in danger of becoming little more than imitation; but when such a tendency had shown itself the natives had always triumphed.

Recent art in India tended still to what, broadly speaking, might be said to have been throughout the centuries—the dominating characteristic of Hindu art compared with European art, namely this, that the artist had aimed at giving expression to mental concepts rather than at reproducing the objects of the external world around him. The main impulse behind the art movement we are now at the beginning of the present century, particularly in Bengal, was the opposite of a groping idealism that not philosophically only, but in the manner of nature also the people of India had fallen under the domination of an alien God.

It was the same spirit of revolt against the Westernisation of India, which had been playing as large a part in the Nationalist movement that inspired the later circle of men, headed by two brothers of Sir Rahimullah Naha Tagore,* who brought into being the new school of painting in Bengal. The work shown in the exhibition was a thing of the spirit and was therefore of high significance. [Applause]

Sir William Brewster, President of the Royal Academy, welcomed the exhibition as something that would enable English artists to study Indian art. He also laid stress on asking to criticism, saying:

The tendency today was in conservative everything, and art had not escaped. They hoped that in India they would always find work entirely characteristic of that country and are often very characteristic of Western societies. Of course, it was possible that good work done in Indian art by the introduction of Western principles—Indian artists might come here to learn technique—but they did not want to see Western influence control too far.

It is suggested that in this connection Indian artists may wish profit and refreshment Tagore's article on "Art and Education" in the May number of *The Times-Sunday Quarterly* in the course of which he writes:

I strongly urge our artists, whenever we drop their obligation to produce something that can be labelled as Indian art, according to some old world mannerism..... Science is impersonal: it has its own aspect which is purely universal and therefore plastic; but art is personal and therefore, through it the universal manifests itself in the guise of the individual: physiology expresses itself in physiognomy, psychology in literature. Science is a panorama in a railway train of generalisation; these sciences which from all directions come to make their journey together in a silent procession. Art is a solitary procession, who walks alone among the vapours, naturally manifesting various experiences, inaccessible and unclassified.

* Abanindranath Tagore and Gopabandhan Tagore, the brothers referred to, are our brothers, but nephews of the Prof. Rabindranath Tagore, Editor, *R. R.*

This exhibition attracted much attention in Britain. It had on the whole a good press. *The Times* tried to point out the differences in style from provinces to provinces, saying:

It would be scarcely fair for anybody but a person thoroughly well acquainted with the whole history of Indian art to attempt a definition of local styles. The broad division is that between the work of the Bombay school and that from other parts of India. It is at Bombay that the application of Western methods of teaching has gone furthest. Speaking generally, it can be said that the results seem to show that such teaching can be directed without serious detriment to the native tradition. A fair statement of the case would be to say that, having regard to contemporary conditions, the work from Bombay strikes one as being more harmonious, but that many of the things of the highest artistic interest are to be found elsewhere.

The Manchester Guardian had some valuable comments to make. It observed:

India at today is still conscious of its past and its rather modified present. As a general criticism it may be justly said, that those artists who have worked on traditional lines—whether at Benares or Banarb or Morar, Baginbade—may in a fair way be laying the foundations of modern Indian art, which may well be no less than the great art of her past. Unfortunately in this respect, with few teachers and a widespread feeling that India art was Indian rather than oriental, many Indian painters turned to Europe or the Far East. Although Indian art in the past has shown that it is capable of assimilating foreign technical matter, up to the present the influence of the West, and of Japan has been depressing. This exhibition shows that if better means are found to work on the basis of the great Buddhist, Hindu, and the Muslim schools, they may succeed in creating an art at least equal to the great art of India's past.

Mr. Tubbek, editor of the *Birmingham Magazine*, wrote in the *Daily Telegraph*:

What stimulates the English visitor is not any dissimulated difference in standards between one part of India and another, but an essential unity of aesthetic feeling.

The most surprising impression is that the individuality of a country as yet as little known is mirrored so splendidly in "pull together."

The population of India is surely equivalent to that of entire Western Europe. But if we were to encourage an exhibition of European art we should take it for granted that there would be many "masters." This exhibition gives the impression very distinctly that, so far as art is concerned India is much more closely knit than Europe. It is true that Bombay, last seen in Gallery 1, attracts the attention eye most insistently; but this may be due to Mr. W. K. Chatterjee's superb power of organisation.

Those who deny India's fundamental national unity should take note of the fact

emphasised by one quoted above. Mr. Tubbek proceeded to observe:

The last picture on the wall of the main hall, on the east hand, is a painting as far back to the remote past; on the other hand we have a tendency to modern British, modern art. The transition of expression, seems to set in between these extremes.



Mr. Partha Chandra Pal

"Our Art Circle" of the *Academy of Art*, after enumerating "three main sources of inspiration" which "Indian artists of today have," went on to observe:

"In the mid there lurked the main currents, one closely identified with Bengal, the other which has its great centre in Bombay. Bengal an experimenting spirit in line the continuity of Indian technical methods, Bombay demonstrating the value of the Western study of anatomy in helping to free them from technicality, thereby giving Bombay artists a greater range in the expression of their own Indian ideas."

Bombay also is active in the renaissance of Indian art throughout the Peninsula. The thirty odd years' revival in Calcutta based upon a continuity of Indian artistic traditions has been inspired by the lead of the Tagore family, and spread by Bengali artists who returned to other parts of the country. Moreover, many students came from

and exhibited these in India House. Though this exhibition was a small one, in which some of the works of only one artist were shown, many connoisseurs and others were attracted to it. Sir William Rothemann, Principal of the Royal College of Arts, expressed the opinion:

The sensitive and disciplined work of Mr. Sanku Chit has something in common with the lyrical poetry of Rabindranath Tagore. Refined and powerful, it gives us the Indian mind, as caught into the delicate events of the Indian myth.

After this exhibition Mr. Bamsa Churn Chit went to Paris with the same works of his other brother and exhibited them in the Chapoteau Gallery. There, too, they were appreciated.

Two years after this Mr. Bamsa Churn Chit held another exhibition of Indian art in London. This time he took with him a collection of some of the selected works of several Indian artists. In October, 1933, this exhibition was opened in the Gallery of the Fine Art Society by Sir Samuel Hoare, then Secretary of State for India, who said in the course of his inaugural speech:

I welcome this exhibition as a means of bringing us more closely in contact in non-political fields, and I hope it will have broken not only between British and Indian art, but between British and Indian public opinion.

This second exhibition had the result of attracting the British cultural classes still more to Indian art.

The exhibition held in December, 1934, may be truly called the third exhibition of Indian art in London. Though it was held by the India Society, Mr. Bamsa Churn Chit had to exert himself for its success. One of the vice-presidents of the Society observed in this connection:

At Delhi there has also in recent years grown up a strong local artistic movement in which the brothers Chit, themselves offshoots of the Bengal school, have taken an active part. At New Delhi we were fortunate in securing the services of Mr. Bamsa Chit, one of three artists brothers to whom the present movement in that part of India owes much of its character. Through the support of Mr. J. S. G. Johnson, Chief Commissioner of Delhi, and many influential persons, both Indian and British, Mr. Chit was able to bring to London a very extensive collection of works, not only from Northern Indian Artists, but also from the private collections of the Rajahs of the Mahrattas of Poona and Indore.



Mr. Bamsa Churn Chit

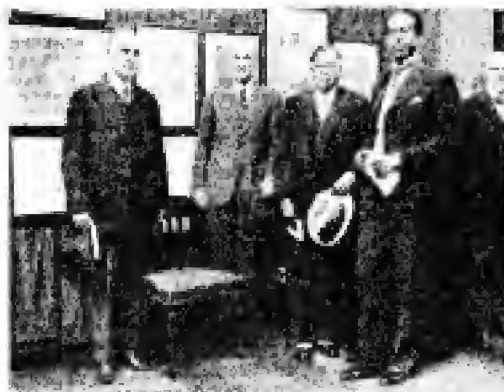
It is necessary to state here that, though individually Mr. Bamsa Churn Chit has worked hard for popularizing Indian art abroad, he has done so, as it were, as one of the protagonists of the All-India Fine Art Society of Delhi.

More than a decade ago Mr. Sanku Churn Chit came Delhi as the centre of his artistic activities. His two younger artist brothers Bamsa Churn and Bamsa Churn joined him here. From them came the idea of founding an art society in Northern India. The idea materialized when the late Mr. S. B. Das, then Law Member, Government of India, went to Delhi. Mainly with his help and the assistance of some wealthy residents of Delhi the Art Society was founded in 1927 and an annual fine art exhibition began to be held. The exhibition held under its auspices in 1930 was unsurpassed by any previous one in India. At this exhibition about 1500 works by some 200 artists were brought together from different parts of India. H. E. the Viceroy opened it.

It is necessary to state here it became

possible to get together such a large number of works of art from different parts of India.

In 1929 the Standing Finance Committee granted Bhopal one lakh for decorating the Viceroyal Palace at Delhi with paintings. In that connection Mr. Borealis Chandra Ukil, one of the secretaries of the Delhi Fine Art Society, submitted a scheme to the Viceroy and the Chief Commissioner of Delhi, Sir John Thomson. The object of the scheme was to ensure that at least some Indian artists might be employed to execute the work of decoration and thus earn part of the grant. Sir John favoured the scheme and it was accepted.



At the London Exhibition Hall (now Art Society Gallery, London).
From left to right: Sir John P. Thompson, K.C.S.I., Mr. Borealis Chandra Ukil, Secretary, Delhi Fine Art Society, Mr. Borealis Chandra Ukil, Secretary.



The Duchess, Lady Willingdon viewing an exhibit.

By order of the Viceroy the Delhi Fine Art Society were entrusted with the work of collecting paintings from Indian artists. It was with this object in view that the Delhi exhibition of 1930 was held on such a large scale. As no outcome of this exhibition Mr. Arul Bose and Mr. Lal Bahadur were sent to England to paint portraits of

H. M. King George V and bring them to India. Besides this the Viceroy purchased some of the pictures exhibited in the exhibition for his palace at New Delhi.

This year's annual exhibition of the All-India Fine Art Society of Delhi was held in March last in New Delhi. As at previous exhibitions, there was a large collection of works, the special feature being that many of the pictures shown at the New Burlington Galleries of London were exhibited at the Ukil Galleries, Connaught Place, New Delhi. All the pictures reproduced to illustrate this article, except Mr. Subhanga Chowdhury's

"Sanskrit Dancer," were exhibited both in London and New Delhi.

From the point of view of education and culture the Art Society of Delhi may be considered a national institution. In addition to holding annual exhibitions, the Society publishes the beautiful art journal *Bhagavata*, edited by Mr. Harada Chandra Ukil. The

Uchi brothers also conduct a school of art. On behalf of the Society Mr. Suzuki Chuzo Uchi has been trying to establish a National Art Gallery. This scheme of the Institution has been won by the Minister and the promise of a donation of Japanese two lakhs for its building has been received from a wealthy patron of art.

When the editor of this monthly went to Delhi last he had the pleasure to visit the Uchi Gallery. Mr. Suzuki Chuzo Uchi kindly showed him also Lady Sei Ran's painting showing eggs which to Mr. Uchi has decorated. It is a proof that art is being appreciated and the artists encouraged by wealthy men of culture.

(The editor of this article sympathizes with donors who help which he has received from—)



Mr. & Mrs. Hoshino and Mr. and Mrs. Uchiwaka at Uchi Gallery. Mr. Hoshino is exhibiting a picture painted by his daughter.

unknown to the Art Exhibition at New Delhi. Mr. Mr. Hoshino, Kanto born, published in the last Japanese number of *Shinshu*.

COMMENTS & CRITICISM

"The Report of the H. K. A. Committee"

In the April number (1937) of *The Indian Review* an article headed by "A New Thought on the Report of the Madras Education Advisory Committee" Mr. Janindra Mohan Das makes a passing remark.

"The Mahatmas of Bengal are labouring to the Hinde in every manner and in every aspect of life, employing its students. They are inferior to the Hinde in pursuit of truth, in wealth, in character, in culture, in public spirit, in personality, etc."

I shall like to make the quotation from the words of some notable mahatmas and try to reproduce its misinterpretation of Mr. Das.

(1) *Personality*—Mr. Henry Harcourt Brown, a noted master of English civil service, says in his pamphlet—*The New Mahatma*—in India and our most public aspect, in their character, character, their education and mental capacity, the Mahatmas are vastly superior to the Hinde, who are inferior in every way and more children in their hands. The Mahatmas, however, on account of their higher qualification the Indian have been more generally taken into public employ which afforded them facilities for acquiring acquainted with the measures of the Government and gave weight and importance to their suggestions.

(2) *Worth and Education*—The bulk of the Mahatmas are richer in wealth superior to the bulk of the Hinde as regards education and has materially superior to them as far as religious and moral training is concerned. Whichever experience

The Hinde possess as regards their power, is confined only to a very small section of the community. This is so things, not two years ago. These have changed considerably since then and not mainly to the advantage of the Hinde.

(3) *Art*—P. N. Bhatnagar (*Young India* page 75.)

(4) *Character*—Mr. N. C. Banerji, writes in his article "A critique of the Indian Civil" in the September 1936 number of *The Indian Review* (page 201).

Now Mahatma's does not thoroughly understand, as he said in his days. It consisted of a limited class, a large group, and numerous and he found the all should rise in the time to bring worship. His opinion was that good and clean dress ought to be used, to their further a more more should be worn. A number of Indians were also asked through another feature of spreading the words to collect. Some clothes, their and character. It was an interesting thing. He that the reference that is handsome. He kept in it throughout his life as he was in his paper (page 75.)

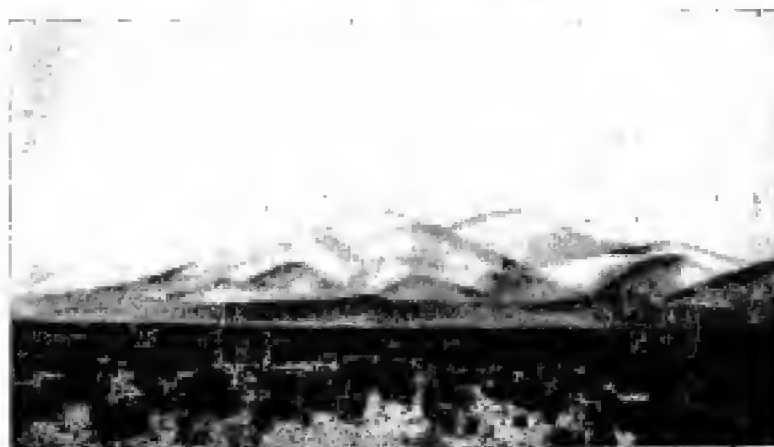
Now it is in the words of *The Indian Review* is shown where we are to follow Mr. Das at last, Mr. Das.

(5) *Art*

Mr. Das is a Hindu, Christian, Muslim, Sikh.

Editorial Note—The editor's given place all relate to other parts. Mr. Das referred to the present state of things in his article.

THE QUETTA EARTHQUAKE



The Earthquake in Quetta, 1905



Quetta after the Earthquake



The Quinta Palace ruins after the earthquake.



The massive temporary shelter in tents after the earthquake.

Photo by the courtesy of the American Relief Expedition

Book Reviews

Books in the principal European and Indian languages are reviewed in THE MONTHLY READER. By reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books required for review cannot be acknowledged, nor can any supplies relating thereto be ordered. No criticism of book-reviews and notices is published.—Editor, THE MONTHLY READER.

ENGLISH

WORLD ECONOMIC SURVEY. *Third year, 1933-34. League of Nations, Geneva, 1934. 60s. Cloth, 7s. 6d.*

This third year's issue of the League of Nations World Economic Survey deals with economic developments between July 1933 and July 1934. It is a completely new work describing events since the close of the Ministry and Economic Conference and carrying the story up to the end of July 1934.

The first chapter gives an account of the principal events up to the end of March 1934. The final chapter contains the narrative and correlates with an estimate of the economic situation at the end of July. Other chapters give a more detailed analysis of the main aspects of economic and financial developments, dealing successively with production, prices, wages, international trade and international policy, public finance, banking and monetary questions and the capital market. There is also a discussion of the effects of the depression upon social and financial aspects of economic organization—population, immigration, changes in consumption, the method of production and the regulation of international trade.

Statistical information, wherever possible in the form of diagrams and charts, is included in support of the narrative notes.—but the aim of the Survey is to give as readable form an account of recent events which shall be of interest to the lay man.

The detailed survey of production is given months and the industrial importance of national industry plans are shown. The world output of food-grains increased from the year 1931 to 1933, but the production of industrial raw materials rose by 9 per cent and industrial production by 22 per cent. The quantity of world trade also rose, but in a much smaller extent, while the value of world trade continued to fall. The Survey examines from many angles the bearing of these developments upon the problem of securing national resources with international co-operation.

COMMUNISM AND A CHANGING CIVILIZATION. *By Ralph Bar, John Lane. The Bodley Head, London. 3s. 6d. net.*

This is a volume of the Twentieth Century Library edited by V. K. Krishna Menon. In it the author has examined the contradictions of the capitalist system. Thereby he has arrived at an explanation of the necessity, in his opinion, of a social revolution. His presentation of analysis of an essential character. He deals with communism not as an abstract theory, but as a real movement which changes the present situation. The seven chapters of his book deal with capitalism in theory and the teaching of Karl Marx; "two worlds of war"; "the party of the working class"; "national and colonial questions"; "world communism—its structure and"; "from capitalism to communism" and "communist Britain."

THE PRESENT STATE OF GUJARATI LITERATURE: *Indian literature delivered by J. B. Kishor Krishnaswami A. Chatterji, B.A., LL.B., J.P. Published by the University of Bombay.*

The lectures brought together in this informative, interesting and readable book were delivered by the author in February, 1934. As he is the author of *Introduction to Gujarati Literature and Modern Literature in Gujarati Literature* and, before all, the reviewer of Gujarati books for *The Modern Review*, his name alone is a guarantee of authority in dealing with the lectures. They are very methodical, lucid and free from pedantry. They are meant to enlighten those who are not so familiar with Gujarati literature with its capacity for expression and progress. With that object in view he has divided the subject into five parts, viz.: (1) General Survey of Modern Gujarati Literature; (2) The Literature of Criticism and Review; (3) Research in Gujarati Literature; (4) Research History of Gujarat; and (5) Miscellaneous. (6) History and Style; (7) Influence of Persian on Gujarati Literature; (8) Influence of Urdu on Gujarati Literature; (9) Account of Kullahad as found in Persian Literature; (10) Account of Chhatrapati, Samat.

Abstracted, indexed, and included in: *Electric Power and Power*
Review

AN EARLY HISTORY OF KATSURU.
By Professor Josephson Nath Woods, LL. B. With
an Introduction by Sir, Ralph Edward Hoopes.
Published under the auspices of The British
Archaeological Society. London: Longmans
Green.

The author, who is best known as a *philologist* with the late Major H. C. Beesly, his son, under the *English Church*, has in this careful piece of work narrated the history of Exeter from the sixth century B.C. to the eleventh century A.D. The narrative tells how during early Roman times Exeter was known as *Eborac* and *Eborac*. The history in the ancient times have been used after careful study in the light of epigraphic, archaeological and numismatic evidence. Secondary sources have been consulted where it was necessary, other discrepancies or priorities of the above stated therein. References to Exeter in modern literature are worthy and statements in some places appear to be incorrect.

The author has visited Katsinwa and its environs, the Baibawa River, several times. His personal observations of the situation of the place as well as the Yankari and the Baibawa River have greatly helped him to use some of the Tuli and adjacent references regarding the subject. All this shows that Prof. Ghose's work is an original contribution of value.

Dr. Hella Karsner-Moskova's introduction, with its review of the work, in his opinion, Professor Moskov's book is a most welcome addition to the much needed literature of local history. "His selection is well chosen as its treatment is adequate." The illustrations are interesting—some of them being very important. For instance, reminding a writer of the Florida Dr. Moskov writes in his introduction:

There are many places of worship which are hallowed in the memory of the victims of the Holocaust. One of these is the synagogue in the Budapest district of Buda, from a statue of the Buddha discovered in March 1943, of which the judicial decree on liquidation dated in the second year of Auschwitz's reign. The discovery is due to the energetic founder of the Alkaloid Municipal Museum, Mr. B. M. Vran. The statue is on view at the Museum; its inscription reads as follows: "In the last year the reign of Auschwitz, Budapest, Redemptive 1943 in the Budapest, at one place, discovered by the Buddha several slabs. The statue, in its lap, in the form, and the material and some slightly rounded, the central Buddhist statue, surrounded by decorative of Kishit, and then preserved in the Saratov Museum, to which it was sent from Hungary."

THE DEMOCRATIC PROCESS. By Paul
Pansel, M. A., Ph. D., D. Sc., Esq. (London)
Hertford College, Oxford University Press
London, Boston, Chicago, Harlow, N. Y.

In this book, Dr. Bari Prasad has presented a penetrating analysis of the psychological and historical factors in the world situation today. He has reviewed the problems of Population, Poverty, Race Nation, Social Change and Government in a significantly original manner and has offered a synthetic view of the new order implied in present developments in the realm of applied science. He has sought to transfer the conclusions of Political Science and to

analysis was completed. While some scholars shared his optimism as to the future existence of the long-planned second coalition, his personal conclusion was that "the victory of all the fundamentalist alternatives to the world's liberal and political centerpieces of the scientific developments which have appeared in history may be in doubt. All institutions, economic, political and cultural, ought to use this priority measure with rapidly increasing urgency for self-defense. Liberty, social and economic progress, and the scientific and cultural values which are threatened by the organization of science, must be defended against as so to counterbalance the forces and conduct with the utmost vigilance, and then the door potentially open to further development. Moreover, it is necessary to maintain and maintain which system is comprehensive and which uphold justice, democracy, level of power and social and the achievement of the welfare of humanity in that of science. Science has been on the way to that position and it is necessary to defend the world against the forces of science and religion."

14. IT is a mistake to let it be said, *The*
Country Librarian offers nothing new. pp. 624.
Price 6d.

This problem can be a result of hereditary factors and a hereditary factor brings an accident and holds it in a position. The hereditary factor is the source and the kind of these aspects of the mind. Thus we have a source of the mind—energy, selection, absorption, collection in a hereditary manner—proceeding for the native, hereditary and so on. Through all these the concept of time flows on infinitely. So, it is a good-like other matter, with only this difference that the writing is not fading and is written in Brahman—a language which is not his own. We have every sympathy for the theme of the book, and the strong self-interest of this which is the theme and which is eternally the same light in the mind of all seeing things. But we are not sure if the subject the author is intended is giving the subject the correct, different, form of a word.

THE KEY OF THE BIBLE, by A.
Peters, D. D., M. C. E., M. A. (Prusa). Published
by the Author, from Br. Geo. Kinschmann,
South India, Ch. St.

[illegible]

The author has presented two definitions—one as to the surrounding history, and of his own interest, and told those of poetry from the 18th, Frank V. Cook, and from the 19th, V. A. Thompson, and from the 20th, V. A. Thompson, who also brought in a journal, and an excellent book. The audience considered that the book is "real poetry" and the author himself, and the book is the best.

poem that poetry is "the voice of God speaking through the lips of man" (p. viii). A poetic authority on "poetry" that Mr. Williams the Jesuit is difficult to imagine!

There are a few lines from one previous poem: Addressing MacDonell, the author of the separate *Exposition for the Deprived Classes*, out without exclaiming:

"Oh Mac Donell, that worthy-bird,
The cry of the fledglings thou hast heard.
Let birds and beasts in kinship live;
But thou the young ones their home give" (p. vi).

The theories of the Separate Economy are thus sung:

"Oh, Separate my Separate
Dwelling, my own Economic!" (p. vii)
Here is another specimen:
"Tame Ours and Ours I am a man;
I give, a man, a woman, a poem" (p. vii).

In the Preface the author tells us that he spent four years and more in studying the two problems of Unemployment and Ours. If this is the fruit of his busy week's study, he could easily have spent his time more profitably in other ways. But perhaps we should not criticize him. For, he covers his possible wrong actions (p. vii), and expresses heartfelt regrets, in spite of them. Like Homer and lords of other lands. We say "lords" in his vision.

DOUBT THE LIBERATOR. By Sir George. Published by the Macmillan Publishing House, New York, N. Y. 1935. Pp. 22.

It is an Alder pamphlet which discusses the value and importance of doubt as opposed to dogma in spiritual life.

FROM THE CIVILIZED RELIGION. By H. Richard Adams, Translated from the French. New York, New York, N. Y. 1935. Pp. 15.

This is a booklet in defence of John. This book has been published in many lands, is undoubted and its past glory and its historical value. We may wish that the first language of this world religion should have been there by history have been.

U. C. BARNARD.

BIDDHASTABINDU OF MAHESUDANA

With commentary of *Paribhasana* critically edited and translated into English with introduction, supplementary notes, etc. by M. Prof. Chandra-shekhara Dasgupta, M. A., L. B. R., Bombay Civil Service Judicial Branch, published by Banani Oriental Institute, 1933. Pp. 25, 11.

From the *Paribhasana* we gather that the book has been edited after comparing the readings of four different MSS. one of which was copied as early as 1673 A. D. which shows that this edition is authoritative as could be. There are substantial list of questions, list of observations, supplementary and critical notes (212 pages). Introduction (102 pages) and an English translation (161 pages) appended with the text—all these have no doubt immensely enhanced the value of the book. The contents of the book will give the whole gist of the book in a nutshell.

The introduction is truly a gem, but there appears, however, certain discrepancies and

inaccuracies, a few instances of which are given below.

1. Kalati, the birthplace of Buddhacharya, has been said to be "on the top of the hill, named Khatoli on the bank of the river Purna." I can say from my personal experience that the place is not on the top of a hill at all. The present name of the river is Aharaj.

2. The date of Buddhacharya has been said to be 750 A. D. and the author says that it "must be taken to be the date of Buddhacharya's birth." (Page 29 footnote) I am afraid Mr. Dasgupta is not aware of the result of later researches of the late Pandit R. G. Bhattacharya, B. C. Datta, K. B. Pathak and others. The date according to our findings is 650 A. D. I have given some 12 instances in support of the above date, in my "*Acharya Bharata and Bharata*" in Bengali. I venture to mention the name of my Bengali book because he has mentioned my name (page 15 footnote) in connection with the contents of the life of Sri Buddhacharya (Bharata) in the Preface of *Adhyatma Dehina* edited by me in Bengali.

3. Then it is said that "the *Adhyatma Dehina* was first expounded in the commentary of the Brahmanas of Buddhacharya, of Buddhacharya," (Page 24 footnote) Of course, Mr. Dasgupta states in Page 26 "that it was not altogether a new doctrine that *Adhyatma* had propounded." But even then, he should not be called the first expounder of *Adhyatma Dehina* by the commentary of Brahmanas as he quotes *Śaṅkara Bhāṣya* (1.1.4) *Śaṅkara Bhāṣya* and his commentator *Śaṅkara Bhāṣya* as "*Śaṅkara Bhāṣya* Acharya," etc., who knows the meaning of the perception in this line from *Śaṅkara Bhāṣya*.

4. *Vishvacharya* has been said to be a title of *Adhyatma Dehina* (p. 24) but it is really the title of *Adhyatma Dehina*, which is again a title of *Adhyatma Dehina*. The above error has crept into the History of Indian Philosophy of Dr. Das Gupta, and it is no doubt curious, that it has found place in the notes of the author also, who quotes Dr. Das Gupta in other places in exactly the same points.

5. From a careful study of the work under review, one cannot resist the impression, that the learned editor has looked into the whole thing, through the colored spectacles of the West. The philosophy of *Adhyatma Dehina* of Buddhacharya was built upon the *Vedas* as *śābhidāna*, eternal and unchanging, i.e., unchangeable, but in editing the above text, the author is his introduction has departed the original principle of *Veda* *śābhidāna*. The *Adhyatma Dehina* of the West has perhaps usurped the name of the author in such a manner that he had not the opportunity to think of the glaring anomaly at all, even when he is translating a book which regards the *Vedas* as the only infallible authority available, and this had perhaps been the reason, that he had the Editor to attack and/or (perhaps) in the opinion of the modern *śābhidāna* and westernized *śābhidāna* generally.

But in spite of all these the whole work has been admirably done and will certainly command respect even from the most adverse critics also.

The history of *Adhyatma Dehina* is not elaborate, but from better complete.

In this connection, we beg to thank the management of the U. C. S. for the valuable publication it has been making since its foundation.

a full representation of the life and activities of Khan Abdul Gaffar Khan and Dr. Khan Sahib, the two leading figures of the so-called "Red-Shirts" movement, which has come to rank in the public eye during the last few years. Instead of choosing the formal way of writing biographies, Mr. Dutt has chosen the method of giving personal sketches in order to convey his own impression of the two characters, with whom he has been fortunate in coming into very intimate contact. We believe he has chosen his method well, and has successfully given us an integral picture of the two leaders and of the movement at whose head they stand.

The public have so far been taught to believe that the so-called "Red-Shirt" movement was a worldly movement and dangerous both to the British Government in India, as well as to the people of India in general. Mr. Dutt emphatically refutes that charge, and shows us how the Akhbari Movement (Movement of God's servants) is essentially one of religious and social reform; while its character is completely non-violent according to the best interpretation of Mahatma Gandhi himself. But it is a social movement which aims at making the working tribes of the Frontier from a nation, or a part of the Indian nation, by converting it to a source of danger, that of course. It is true Khan Sahib has consistently tried to do nothing more and nothing less than aim at that national unification; and in the Indian mind purpose has not so much been to convert the British Power, as to turn his followers into a force of resistance and hatred and from the limitation of violence. Theoreticians know enough of violence, and so every attempt to learn from the non-violent methods of Gandhi should not only cure the stupidity of the people of India, but also of Europeans all over the world.

Mr. Dutt also shows how Abdul Gaffar Khan has been successfully carrying on his personal activities of religious education and social reform in the face of all kinds of opposition both from the non-indians, as well as from the British Government, which seems to have a policy behind everything which he does. Once asked all this questions the leading characters of the movement stand out in full light as leaders of India, absolutely unimpaired in spirit by the constant stream of suffering which has been sent out to them. Surely such faith and such courage ought to serve as a source of inspiration to the people of India, when they are fast losing faith in themselves as all sides read the public and thank the author for the book, even if it be only for that reason.

WOUNDED HUMANITY: By *Benjamin Franklin Glavin*. Published by the author at 343, Jackson Street, Chicago. Price Rs. 7, pp. 95.

A book coming from the pen of an ex-military body doctor in his carefully read when it deals with physical problems. Mr. Benjamin Glavin (Glavin) gives us, in the present book, a collection of Testimony, Conclusions, and Questions, followed by

his own views as to what should be done in the present state of our own country.

He fully equates from a study of history that India did not become a subject-nation through any fault of hers, but through the design of the "imperialists" (p. 28). We need not be alarmed of warlike, for after all, humanity is one; and what does it matter if our part of humanity takes number? But if this thought does not satisfy us, then we can take comfort in the fact that Britain herself was repeatedly conquered by Celtic and Teutonic races, the Romans and the Saxons (p. 34). Mr. Glavin claims that there was also a special reason why the British and not the French, Germans or Russians were sent to India. They were charged with the power of slave and imperial progress in Asia and such facts, perhaps, has hastened progress of life-the human (p. 34).

As a practical step towards this publishing business, Mr. Glavin plans for securing of effort on our part by the collection of all destructive political activities. We should remove all our energy instead, to the noble cause of co-operation with Britain. He asks the Congress to join hands with Britain in five-year plans, for improving law and compulsory education, of raising educational standards and other (other good things (p. 94) and then he seems to find in God's good time the British will go for they are destined to remain here only as long as India needs them (p. 104).

We are prepared to agree our position with regard to co-operation with Britain if we are needed as our part. In the game of political reconstruction, we should like to be masters of our situation and not slaves to the British Government's feelings as to what is good for India. Mr. Glavin's silence as this important point; perhaps he has not yet received the "materialistic" replies to his contention. We are prepared to make for the next in of initiative, if he also gives us the understanding to deliver his message next time with less vagueness and more plain speaking.

NORMAL KUMAR ROSE

GUJARATI

BATIS LAKHMAN: By *Jashwanth D. Khordhadiya*, printed at the *Khordhadiya Printing Press, Ahmedabad*. Cloth bound : Pp. 214 Price Rs. 3-4-0.

Mr. Khordhadiya is known from the very beginning as an eloquent writer of light and attractive essays in Gujarati literature. He has been awarded a Prize for that purpose also. The present collection, however, called *Batis Lakhman* (confessions) does not concern with writings and unless the writings which though said to be "confessions" are full of business and matter long. One would surely like to read them to while away one's leisure moments.

K. M. J.



MR. GEORGE LANSBURY ON INDIA'S RIGHT TO FREEDOM

By RAMANANDA CHATTERJEE

ALL peoples, nations and races have the right to freedom. It is their birthright. Imperialist nations, as nations, do not recognize this principle. But even among them there are reasonable men who do. Of course, even if a single member of a single imperialist nation did not acknowledge the truth of this principle, freedom would still be the birthright of man, irrespective of colour, creed, race, caste or class.

Mr. George Lansbury, leader of the Labour Party and the Opposition in the present British House of Commons, now in his 75th year, is a man who admits India's right to freedom. It is good for the British people that there are men such as he among them. It is good also for the souls of those lovers of freedom that they want even aliens subject to them to have the blessings of liberty. We do not attach any exaggerated importance to any Englishman's declaration of faith in India's right to freedom, whatever his rank or position, particularly as the British Parliament appears by its silence to have lent its support to the statements quoted below :

The Chairman of the Committee M. P.s India Committee, Sir John Macdonald, moved in the House of Commons: "No pledge given by any Secretary of State as any Member has any real legal binding on the matter at all. The only thing that Parliament is bound to in the Act of 1930."

Lord Balfour, who was for many years Chairman of Committees and Deputy Speaker in the House of Commons, and as may be assumed to speak with some authority, said that we were bound by the promise in the Government of India Act of 1919, but by nothing else. And speaking of these pledges he added these words: "No statement by a Member, no statement by any representative of the Government, no statement by the Prime Minister, would an statement by the Sovereign himself, can bind Parliament against its judgment"—Labour's *War with the Commonwealth* by George Lansbury.

Whether Englishmen individually or collectively agree to India's attainment of freedom or not, India will be free—though nobody can know when and how. But as those who advocate the cause of India's freedom, thereby also promote international friendship and co-operation, they are entitled to probe and their views require to be known.

It is for this reason that we draw attention in this article to Mr. George Lansbury's book, *Labour's Way with the Commonwealth*, published this year recently by Methuen & Co. Ltd. It is stated in its preface that the book has been prepared with the active assistance and collaboration of the author's friends, Raymond Postgate, Major Graham Fyle, and Charles Holden Weston. The credit for the production of such a book, therefore, belongs to them also. Besides the introduction, there are four other chapters in it, the longest being that on India. As Major Graham Fyle has special knowledge of Indian affairs, it may be assumed that he has most to do with that chapter.

Nobody knows whether when Labour comes into power next India will be brought nearer to the goal of freedom. Men and parties in power do not always adhere to promises to what they say when in opposition. But there is no harm in knowing Labour's views without building any hopes thereupon. Even if Lord Balfour had not declared in the House of Lords on the 20th June last, quite superfluously, that "despite the serious blunders of the B.O.I., the Labourites would bow to the will of the majority" (of course, of the majority of the British M. P.s and people, not of the Indian people), we would not have builded any hopes on the spoken or printed promises of any person or party.

Mr. Lansbury states on behalf of the British Labourites :

"Our sympathies at all times have been to the side of nations struggling for social and political freedom whether living under foreign domination or under our own government."

In order to ally any sympathy that Labourites are not sufficiently patriotic to admit :

"Although we are anxious to join with the willing masses of other lands in their struggle for international, economic co-operation and freedom, we have not even laid to dreams in doing any other than in the nation. Paradoxical it is to us a thing dearer to love of liberty. We all care for wife and children as our first duty; this is true because part of the love of nature; for we love our native land, and this because it is our part of a greater love—the love of mankind."

This is a correct exposition. When love of family becomes stronger than the sense of justice, it gives rise to nepotism and the like; and when the love of our own people similarly becomes

* *Reverend*, 10th December, 1934, Vol. 286, No. 15, p. 149.

* *Reverend*, House of Lords, December 12th, 1934, Vol. 96, No. 4, Col. 331.

stronger than the sense of justice and the love of mankind. It leads to indifference to promote the selfish interests of our own nationals even by injuring others, like the efforts being made by British laboratories and others to drive away Indian seamen from British ships.

The author says:

"In our day, organized British labour unions deal almost with the workers in the Far East. It was the sympathy extended to mines and mills by the Chinese, Japanese and Indian people who, having entered the capitalist arena, under a more intensive exploitation than did our own people a century ago. This trade union belief is the only way to sweeten articles sent it to help them with advice and money to organize themselves as a political force to obtain, in the end, to do the control of the Government of their country."

There is a promise involved in the following sentence:

"British workers are determined to go forward; and as when we come to power we shall change the policy of imperialism into one of co-operation and commonwealth."

Will this promise be kept, or will it go the way of other British "pledges," or "declarations of intention," as Mr. Ramsey MacDonald put it?

Mr. Lansbury concludes his introductory chapter with the following encouraging words:

"I want the British Commonwealth of Nations to drive themselves to every range of legislation and dominion, determined to show by their example how possible it is to establish a commonwealth on the basis of mutual aid and justice."

He explains what he means by the British Commonwealth of Nations:

"The British Empire is now officially called the British Commonwealth of Nations. This name is used to indicate a wholly new conception of the relation between Great Britain and the rest of the component parts of the empire. But, in fact, the old imperial relation is far from extinct, and it is impossible to produce one policy which will be suited to every part of the Dominions and Colonies associated in one form or another with the British people. There are two groups, if not three. There are (1) Dominions which have complete self-government, such as Canada and Australia. Here the institutions are as free as any people under a capitalist system. (2) Dominions such as South Africa or Southern Rhodesia, in which the same freedom has been granted to the white population, which rules a majority of blacks. In these countries there is a form of democracy but no real democracy. (3) Colonies which are still effectively ruled from London. These include India, which is neither a colony, nor, at present, a Dominion, and is governed from the India Office by the Secretary of State and his advisers, despite a measure of formal self-government (which is at present being discussed in Parliament). Most of the former colonies are also governed by the Secretary of State for the Colonies."

The author's adds:

"Although most people shrink at recognizing the fact, the lines between these nations are drawn almost wholly on the principle of the colour bar. Its continuity at any time has been maintained, however, because of the large-scale self-government by the British. Not with the possible exception of the Maori of New Zealand, has any nation been admitted to full equality with the white population."

It is to be noted that the Maori number only 51,527 in a total population of 1,537,263. Between 1845 and 1848, and again between 1860 and 1870 large numbers of them were in revolt against British rule. "The Maori have largely blended with the general population."

Those Britishers who are either conscious hypocrites or are self-deceivers, or are totally ignorant of facts relating to India, or are conscious personalities combining in their mental make-up the characteristics of these three interesting varieties of humans in varying proportions have often asserted that India has already got Dominion Status. This ludicrous and ridiculous falsehood was repeated in the House of Lords last month. Mr. Lansbury is under no delusion on this point. Says he:

"The relation between Great Britain and the self-governing Dominions are quite different from those between Britain and the Colonies in India, though a fiction is upheld that India has the same rights, status, etc. (C.). But as the Indian representatives at an International Conference, the League of Nations and International Labour Conference, never considered the Indian people, this fiction is no more than a fiction. It is true that Indian people enjoy representative status at Geneva, but their status is hardly a source for the Viceroy. In such Dominions as South Africa the white have the same rights as those in the other self-governing Dominions; the distinguished black majority has not."

What Dominion Status implies at present may be understood from some passages in the book.

"The exact status of all the self-governing Dominions is legally determined by the decisions of the Inter-Imperial Conference of 1926. The report there adopted, which was drafted by a committee headed by Lord Balfour, stated:

"They are autonomous communities within the British Empire, equal in status, in no way subordinate one to another in any respect of their domestic or internal affairs, though united by a common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations."

"This is vague enough, and might be held to have no effective meaning at all. But in the preceding words particularly clear by the additional clause is to be found in the report:

"Every self-governing member of the Empire is now master of its destiny. In fact, it is always in fact, it is subject to no compulsion whatever."

"So far as this clearly affirms nothing, it affirms the right to secession, and is directly against any form of compulsory union; it certainly recognizes no obligation in our legal facts and has been accepted by all the governments concerned, including our own."

Another passage—a larger one—supplements the information given above.

"By law, since the Statute of Westminster was passed by a Commonwealth Parliament in 1932, and revised by the 'National Government' in 1933, these Dominions are independent and 'sovereign' nations in a relative application. They may have their own armed forces, their own embassies and foreign policy, their own representation in the League of Nations and complete internal independence. No interference by Great Britain is now conceivable. Trades of the old power—such as the right of appeal to the Privy Council—are rapidly being removed. The only link remaining is the Crown: the King of England is also the head of every British Dominion. But even this link is weak. The King's representative in the Dominions has very less power than he has here. The influence of the Crown, actually, as Councillor in London is also considerable: the influence of a Governor-General in his land, so—especially at Commonwealth days and the King's jubilee. The Governor-General, too, now no longer represents the King. The royal duties, or other national duties which occupied ancient Commonwealth Monarchs, did at least come from London when looking down in person on the King, and might be performed in any corner of the world the affairs taken up by the Crown. But when Australia rejected the acceptance of the principle that a Governor-General might be appointed, the Government then, after the advice of Sir Isaac Isaacs, an Australian judge, whom we had and know, the King had never met again. No alternative name was suggested. A further step was taken when Mr. De Tabor, however not the existing representative of the Crown from the Westland Lodge and substituted a somewhat obscure gentleman who pretended to perform none of the duties previously connected with his office except that of nominating, advising his signature to laws passed by the Parliament and Senate."

Such being the meaning and implications of Dominion Status, it is not surprising that British Imperialists have studiously refrained from using that expression in the anti-India Bill now before Parliament—particularly as the link of mutual racial affection existing between some at least of the inhabitants of the Dominions and their mother country is non-existent so far as India is concerned.

As regards the vast majority of the Non-Self-governing portions of the British Empire, Mr. Lansbury writes with truth:

"The common view about the British Empire is that it is centred all over the Seven Seas. But in fact as the self-governing Dominions are removed from our consideration we can see that the larger portion of the empire is concentrated in one corner of the Seven Seas—the Indian Ocean. Certain native dependencies, such as Gibraltar, Malta, Cyprus, and the Somal Coast, are so close that they may be said to be British in the Indian Ocean. But that sea is troubled as no other part of the map shows that it has very truly become a British lake."

And he describes how, pointing out how "the Services"—naval and air—have all along

attached the greatest importance to "a strongly fortified Singapore," in objective:

"For nearly all this empire is held by force, and the only part of force which can hold it is naval force."

The British people "rule directly over about two-thirds of India—the part known as British India. The other two-thirds is made up of native hundreds of Indian States—large and small."

"Their relationship with us is in some cases in name. They begin by being our allies. Not to claim that they are all subject to the patronage of the British Crown, a claim established by its justice as proven to allow that Right is Right."

Only the other day Mr. James, a member of the Legislative Assembly representing the Hindu peasantry in India, said that they were not foreigners but a part of the people of India like the children of the soil. It was very comforting to his part to say so. Nevertheless it is a fact-based, pure and simple. Let us hear what Mr. Lansbury has to say on this point.

"They, separated from the country as to where British Dominions they with those and identify themselves with the inhabitants. Their children grow up and are proud of being Australians, Canadians or New Zealanders. Not so in India. The Englishman in Southern India says to make a living, whether as a Civil Servant, in the Army, or as a trader and contractor, his never becomes or thinks of himself or of his children as Indian. He works to make sufficient money to enable him to retire and spend the remainder of his days in the country or, in the case of the Servant, until the time has come when he can return his grateful people out of India forever. These people, upon which consists of India, amount to millions of people actually—a heavy drain on India."

The prevailing illiteracy in India has been often spoken of by Englishmen of various sorts as one of her main disqualifications for self-rule by a system of representative government. Now, are the people of India alone responsible for this shameful fact? Or are they the party mainly responsible? Mr. Lansbury answers:

"The total Indian population is just over 220,000,000 or about 1 per cent. Out of every hundred of the male population only 15 can neither read nor write in any language. In the case of the female population proportionally one of every hundred can neither read nor write." Teaching of the villages has no schools. The responsibility for this appalling amount of illiteracy must not be a very great extent on our shoulders. If we refer to the evidence given before a Committee of the whole House of Commons on the East India Company's affairs, 120 years ago—in 12th April, 1815—which I have before me as I write, we find that Colonel (afterwards Sir) Thomas Munro, who had then spent over three years in the East India Company's service, during which time he had lived in various parts of the peninsula, when

* *Cont.* 4194 of 1832, p. 3, para. B.

asked about the state civilization of India, said in his evidence: "In a great extent of Anglo-Indian civilization, manufacturing skill, a capacity to produce whatever was wanting to convenience or luxury; schools established in every village; the teaching of reading, writing and arithmetic; the general practice of hospitality and charity towards each other; and above all, a festival of the female sex, full of confidence, respect and dignity; who among the men which denote a civilized people, then the Hindus are not inferior to the nations of Europe; and it is certain that it is becoming an article of trade between the two countries, I am convinced that this country will gain by the import cargo."

It is only to be expected that a man of the people, a well-wisher of the masses everywhere and a lover of liberty like the author should say of the East-India Bill now before the House of Lords:

"We believe that the Constitution Act now proposed does little or nothing to enable the masses of Southern India to secure for themselves through legislation better conditions. Provision must be made for the securing of the suffrage until there is full self-sufficiency. This is quite possible even at present in the Indian States; it ought to be possible in a matter of ten years in most all over British India. It is not possible for the workers even then to secure better conditions with the legislatures established as at present proposed by the Government and special measures."

What in his opinion ought to be done?

"India must again be given the chance to frame her own constitution, giving due consideration to the various minorities, religious, etc. We believe that the want in this way work can be seen, studied, and that she alone can do it."

The author quotes some words of British promises, pledges, etc., relating to India, by various persons from Sovereigns downwards. His own opinion, quite rightly, is that all these ought to be fulfilled. But the opinion of a Conservative economist and a Conservative lord have been already quoted from his book to the effect that nothing is binding except an Act of Parliament. It is not, of course, for a subject people to ask whether King John's Magna Carta was an Act of Parliament, and whether all those Britishers who, down the centuries, have taken their stand as it is the great charter of English personal and political liberty were mistaken. It is true, no doubt, that King John signed the Great Charter under pressure. But is it true that whatever has been directly or indirectly promised to India has never been done under pressure of circumstance but has always been due to British generosity, pure and simple?

One great value of Mr. Lansbury's record of British promises, pledges and the like is that he has given exact references to sections and dates. I am not, of course, going to quote all that

he has written. But since it has been said that nothing is binding except an Act of Parliament I quote the following from his book to show that the fulfilment of at least one Act of Parliament has been evaded:

"Indeed, many Indians, even without reason, hold that the words written by the late Lord Lytton when Viceroy of India, in a Government of India despatch to the Secretary of State, Whitehall, on May 2nd, 1858, still hold good: 'The Act of Parliament's undimmed and undebated obligations on the part of the Government of India towards its native subjects are so extremely dangerous that as soon as was the Act passed they the Government began to devise means for practically evading the fulfilment of it. Under the terms of the Act, which are needed and had to be met by that increasing class of educated natives, whose degradation the Government considered, without being able to satisfy the aspirations of its native members, every such action, if once admitted to Government employment is paid previously to the commencement of service, is entitled to respect and claim apprenticeship in the fair course of promotion to the higher posts in that service. We all know that these expectations never can, or will, be fulfilled. We have had no chance between satisfying them and obviating them: we have chosen, the least straightforward course. . . . Since I am writing confidentially, I do not hesitate to say that both the Governments of England and of India appear to me, up to the present moment, unable to answer satisfactorily the charge of having taken every means in their power of bringing to the least the words of promise they had uttered to the earth."

The Sovereign of the British Empire being the Sovereign, and having her or his position directly to the will of the people, it would not be proper to ask why, if nothing but an Act of Parliament is binding, did she or he make any promise. But as regards lesser persons, it may be asked whether they knew that their words, not being Acts of Parliament, were valueless. If they knew, why, with what object, did they make promises, enter into any pact, etc.? If they did not know, why were ignorant men like them placed in such responsible positions as those of Prime Minister, Secretary of State, Viceroy, etc., misleading Indians to draw from their unauthorized promises the wrong conclusion that Napoleon's phrase "perfidie Alliance" is a correct characterization and that to Englishmen can be trusted?

Besides more or less familiar extracts from royal proclamations and utterances of responsible officers of the Crown which gave rise to hopes of self-rule in the minds of Indians, Mr. Lansbury has reproduced in his book from various publications passages which are less widely known. Some of these are quoted below.

"There is no doubt the duty of those who now breathe to give an account of real self-government to India are themselves in great measure responsible for the hopes that have been kindled by Indian agents. India played a great part in the world war and her

consequent change in status was recognised on all hands. One point for India's welfare in addition is a bill to re-organise the provinces—a plan so graphically described by the late Lord Bledington in his book: "The winter campaign of 1934-35 would have witnessed the loss of the Channel ports but for the stubborn valour of the Indian Corps. . . . Without India, the war would have been immensely prolonged, if indeed, without her help it could have been insured to a victorious conclusion. . . . India is an invaluable asset to the mother country." (It is a ridiculous and insulting intention to say that Britain is the mother country of India—Bledington's statement.) It is calculated that the war cost India in all some £20,000,000, and this being a gross sum at her present debt. "The war, we were everywhere told, was fought for freedom and self-determination. Indians, too, claimed that they were entitled to participate in those the struggles of every people. This was recognised by our Government. . . ."

Mr. Lansbury says that the British Cabinet was not alone in recognising that success, only in words—not in deeds; the claim of Indians.

"The Imperial War Cabinet, composed of members of various parts of the British Dominions, besides India, also truly acknowledged it. At the Imperial War Conference of 1917, a resolution was passed declaring that a reorganisation of the relations of the component parts of the Empire should have the subject of a special Imperial Conference to be summoned as soon as possible after the end of the war, and that such reorganisation 'should be based upon full recognition of the Dominions as autonomous nations of an Imperial Commonwealth and of India as an important partner of the same, and should recognise the right of the Dominions and India to an adequate voice in foreign policy and in foreign relations, and should provide effective arrangements for continuous consultation in all important matters of common Imperial concern, and for such measures concerned action, founded on consultation, as the several Governments may demand.'"

Mr. Lansbury's comment on this resolution of the Imperial Conference is that:

"It, therefore, was agreed as far back as 1917 that India was entitled of right to have an adequate voice in the foreign policy and foreign relations of the whole of the British Commonwealth of Nations. Is it not rather astounding that she is today denied any voice other than her own feeble efforts?"

Any honest and straightforward man would certainly ask the question which Mr. Lansbury has put. But perhaps it has not struck him that in the resolution, worded somewhat diplomatically, a full recognition of the Dominions alone as autonomous nations of an Imperial Commonwealth has been asked for. It has not been said there that India also should be recognised as an autonomous nation. For India different languages have been used—it is only to be recognised as "an important partner of the same." Hence, the consultation of India may mean, as in practice

it has meant, the consultation of the non-national Government of India.

Mr. Lansbury proceeds to state:

"No long afterwards the leader of the House of Commons, Mr. David Lloyd George, speaking in the House of all powers, said in the House on August 9th, 1918, words that were rightly recorded as much India and were intended there to be the considered statement of His Majesty's Government, which would be implemented in the bill: 'This year, apart from the Secretary of State, who signs the Imperial War Cabinet as one of the British Ministers dealing with Imperial affairs, India sits there in her own right. That India, but the British Government of India, R. C. I. now recognition has been given to the equality of status of India (there is no such equality in practice). R. C. I. and in the right of equal representation as between the Dominions and India of Great Britain and India and their respective citizens. In this manner, within the last few years, India has kept steadily into a place which is equal with other great powers of the Majesty's Dominions.'"

In view of the real state of things, it must be said that this equal place is all moonshine, as Mr. Lansbury's own comment shows:

"It must, however, be clearly understood that as far as the British Government has been concerned in India the right to choose her own representatives to sit on the Imperial War Cabinet or to attend Imperial Conferences, there was no responsibility Indian authority to make such appointments, nor to today representative sent to speak for India at the League of Nations Council and Assembly, the International Labour Office or Imperial Conferences, are appointed by a Government responsible not to the Indian people but to the Viceroy. They represent the British ruling class and under the new system which will continue to do the same."

Mr. Baldwin is now the Prime Minister of England. It should be interesting, therefore, to note what he once said with respect to India's future political status:

"On October 31st, 1920, on his return from England, where he had been in consultation with the British Cabinet, the Viceroy explicitly confirmed the policy of British rule, and said that it was (implicit in the Declaration of 1917) that the natural issue of Indian constitutional progress, as then contemplated, is the attainment of Dominion status."

"In the debate that followed in the House of Commons on November 26th, 1929, as the Viceroy's Declaration, the Secretary of State for India pointed out that Lord Irwin had said that doubts had arisen in India as to the desirability of British guidance in the matter of the foreign policy and that for the general of these doubts it was necessary to have a clear declaration of existing policy. In that debate Mr. Baldwin, leader of the Conservative Party, expressed his views in these words: 'Nobody knows what Dominion status will be when India has acquired Dominion, whether that state will be one of almost complete or one degree of a self-governing India with an inferior status. No Indian would dream of an India with an inferior status, nor can we wish that India should be content with

* Joint Committee Report, No. 10, p. 46, November 19th 1933.

an inferior status, because that would mean that we had failed to do our work in India."

Mr. Lansbury's observations on these views of Mr. Bhabha are:

"It is important that it should be noted in this context, as it certainly has been in India, but the words which Mr. Bhabha used were 'incomparable improvement'—the same words that Mr. Edwin Montagu used in his declaration of August, 1917, the words that the Government of India used to explain away in 1931 and Sir Yessoo in 1935, with the full consent of the British Government, declared and implied in those the statement of Dominion Status. Besides the Report of the Joint Select Committee, that in 1931, and the Committee's Bill of 1932 and 1933, over the Committee's Bill of 1934, present before Parliament, numerous Dominion Status bills as a direct goal to be reached at. Indeed, Government members of the Select Committee have made it clear beyond the possibility of doubt that we in this country are not bound by any pledge to India except as far as it is contained in an Act of Parliament."

Here the author supports his statement by giving the opinions of Sir John Wintlaw-Milnes and Lord Blackburn, which I have quoted already in an earlier part of this article.

"What then," asks the author, "is the conclusion of the matter from the point of view of the British Labour movement?" I shall quote some passages from his book which supply an answer in part. I agree with him when he says:

"While we refuse more vigorously the excessive praise of the Indian masses, we do not deny that many people from these classes have gone to India

with only one object in view, and that has been to serve the last interests of the Indian people."

Though Mr. Lansbury's (and the Labour Party's) idea of what the new constitution should be like has only a superficially interest now, as it is going to be the exact opposite of that idea, yet the public should know what Labour thinks—broadly at any rate:

"We believe that, as stated by the Simon Commission, the new constitution should contain within itself provision for its own development. We think the new constitution should contain the principle laid down in the Gandhi-Jinnah pact, that such safeguards as are necessary should be in the interests of India, and we think these safeguards should be agreed on in consultation with the leaders of Indian trade union opinion, as well as the political leaders. The reserved powers should not be such as to prejudice the advance of India through the new constitution to full responsibility for her own government. This is a clear enough movement. Self-determination means that the form of government under which for India masses are to live must be such as they themselves accept and are willing to work."

The author adds:

"Possibly some appears to be agreed that a United States of India must be created as a United States. The Government scheme, which has been discussed in Parliament, is acceptable to nobody. It is doubtful if a majority of the House of Commons would have voted for a 11 Government White Paper on the point."

"We should not, we ask Indians themselves to frame a constitution? It is quite probable that, were they so asked, they might put forward an altogether different document, scheme from that which is now before Parliament."

GLEANINGS

The Korean Dance

The Japanese are well known to be watching with keen interest the increasing success of dances like *Uta Uta* (Jazz), *Holla Holla* (Fog) and *Acrobatic* and *Rebelle* (Spain), who were "acclaimed with prodigious enthusiasm," as we read in the recent issue of *Nippon* (Tokyo). It gives a brilliantly illustrated article on the dances of *Sei Kie-ki* of Korea. The strength and luminosity radiating from these dances have forced us to abandon the old view that Korean dances were rather full of depression and morbidity. During the last five centuries the Korean's suffered from the consequences of enormous pain. But before that the Koreans were far from being passive and merely accepted their superior claims to music, dance and painting. They do not depend on mere luminous in price it but point out, possibly in their superb art objects, painting, sculpture etc. have maturity of 1000 years.

The Koreans are passionately fond of dance and songs. Even high class people would only leave for days and nights with the common folk in order to participate in national dances. But during the last five centuries the dances came to be looked down upon and thus left only with the professionals, generally despised in society. This growth was possible, but even then the traditional qualities persist to this day.

The Korean dances are divided into four classes: (1) for the Royal court, (2) professional dances on the stage and of the touring artists called *Sunggung*, (3) popular dances of peasants, Bohemians etc., and (4) religious dances. Of these the first requires a long and rigorous training under the patronage of the Department of music of the ancient Royal family of Li. Here these classical dances with their special music are taught exclusively by the royal court.

The professional dancing girls, the *Gilla*, on the other hand, are invited to entertain the



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Korean sword dances by Sul-shook and Kwan-shi dancer

guests in Korean temples. These young girls not only possess real talent for ballets and popular dances but have a refined education, as dance, music, painting and social etiquette are taught them from their very infancy.

The pictures of the dances were taken during the narratorial representation of the artists Sul-shook in Tokyo last autumn. They give us some idea of the range of the popular dances of Korea to the accompaniment of drums and flutes.

The sword dances are executed with a man unrestrained in groups of four or five dancers. Short swords and costumes of scarlet are very appropriate for the dances.

There are legendary dances of the priests, Buddhist or Confucian, often in costume, and a dance done to the inspiration of a Buddhist priest to a Confucian girl, daughter of the Prince Myeong Kook.

The diversity of themes, rhythms, costumes, etc., and the high standard of execution help to make the Korean dance an important work of art.—Translated from the French for *The Japanese Review*.

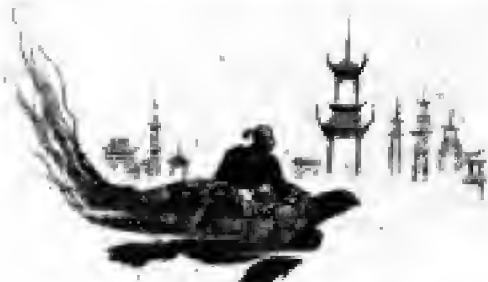
CRASHING TIDE

Give us our own anxiety and unhappiness
Lamented in Japan

While wandering at midnight by the ocean, one is sometimes surprised to find the large dark shell of a turtle, which seems to have come to rest suddenly from nowhere. This animal, with its looks of a fish, is so clumsy and slow in motion that at first it seems to represent nothing but accidental beauty. If watched, however, he will creep away toward the sea with a certain dignity of his own and with such an air of serious purpose that one is tempted to follow him, to forget one's own size, and to ride on his back into the mysterious depths.

Turtles have a habit of leaving the sea on dawn and coming up on shore to take morning exercise. They lay their eggs stealthily in a hole in the sand, quickly cover them up and depart with great care to conceal their tracks.

When a Japanese fisherman sees a turtle on the beach, he cries out: "Aha! there! All come out and see the good ones of an abundant catch!" And his fellows will gather to the scene, to capture the lucky victim so that he may



Urashima Taro on his journey to the Dragon castle
at the head of a turtle.

stocked with sake (depressed) and set free, in accordance with time-honoured maritime custom.

Long, long ago a young Japanese fisherman named Urashima Taro made a long voyage into the sea on the back of a gigantic turtle. Not at that time, it seems, the habit of offering sake did not exist; or at least, Urashima was so fond of sake that, on finding the turtle, he did not cry out the customary call: "After sake!" All came out and see the lucky owner of an abundant catch!

"I knew your name is Urashima," the sea turtle whispered to the fisherman. "When I was still only a small under I was caught in this neighborhood, by a group of boys, and was about to be cooked, cruelly, when you saw me, brought me from the kitchen and gave me back my freedom. You got me back into the water, saying, 'You are much too small yet to come on shore and walk about alone.'"

"Princess Oshichiyo of the Dragon Castle, our ruler, has been deeply worried by your kindness, and now she wishes to see you. The Princess is a new beauty, full of charm and of noble laughter. Not until this day have I been lucky enough to meet you again, so that I may guide you to the great Dragon Castle. Try, meet my back, and I will take you there at once."

As the turtle spoke, then, it seemed he was full of sympathy and heartfelt joy. It was an old story back for Urashima to recognize the signal, however, for his back had grown so a

great deal, covered with red bumps and many of sharp, stings. The handsome fish glared:

"...please be so good against my back, I can't that I can take you Dragon Palace with me. The palace has three gates inside them you will see darlings and porpoises and fish ornamented with red silver and clouds are. The Princess has a lovely abundance. The a veritable paradise."

Those who have seen the Dragon Castle can measure its magnificence by itself is so big, the when Urashima arrived, just as the turtle had per-

At the Dragon Castle all the various of the deep were allotted their daily diet whole, for instance, because of its long name assigned royal gate-keepers. Shared the guests, while schools of inapp, hard many, glistening-like creatures had the intelligence.

Princess reached the bottom of the back of the turtle after they had through two hundred forms of water, at they reached there they were welcome land of violence and funny which is from the palace still about three leagues away.

In the Great Hall of the castle the rose to meet her young visitor with



Urashima Taro—an old man now



PRINCESS OF THE DEED

ing, but she would utter only a few words — she did the first, and when she had to hide her blushing face with the long sleeves of her robe. In this manner she took Crishnam by the hand and led him to another hall, where he was entertained by a kind of crowded attendance of dancers and musicians.

The story-tellers, perhaps because it was beyond their capacity of variation, have seemed to tell us details of the pleasant domestic pleasures that followed at the court between Crishnam and the Princess. We know, however, from an account of that time the unknown great first of the life: We and again are thoughtful of his home and native village. It was not unknown assumes that he finally brought himself to ask the Princess for permission to leave and return to his land. And we know that this prince looks her down, although at last she withheld the most looking on. She implied him too to forget and before parting, presented him a scepter of a small box, beautifully adorned with jewels, which she said however he may never open, repeating the warning several times.

Crishnam took his leave from the London Castle in front of an assembly of all his beautiful servants and the handsome guards. He took his place again in the back of the royal and soon was brought to the shores of his village. The sea and waves there looked just as they had been — three years ago — but the old house and the woods had disappeared and there was nothing left standing that Crishnam could recognize as his own. He looked and everywhere he saw strange houses and strange faces. He began to doubt his own existence even, and at last he asked a passerby, "Where he knew of a man whose name was Crishnam?" The stranger stopped and replied that Crishnam had vanished from the shore more than three years ago.

Crishnam suddenly felt faint: he wanted to be back with the Princess and in a fit of impulse removed the lid of the precious box.

There was nothing solid in the box as Crishnam had thought, but as he opened it a cloud of white smoke gently rose from its bottom and with this the atmosphere in a moment changed into an old man. His young handsome and fresh skin was gone in a flash, and his face became a mass of ugly wrinkles; his body became almost full his former size, his back kept with age, and his legs grew so shaky and feeble that he was hardly able to maintain standing — he somehow managed to do so, however, a lean stick, still holding the lid in one hand and the empty smoking box in the other.

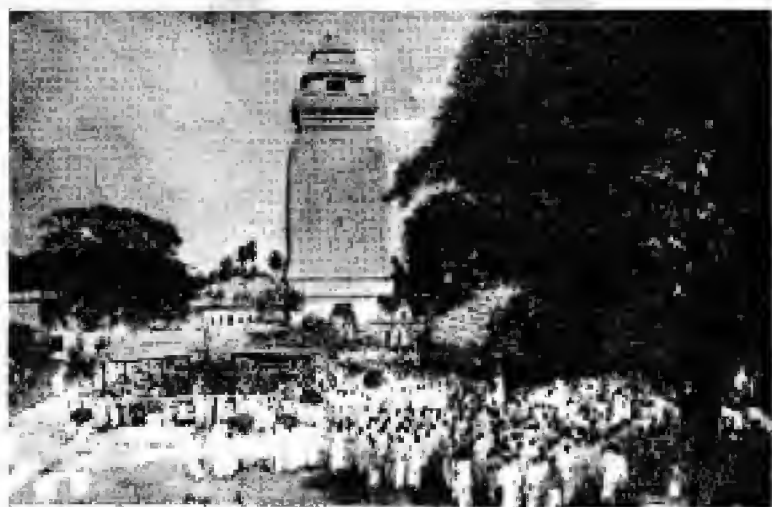
Alfred



Crishnam's Monument, The Princess



Floral Offerings to the Porten of Indragaptha.
From left, Sir Sit Ram Narayan, President, Mr. Sankar Kumar Bose, etc.



Gathering at the Convent of the Dakhinwadi Monastery

INDIAN WOMANHOOD

Miss Vinay Sanyal, wife of Prof. Moha Chandra Sanyal of the P. C. College, Lahore, is the only lady amongst the successful B. Sc. candidates of this year. Mrs. Sanyal enjoys the unique position of being the first Hindu lady Science graduate of the Punjab University. She took up Botany and Zoology as her studies subjects and prepared for them patiently. She is the mother of three children, the eldest of whom will appear in the degree examination next year.

Mrs. Sanyal intends preparing for the Honours and the M. Sc. degree in Botany, if the rule of the Punjab University could be modified to allow women to appear for these examinations although being required to take a college.



Mrs. Vinay Sanyal

Miss RANA Bhow has been granted a scholarship of Rs. 2,500 by the Calcutta University for a period of one year from 1st July, 1925, to enable her to complete her research work which she is carrying on in Indian Philosophy under Prof. P. W. Thomas of Oxford, the amount to be paid out of the fund created for the benefit of the late Raj Vindralal Munu Bhattacharya for Hindu Science education in Bengal.

Miss Bhow passed the B. A. Examination of the Calcutta University with Honours in Philosophy, securing first in the first class. She also stood first in the first class in the M. A. Examination in the same subject. She subsequently, her research work under the Charge V. Professor of Mental and Moral Philosophy and was granted for the purpose a special pension of Rs. 75 per month by the University. She is now engaged on research work in Oxford and has been permitted to go up for the 2d Phil degree at that University in two years, having been exempted from the preliminary B. Litt. Examination owing to the excellence of her work.



Miss Rana Bhow

Miss Bhow is the grand-daughter of the late Mr. Ananda Mohan Bose, President of the Indian National Congress.

Miss Chaitanyanath Datta, widow of Saradina Nath Datta of Comilla, has passed the L. L. Examination of the Calcutta University with her daughter, Miss Anita Datta.

FOREIGN PERIODICALS

Hopes of Unity in India

The Hind of Unity in India is the outcome of the present political situation in India, of course from the standpoint of a true nationalist, who has some knowledge of the country. The Hind has disappeared.

There is one characteristic which differentiates India from other China or Japan. The high intensity of its religious passions. Religion in India is the dominating consideration. Everything else is subsidiary to it. Once it is rooted in religion, the social system has the same foundation. Politics are overshadowed by it.

Hinduism is not merely a protection of faith, it is a complete social system. It has the dual issue of Mohammedan antagonism and the explanation of the intense rivalry which exists between the two great religious communities. The fact that this emotional, modish block the way to national unity or constitutional progress is well known, but there is another difficulty which lies deeper, the basis of the Hindu supremacy alone, a fact as well known, but it is not less real.

In the opinion of the majority here, had we lived under the Covenant of the League of Nations were in conflict with her various political system and the politics of independence and dominance allowed to run General Sudd. In India the adoption of democratic forms of government and of western political principles is equally in conflict with the Hindu social system. It is generally supposed that the conflict in India is a social or political one between the British and the Indian peoples for the right to govern the country. The matter is not really so simple. The racial antagonism exists, I don't deny it, and so the question to which a country is a uniting force. But the other two conflicts are far more widely dispersed and their influence is disintegrating.

There is the rivalry for power between the Hindu and the Moslems. This rivalry has become more intense in recent years, as the opposition of excluding power and patronage have increased. When almost all power was vested in a monarchy, composed of officials from both communities responsible to British authority, Hindu and Mohammedans were able to live at peace with each other and co-operating for Indian unity was. But with the constitutional reforms of 1919 and the passage of Indian constitution and Indian legislation, political power began to pass into the hands of those who could use it for the benefit of the community of the other. From that moment the antagonism became fiercer and active.

Lastly, there is the conflict within the Hindu community between the authority of the Brahmins and the principle of political equality, which are essential to western democracy.

Outside India, but known to all of its generation is, of course, Mahatma Gandhi. Gandhi is an idealist who departs of a more perfect ideal, but it is without the capacity to remedy an important person. A sincere and determined patriot who has accepted

the leadership of a political organization that believes only in war, he has played his part in each of these three conflicts of which I have spoken. He is not himself a leader of the British, but the only man amongst his followers to be found in their social paradise. He would dearly like to come to terms with the Mohammedans, but he, who professes to speak in the name of India, cannot even command a majority of the Hindu community. In the third conflict, then, within the Hindu community itself he is an ardent reformer, and had he confined himself to the task of social reform, for which he is completely fitted, he might have been the greatest reformer of his generation. In politics he is always out of his depth and, though his personal character is as deeply revered as ever, India has become tired of his policy of civil disobedience, which has only led to the violence which he deprecates.

Indian nationalism is the outcome of Mahatma's doctrine as extreme India in the English language, and of the establishment of the British Raj throughout the Indian continent. It is, therefore, not a purely Indian British nationalism, but a kind of British nationalism.

In 1902, under the Viceroyalty of my father's successor, the Indian National Congress was first formed. At the end of the Great War the cause of Indian nationalism was definitely won. In the declaration of 1917 the Government and Parliament of Great Britain proclaimed its object as "the progressive realization of responsible Government in India as an integral part of the British Empire."

Should Germany Turn Degree 1

David Scott present manager orthodox western of Christianity that defeated Germany will repulse her aged religion and embrace a pagan political ideology. The World, a Catholic organ, answers "hypocritical" Germany's contemplated desertion.

The world is in a lull, and by one-sidedly blaming the Moslems, has brought the nations within sight of another and a worse catastrophe, with a more sinister form of Prussianism again infecting Germany and under the guise of France, other States as well. This being so, having consistently played the justice and charity in dealing with the conquered foe, we feel all the more in duty to deplore and denounce the idealistic outbreak to which National Germany has yielded her intention. That she should, given strong enough, have practically repudiated the Treaty forced on her acceptance was only to be expected; any other self-respecting State would have done the like. But that she should have renounced Christianity as well, and tried to corrupt her citizens to embrace a pagan political ideology, which is in essence a denial of fundamental human rights, was most unwelcome with Catholics.

recognition. Christianity came to free the nations from State worship, which in History is its worst form. "Says ye that the Kingdom of God," said the Redeemer; but the command of the human was held by great people in form is "back ye first—and last—the Kingdom of God." And inevitably was the first three commandments of the Decalogue and that set aside, the rest was also swept away: the rights of man follow the rights of God and of Christ. Evidently, there is not a will to choose between the German Terror and that which keeps Russia prisoner.

Man is radically religious: he never escapes something outside himself. The Seven have provided for that subject's education, that "permitted corpse" of Lenin. The German fascists have said still lower and are engaged in defying their leader Hitler....Political democracy has never reached a more contemptible level.

Len of all men was able to attain the endurance of the Army, now reduced to its former position of intelligence, to substitute the old Prussian militia, General Ludendorff, who may have been a competent soldier, but who, since his defeat in the War, has distinguished himself only by continued violence against Catholics and Christianity. His violence and his former treacherable activities against his country's Government are of no consequence—they are only pathological expressions of a singular neurosis, but the belief and sustained courage now said to him at the instigation of the Army leaders, his adhesion to some extent in what *The Times* calls his "political opportunism and neo-paganism," are something to the credit of the old man that he did not conceal his religious and political opinions, fished through the, but proclaimed himself a devotee of the ancient, Hellenistic, of which a recent devotee was the damned Nietzsche. "I am not merely an adherent of Christianity," he said. "I am literally an anti-Christ and a heretic—and I am proud of it."

Mexico's Silver Currency

While awaiting the late monetary Mexico's silver currency, so that the value of the metal was not lost in any form, stability of price was insured within the Republic and freedom of foreign exchange is established. President Cardenas made a statement, part of which are reproduced below from the *Weekly News Sheet*:

In the process of the transition toward a new currency system as a consequence of the rise in the price of silver, a situation which the Government under my charge has very carefully followed and studied. It has become necessary in many cases to limit the circulation in our currency system an situation which may not be postponed, and which I deem it my duty to lay before the people and explain in real sense for the nation.

From the moment that our silver currency—and the Notes of the Bank of Mexico as well, as they are convertible into silver money—have become subject to speculation due to the rise in value of that metal, a possibility of profit has been opened for those persons whose financial speculation would enable them to speculate by monopolizing and exporting our coin.

Over and above all the important economic and financial considerations that led to the conviction that

it was time to amend Mexico's monetary system, the Government found itself faced by the problem, an exceedingly serious one considering its connection with our defense, which would, if not checked in time deprive the people of its means of exchange, and affect the whole course of daily existence which rests on adequate provisions that can only be carried out by extensive use of monetary instruments. That being so, it has become imperative to prevent the rise, in any form, of speculation or speculation, so detrimental to the economic existence of our country."

Nazi Germany

The *New Republic* editorially writes:

The German government continues steadily on its footstep of reducing to misery all its enemies and potential enemies, and all persons of Jewish blood, in so far as it can get its hands on them. For example, new decrees are hastening the work of destroying what few remnants of the non-Nazi press still remain in Germany. Hereafter, no one may write or publish in that country who is not a hundred-percent Aryan follower of Hitler. The decree to the prohibition has likewise being passed. The drive against the Protestant and Catholic churches continues, both these groups now being forbidden to hold public meetings or demonstrations, a right that is completely reserved to the Nazi party. Citizenship in the Reich is no longer automatically granted to everyone born within its borders, in future it must be "earned"—and everyone knows what that means. Of all the German government's recent actions, perhaps the worst is the systematic kidnapping of anti-Nazis from foreign soil, particularly from Switzerland and Czechoslovakia. It is now all too openly admitted that the Hitler government has in its employ bands of kidnappers methodically at work seizing such individuals and smuggling them across the border. It is now to guess what their fate then is—either death, or systematic torture in concentration camps of a sort to make death seem a blessed relief. No state in modern times has acted with such utter disregard of the ordinary standards of human decency.

Federal Anti-Lynching Law

The same paper has:

It is easy to understand the feeling in the South against the proposed federal anti-lynching law, without sharing it. The Southerners believe that this proposal is aimed at them, and they are right; all the discussion of the law from Congress and Senate speakers in other parts of the North are only an attempt to take the blow. It is Southern lynching of Negroes on which the bill is directed. It seeks to exert a deterrent effect by punishing those officers from whose hands prisoners are taken by mobs. If their crime is failure to protect their prisoners, the maximum penalty is five years in prison and a \$5,000 fine; if they are found guilty of complicity in lynching, the sentence may be as much as twenty-five years. Every thoughtful citizen in the North or South, must regard that a situation which makes the introduction of such a measure possible and its passage desirable, but such are the facts. Many Southerners insist that lynching is being abolished through the process of

education, and that if the March will just "let them alone" the problem will be solved in a few years. We are thoroughly familiar with the efforts to divide teaching through the two-racial systems and similar devices, and are glad to give them credit for courage and intelligent cynicism. For the fundamental thesis is correct. It has now been amply proved that hyphenates are not, as is commonly believed, the result of war alone. They grow primarily out of the economic struggle and they increase absolutely with the advent of bad times. Wise and experienced South-easterners believe that the federal law is necessary and that the proper procedure is to pass the Coughlin-Wagner bill, and then let good behavior on the part of the South take it into a dead letter.

Chinese Literature

The following appreciation of the world's greatest Buddhist literature by Hs. S. Tsianglin appears in *The Young Star*:

The Buddha's Teachings, so far as we know were first committed to writing in Pali, Sanskrit and some other Indian languages and it was from these languages that they were later translated into Sogdian, Khotan, Kuche and languages of other countries that were situated in Central Asia. Most of the canon that was recorded in these regions have been lost except for a complete set in Pali and fragments of one in Sanskrit. The Chinese Buddhist scriptures are all from the aforementioned ancient languages of Central Asia, while the Chinese scriptures have been translated from the Chinese, the Sogdian, Manichaean and Chinese types of the present day having a claim to their own languages being translations from the Tibetan source, the Tibetan form of Buddhism, i. e., Lamaism, regarding this one kind of religion.

Seeing that the early records of the Buddha's Teachings have been lost in the passage of time, then today the most complete works that exist are those written in Pali, Tibetan and Chinese, the last named being the most important. Chinese Buddhist literature by its magnitude any other sacred literature in existence, indeed, it is of the largest quantity and variety of all.

It is hardly possible to compare our literature with another, but it is quite safe to say that for quantity, Chinese literature is ten times as more larger than the Pali, it compares well in Buddha's own words and also productions which are sacred to his own disciples as well as those of great masters of later times, such as canonical works and commentaries on them, independent compositions of doctrinal and disciplinary nature, original works and translations, and so forth.

The Kai-Yuan-Chi-Kiao-Lun, one of the oldest descriptive catalogues of Chinese Buddhist literature described 791 A. D. Chinese such hundreds of Buddhist works. Since that time the literature has been added in China, Korea, and Japan more than twenty times and the latest catalogues which was published between 1923 and 1932, mentions 3001 works, consisting of 13,008 fascicles. As I have already mentioned, Chinese Buddhist literature contains translations as well as independent compositions, the former being directly available to having originated from Sanskrit, Pali and other tongues of ancient countries of Central Asia. Chinese literature takes therefore a place which is unique and consequently very valuable among all sacred literature. There

are in China some ten weeks' dwelling with the Buddha's life representing all kinds of the Buddha legends known to the Pali, Sanskrit and Tibetan languages.

It is impossible for us to know what sort of conditions about the life of the Buddha had grown in languages and dialects of Ancient India and Central Asia which are now dead tongues, but today, as far as we know, they are represented only in the Chinese.

Autonomous Descriptions of the Mayas

The Mayas, whose empire in some extent is replete of Indian Reminiscence in Mexico, have left behind them numerous inscriptions, carved on the stone. Prof. Linschmitt, who has been confronted with the question of deciphering signs in these inscriptions, has given the world the results of his investigation in *Research and Progress*, a German quarterly of Sciences.

The Mayas, who inhabited south-east Mexico, Yucatan and Guatemala, are the civilized people of pre-Columbian America who have left inscriptions on stone behind them. Like the three Maya codices which remain to us, they are written in a peculiar hieroglyphic script, efforts to decipher which have not as yet been crowned with success. But—chiefly on the basis of copies, made by Bishop Diego de Landa, during the last middle of the sixteenth century—we are at least able to decipher symbols hieroglyphic for certain signs of time and names of days, and we have likewise learnt to understand the symbols for the months, which in their origin form a sign, are pronounced as a very simple principle. Thus we have gradually got so far as to see that the Mayas introduced largely time with dates, indeed in part consist of nothing but dates. The investigations of the Maya civilization have also succeeded in unravelling the calendar system of this remarkable people, which appears at first to be very complicated but is really very simple. The most remarkable fact that emerges from this is that the Mayas numbered the days continuously, so that every day is determined by a definite number, much as in the Indian system employed by modern astronomers. But apart from the number of the day a complete Maya date also shows the position of the day in a year of 360 days and in the so-called "tun", a kind of year of 288 days.

Indeed the whole system of our investigations justifies our assuming that the Mayas were very thorough observers of the motions of the planets, moon and sun, and had a very exact knowledge of the periods in the movement of these celestial bodies. They show further that Spindler's above mentioned idea for connecting Maya dates with our calendar is correct. According to this, most of the Maya inscriptions date from the fourth to the sixth century A. D. The astronomical system of the Mayas must have been already very old at this time, for otherwise we scarcely a knowledge of the length of the year and the months and the planetary revolutions, such as is clearly seen in the inscriptions, and also in the Dresden codes—which dates it is true, from a later period—would be impossible.

In view of course be remembered that all Maya inscriptions have an astronomical content.

Living Religion of India

While reviewing Dr. Nand Meenoo's "The Living Religion of The Indian People" in the *International Review of Missions*, Mr. C. E. Abraham of Singapore observes:

In the treatment of the various highways and byways of the spirit, modern by these men have walked in the light of this century and historic faith. Dr. Meenoo has shown a rare sense of detachment and sympathy. After discussing the social, philosophical and literary development of Hinduism, he comes upon an estimation of Hinduism at its lower levels: Hinduism as the religion of *Shakti*, and Vedantic Hinduism and its modern phases. He has much to say by way of warning as well as of inspiration on all these aspects of Hinduism. He lays his finger on the weak spot in the *Shakti* cult in the following words:

What we find, therefore, in the *Shakti* cult is a conflict between an individual freedom on the one hand which craves the individualism that comes from worship and thus an isolation of the devotee first, and an authoritative purification on the other which imposes itself upon the adherents of these cults and weakens the confidence and hope that their gods tend to bring to them.

The following of analysis, Mahatma Gandhi's religious attitude will be read by many with interest and sympathy.

Mr. Gandhi's attitude to Hinduism and in all religious issues to Hinduism is not from this same race, that is, from what a Hindu would consider the system of caste-discrimination and in part from his deep-seated agnosticism. Mr. Gandhi is not a systematic thinker. He is guided by intuition and so is able at the same time—in spite of both paradoxes and agnosticism—to practice prayer with a conviction that would seem to be possible only for a deity.

China and Japan

When the more Sino-Japanese animosity has been mentioned, the following message of goodwill by H. E. Akira Aoyama, Japanese Minister to China, published in *The People's Policy* will be read with great interest by the students of international affairs:

The intercourse between China and Japan dates back to time immemorial. This relation cannot be considered in terms of months or years. The ties that bind our two countries are more basic and fundamental than mere passing questions of commerce, politics or trade. They are, besides close neighborhood, those of family, of race, of tradition, of culture, of religion—a word, of spirit.

We have long revered China as a cradle of enlightened culture; her laws and social philosophy has left its profound and indelible impression upon our national life; while the teachings of her sages blending with the spirit characteristic to Japan, have moulded our souls.

Deep within our hearts for the knowledge that whatever differences—however bitter quarrels—may crop up, however our momentary interests may seem to diverge or clash, our goals lie not in different directions but are one. We know that we must—and always shall—live together and together progress.

Japan has gone through many hardships, numerous calamities and obstructions have been descended of her

people to emerge from a medieval condition to her present position as an industrial State.

Recalling her experience, she has followed with heart-felt sympathy the painful efforts of the Chinese people to do away with the medieval legacies of the past and to emerge from the inevitable darkness that followed the Revolution, a state which would maintain the high position which it has always held during the course of history.

An orderly, prosperous and self-sufficient China, capable of upholding its own rights and acting to respect those of all other nations, is, in fact, to the benefit not only of our two countries but of the community of nations. Free flowed from our own standpoint alone, a united and peaceful China with whom we are co-operating in a spirit of mutual respect and friendliness is of paramount importance and we are prepared to do our utmost to make any beneficial and constructive policy, friendly to Japan, which may be evolved by China's government to realize her aims.

I would also take this opportunity to repeat that Japan does not make any political aggrandizement in China, nor does she harbor any aggressive designs as are frequently attributed to her by a part of Chinese opinion. Her primary object is to ensure the safety of her national life by friendly co-operation with all her neighbors, and in particular with China, and that realism is this part of the world the peace and order which are essential to the prosperity of all nations but especially so for the welfare of our two peoples.

I wish here to express my sentiments of profound admiration for the men of all China who, with energy and perseverance, devote their efforts to the great task of building up a new nation and in particular for the materials of General Chiang Kai-shek.

Science to Serve Man

In an editorial, *World Order* shows that science in the past has not served the purpose of humanity:

Science has not been developed in the past for the purpose of human welfare," says Professor J. D. Bernal of Cambridge University, "but solely to increase profits and thereby to secure military superiority." Professor George S. Cooper of Columbia University keeps a similar assurance to bear in his latest book "Social Foundations of Education."

The machine, man's greatest triumph over nature, is an invention which intensifies human toil, but under the industrial regime it has unfortunately been too much exploited for the benefit of mankind than it has not only failed to bring order to lessen the toil of the worker, but has even aggravated that toil and prolonged hours were discussed to health than the simple and easy toil of the laborer before the machine was invented.

What do we see, then, as the net result of the machine to human happiness? It may bring to the workman a slightly larger salary and the means for purchasing a desire for comfort and luxury goods, but it tends to keep him at such a strain during the working period that the leisure left for recreation is not sufficiently recuperative to an over-stained physique and nervous system.

The magic quality of modern mechanized civilization is that this magic system of the machine has not only failed to alleviate toil but has actually increased it. This is by reason of the intense greed which is engendered, wiping the benefits of science to the

one goal of industrial wealth obtained in no other way than to labor. The paradox of industrialism, as an illustration given of however to the laborer is lost disastrously in the process which takes place when any industrial management undertakes to exploit a genuine people for labor in plantations, mines, or factories. These processes do not stand on secure ground, or the artificial goods produced by modern industry. Their lives are complete and expended on in their native form, with ample leisure for the enjoyment of life. In order to coerce them into modern industrial labor they have to be stripped, so to speak, and dressed with new and inaudible desires, and placed and kept in debt to the Commerce which to that work may be obtained from them under a form of semi-slavery.

Is this the glorious breath which seems often the banner vice is the possession of the machine? America leads the world in technological development. But in the highly important and of growing life in the simple and conservative phenomena which characterize man, often, the Americans, it may well be said, are the most backward of all peoples. We have much to learn in this respect from Europe, and even more from Asia. What is needed is a greater spiritualization of life leading to a more fundamental appreciation of simple joys, a renunciation of greed and insatiable ambition; and, most of all, a belief in man to operate the machine which up to date has consumed life.

Education for Progress

The "philosophy of force" retrogresses manfully before the advance of a science beginning to deal with the values of man. Mr. Ralph Woodlake shows in the next paper:

"Deposits of the philosophy of force (materialism) tell us that social progress is brought about by competition because man and man, between tribe and tribe, nation and nation, and that as a result of this struggle of man with man, tribe with tribe, nation with nation, the inferior man, tribe, and nation are destroyed, leaving the superior people to build a civilization which the inferior groups and nations were incapable of building. The philosophy of force progress is dependent upon the political hegemony of "superior" nations upon a leadership and domination maintained by force.

Science, as well as common sense, denies the truth of the foregoing tenets of the philosophy of force. Darwin and Wallace, as well as such social scientists as Huxley, Spencer and Hearn, maintained that social progress depends on the social virtues: mutual aid and unselfishness and upon social science—all of which are the products of education. "Man..... is the most docile animal that has ever appeared on this earth," says Darwin, and "he has speed more widely than any other highly organized form all others have yielded before him. He manifestly uses this immense superiority to his intellectual faculties to his social habits, which lead him to aid and defend his fellows.... The intellectual powers and social habits of man are of paramount importance to him."

Science recognized man at once of the world, faced by the disappearance of inferior races, but, with highly civilized nations continued, progress depends in a subordinate degree on natural selection. "We can only say that it depends on an increase in the

number of the men endowed with high intellectual qualities. These qualities constitute the driving forces in the struggle between civilized and barbarous nations."

Bergson, The Moral Philosopher

The new *Journal of Metaphysics and Religion* by Henri Bergson, the greatest French philosopher and metaphysician, has recently been translated into English. His philosophy teaches that life is fundamentally more than the mere possession of knowledge and that the world is the result of creative evolution of successive phenomena rather than the result of natural law. While pursuing the book in *The Inquirer* Mr. Whitehouse says:

The two aspects of moral obligation are (a) the static or "closed" society in which the primary of the whole is centered on the individual-moral obligation being the basis of the primary, and (b) the free dynamic or "open" society in which moral obligation is due to the highest creative evolution that is concerned with the widest possible range of humanity. In the case of religion we have the same distinction, namely the "static" religions of images, symbols and myth-making, which place man in a static social life, and the "dynamic" religions of the spirit which jump over the social boundaries and march hand in hand with humanity as a whole.

And just as we have seen to understand in *Creative Evolution* that a new society is not formed by unscientific methods, so we now have that the morality of the "closed" society can never advance by any steps to that of the "open" society and that "it is useless to seek for a double or low in the advance" from "static" to "dynamic" religion.

Bergson has already learned to distrust the human intellect because it is a product of evolution, and as such it can have no function except that of enabling us to find our way about things. Now, then, it is a transformation into the life of the *good* to be conducted?

Bergson's whole argument, though logically in line and brilliantly expounded, seems to lack much for granted and often advances with a confidence that the reader does not always share. His claim that there can never be a gradual growth from the morality of the "closed" society to that of the "open" society and the evolution of all philosophies, but pointing the gradual development of morality are valid only if these ethics, or has existed, such a thing as a "closed" society. Some eminent anthropologists, like Francis Maxton and Ethel Smith, are inclined to stress the transformation of primitive man and suggest that in human society is "closed" in the sense that its members are concerned mainly with the preservation of the group.

Bergson's attempt to rest on the foundations of morality and law, the ethics of obligation may well become one of the classics in the realm of ethics, though it is, of course, much too early to attempt to pronounce on the permanent value of Bergson's moral doctrine. The emphasis on the need of great personality in order to see before average men the light and breathe social ideals, is well-learned. Similarly with the appeal for a "dynamic" religion, "in no religion which we shall find dynamic, verbal expression is so essential to progress, in elevation of the soul one can dispense with speech".

From the standpoint of the outside, my last hours of lecture would surely be the most interesting. I have inherited a position and quite a jolting life of lecture from my predecessor in office, married P.I. Dean Don Lattin. I was, I believe, stand by the "regular leaders" that the Power receives from this institution. Some of these would seem to be every magazine in America and more popularized verbiage. They received a more vague and more general education.

from the editor. What a collection! Once in my moments of leisure I browse amongst them, and derive almost the same amount of enjoyment as the wise dilettante of Stanzas of Wordsworth's immortal lines bring to my mind. While going through them one cannot help thinking that this world is only inhabited by mortal creatures. Take for instance, the Housatonic doctor who some three years ago had hardly been taking his last gasp to enjoy a daughter of an [sic] Indian. Subsequently, finding Substantival's successful intervention on his behalf to be attended a day later death in the most apparent manner. The Housatonic, one gallant, then can be no doubt about it. Then take for instance, the "Saddhu" of Kali born Dharma. He welcomes the poet as regular transah that God specially had commanded him to take Substantival's help to publish his before the world. He could cinematographically show the entrance of "hansa soul." He taught the poet's help, to induce him to go to Hollywood to produce the film, promising him a very generous 15 percent of the gross takings. The poet was, however, not without his difficulties, as the acting should only be done by "well-known, eager and enterprising" men. "We respectfully request by the last word, I am not quite sure. Then there is the Poet of Chandra. I am really in love with this old man. (I do not know him, but I can see how I have a feeling he is an oldish pleasant person). Let my Hindu friends, I have noticed from looking him up, though I know his address, and I am writing this from his native city, that gentleman every month regularly sends a splendid exercise book filled up with typical verses, stanzas, in old paper form of poems. These manuscripts begin with a dedication from the author, to the "Well Wished" person. "Thou art mine." They are long but explained poem with acknowledged due. He cordially reads the superb classic, when on top, we have got the manuscript on the day date addressed correctly to our various camps. Once he sent Substantival Dharma five to forward to Mahatma Gandhi. He is extremely altruistic and has never any demands for himself. Perhaps that's why I love him so much. Generally he was acquainted in Benares, I got the information from his own poems. Substantival was also in Benares, having gone there to deliver the convocation address at the University. As I was entering the Hall at the end of the Vice-Chancellor's convocation, a University Officer gave me the familiar packet. Our friend had not failed on the appointed day!

I will conclude with another set of correspondents, they are all for information about the Nobel Prize. How to get it, where to apply, what fees to pay? and such questions. One old musician from Denmark took the trouble of coming in person to Simsbritton to seek information on the matter. He had written a history of the world in poetry.

Heads and Realities of the Twentieth Century

Prof. A. K. Wadia concludes an important paper in *The Twentieth Century* thus:

One European writer has said that this 20th Century is going to be Asia's. Even said that the Russian Revolution could have been crushed without the slightest difficulty if all the capitalist countries had united together, but he added that he knew that these capitalist countries were too stupid, too jealous of one another to combine. That gave a chance to Bolshevism to finally itself against all odds. Surely if the European nations are stupid enough

not to solve their problems by a reasonable amount of rationalised good-will, then I have not the slightest doubt that the 20th Century will be Asia's. But I do not say in emphatic geographical boundaries as doubtless one may find another. The central idea tends to be the spirit of unity of human race. I can assure that in India there is no ambition for the League of Nations. I have named this once among my own students. Very recently we had a (student society) discussed in the University Union, when a debating team from the Universities in the United Provinces stated Bolshevism. "That is the opinion of the League of Nations." It is a misunderstanding that this proposition was discussed. It is understandable that it was carried by a huge majority. It represents the student mind. But it is worth while remembering that the international condition is essentially European in character. It started with the Russian. It has continued right down to our own times, the days of Mussolini and Hitler. I shall not venture to say that the international is going to die in our time. But I want you to remember that the first message of Peace and Love ever given to the world came out of the soil of India in the person of Buddha. He did not belong to the masses as Christ or Mahatma did. A man sprung from the masses may be tempted to surrender the difficulties of the masses. But Buddha was a man born in a princely family, educated in such a way that he did not even know what old age meant, what illness meant, what death meant. He grew up in a state of innocence. Face to face with a struggle for the first time, face to face with death, his loving soul was torn and he left: "this is not the world for me. I am going to give up all to save mankind," and he did it. He extracted from his soul an experience from his relatives, an experience from his church had new effect on him. His charity took to the beggar's home.

Two centuries later we come across Buddha voluntarily giving up his imperious life in the very hour of his triumph to reach the spirit of Peace. Two thousand two hundred years later still we come across in India a non-violent person who believes not in war as the essential means for ending disputes, an Indian who believes not in inflicting suffering or in killing, but is taking upon himself the role of suffering and achieving victory through suffering. That is the message which India has preached through the ages. We cannot be false to our highest inheritance.

Christianity fluctuates in the atmosphere of peace and peace is the extension of human harmony, the spirit of co-operation, of which war is the moral enemy. We cannot do better than as in that note struck by the old Vedic prayer:

May all the powers of nature bring us peace.
May God contribute us peace. May peace and
order alone reign everywhere. May that peace
come into us!

Discrimination against Indian Goods

Mr. Mann Sahasray writes in *Financial Times*:

From the point of view of industries in India at present it would appear that they are at a disadvantage vis-à-vis their more powerful foreign rivals. Protection enough there may be mentioned the Shipping and Insurance Companies. But a subtle discrimination against Indian manufacturers provides the source of all those who control British supplies in India. I have seen a complaint recently in the London "Times"

In addition to the benefits to be gained from manual and trade training already discussed, Froebel believed that such training would contribute also to the development of religion. According to Froebel's theory, work and religion should go hand in hand, each supplementing the other. Duties without the other would be insufficient. "As for religion, so too for industry, early cultivation is highly important. Early work, guided to accordance with its true meaning, confers and gleams religion. Religion without industry, without work, is liable to be lost in empty dreams, worthless prayers, idle fancies. Similarly, work or industry without religion degenerates into a chain of burdens, a machine. Work and religion must be simultaneous."

Cross-Bearing in the Realm of Sex

Hon. J. R. Peasey writes in part in *The National Colonization Church Review*:

All our instincts and appetites are in themselves good and beautiful. A good deal of harm has been done by exercises of teaching of sex as in itself an evil thing, so that the gods that once have been called upon to bear to us of sanctification, killing the devil as the higher ideal.

Such a conception of sex is wholly wrong. Like the other instincts which God has given us, it is good and beautiful in itself, and the cross which we are called upon to bear is not one of suppression and unhappiness, but of control and joy. To this extent, the modern are right when they call on us to free away all our inhibitions and constraints on the subject of sex, and to let sex have its full expression. What they are wrong in is in their demand that it should be uncontrolled and unbridled. There can be no full expression without control.

Let us give three reasons why things must be a cross of denial for the instinct of sex:

1. Because sex is the creative instinct, and there can be no creativity without sacrifice. Sex is simply the creative instinct, the urge which drives us into to parent and a desire or missionary to give his life in service, as well as a man and a woman to give themselves in marriage. In children are the seeds of scholars, the bridges of engineers, social organizations, friendships, service of any kind, as well as children. And for all creative work sacrifice is a primary condition. The married vice or vice-vice gives a better fruit or flower than the one which is allowed to languish in wild profusion. The pianist's touch, the singer's art, the woman's charm of his blood are only brought to their maximum of efficiency by perfectly learned control. The same is true of sex and of all our bodily instincts.

2. And then a second reason why there must be a cross of denial to sex, is that it is a development of life in co-operation more essential. A marriage which is based from the first on selfishness, is bound to be a failure. Love requires itself always in two ways: in a longing to share, to share every thing to the uttermost, and in the supreme value that is given to the object of love's passion. Every lover not merely wishes to share, but to put the loved one first all the time. Thus to demand of the single man or woman that he or she should subordinate the sex-instinct and give up sexual satisfaction in one direction in order to give full satisfaction in some other direction, is no more and no less a sacrifice than is demanded also of every married couple in the sacrifice that true love

must be always calling forth from them for the sake of each other and of their children. The reason for the thousands of cases of divorce in these days is, that the seed of love before and after marriage has never been properly taught. Where there is true love, where the person loved is of supreme value to the lover, there can be no thought of any sacrifice being too great to keep their relationship as its highest.

3. There is a third and last reason for demanding a cross of self-denial in the sex-instinct, and that is, that in its maintenance it expresses the full personality, body and soul, mind and spirit. As Bishop Gore once wrote: "Is not the production of a new personality—a soul or spirit destined for an immortal life in God—but this the greatest of spiritual duties in the world and the most wonderful of the activities of the creative spirit? Sex is a Sacrament."

Marriage is not a physical relationship, but a partnership of body, mind and soul.

Cash Value of Human Life

The following from *American Mind* will prove instructive:

What is the cash value of a human life? Scientists have worked hard to find an answer to this question. The figures adopted by them to find the average cost of rearing a child to wage-earning age. In this the mother's contribution is, of course, included. It should be pointed out that the parents is not applicable to any individual case but is worked out by taking groups of men and averaging their experience. It has been found that in an average American family a boy of fifteen is supported, so being up a child to wage-earning age when the human machine enters on its productive stage. Henceforward, the average income a year per boy per year is accumulated. The chances of dying are also taken into consideration. The average value of an American life at the beginning of wage-earning age is, in this way, estimated at \$2002.

Different classes of men earn different incomes. The cash value of human life differs from case to case. The following is a "rough and ready guide" quoted from the "Policy-Market."

At Age	Life may be valued at
30	30 times income
35	25 " "
40	20 " "
45	15 " "
50	12 " "
55	10 " "
60	8 " "

The apprehension of human life in terms of money, mind and this may be regarded to some people as being too gross and materialistic a procedure. But the fact remains that the enjoyment of art, culture and most other things that make life worth living depends in the last analysis on economic convenience, the main pivot of which is financial security. If civilization is the result of the desire of individuals to improve and to enlarge the scope of material and intellectual benefits, it will not be wrong to measure civilization in terms of man's urge towards financial security within which so much benefit are available. Financial security implies, in its selfish aspect, the economic safety for the individual himself and, as in unselfish aspect, the absence of financial danger for wife and children when the bread-winner is removed by death. So it would appear that an upward movement in

difficulties is nothing but an improvement in the economic value of human life and man's ability to consume it.

The practical problem is how to attain financial stability? The first requisite is, of course, longevity. There must be the power to develop economic freedom. The next step is to encourage mass education or to create interest against it. It is with the latter that economics is concerned. Education is indeed the best and most effective preparation of modern man's life towards financial stability.

War against Illiteracy in Maharashtra

The H. D. Chavvanur Journal writes (Literature).

An interesting scheme has been launched under the auspices of the Pooja Ganga Sanstha, Mumbai, to drive away illiteracy from Maharashtra. Especially after a full survey has been conducted by one Mr. Mulay who has taught him an experience of three years as a teacher and has performed a new system of teaching adults to read and write in a very short time. Mr. Mulay took up twenty-two adult illiterates, eleven of whom were agriculturalists from villages around Poona and eleven of whom were from the city itself. It was obvious that the degree of illiteracy and illiteracy power varied to a large extent. For three hours Mr. Mulay worked hard in the presence of several (1000) and officers including the Chief-Secretary of Poona who was working with less interest and succeeded in his efforts exceedingly well. Most of these twenty-two adults mastered the art of reading and writing alphabets and words efficiently and with all speed, could be fairly said to have been literate in the sense that they began to know and write alphabets. This inspired a great deal of confidence in the workers and consequently a scheme has been outlined by Professor S. H. Bhargava who is the life and soul of the Sanstha for waging war against illiteracy with the active help and co-operation of the Chief-Secretary of Poona. The outline of the scheme is shown in their booklet, who can master the methods of Mr. Mulay and carry on the work of making people literate. These workers are also to be trained in the general work of village uplift because in Prof. Bhargava's scheme, the ultimate end of the whole effort is village organization. These workers are to be active in the village centres that are to be opened soon. It is assumed that a very small village committee. But if either is weak or is kind it will suffice to make him literate and enable him to retain his knowledge by supplying him with necessary literature once his appetite has been aroused. Education is after all a socialization of knowledge but in the case of adults the work becomes exceedingly difficult if they are not handled accordingly. Instead of the ordinary rule-of-thumb method. Again the use and end of adult education should not merely be reading and writing but rather the instilling of a desire and an urge for improvement into the whole body of villages.

Muslims and India

Prof. Brij Narain writes in Contemporary India.

Indian students of Islam have to be warned that a literal interpretation of Islam is even more difficult than that of religious scriptures. And that is difficult enough.

Muslims does not help at all in understanding the economic position of Islam in the present division of our population, hand-workers and peasant-farmers.

The realisation of capitalism would require all Muslim causes of exploitation, but being little change for the better in the economic condition of peasants; other things remaining the same, their material wants to satisfy would be those what it is now, and their earnings, on an average, would not be much higher.

For Muslim criticism of capitalism has little application to India. Capitalism is growing in India, but if socialism will come to India only when the centralization of means of production and the socialization of labour become inseparable with their capitalist fragments, socialism is not coming to India for a very long time indeed.

An industrial proletariat is progressively non-existent in India. The growth of factory labour, until it forms an appreciable percentage of the total population, may take a century.

The chief ground of dissatisfaction with our economic system is not exploitation of employees by employers, but the waste of labour produced by social mismanagement of factors which employ themselves.

From this it may also be concluded that the doctrine of class-war, which plays such an important role in Marxism, is of less use to us than to the highly industrialized countries of Western Europe. There is little scope in talking of expropriation of expropriators when, as in the Punjab, the most valuable form of property (agricultural land) is widely distributed among the people.

The idea of class-war is barren and unproductive. What is highly unattractive is the idea of a State planning production and distribution, aiming everybody to work, suppressing wealth and income, and above all, creating a new state of economic values in consonance with the ideal of social justice.

The Third Assembly

Mr. M. Visveswaraiah Iyer, a. s. l., has contributed an interesting paper on this subject to Tribune. He writes of President Birla that:

Field Marshal like a perpetual victim, the statesman appears like a hero. Once he said the Commander-in-Chief for not being present to answer a demand. Another time Birla was heard to answer something, and he was pulled by the coat and to make himself heard. Birla's decisions themselves, Birla has himself said. He bombed the Reserve Bank Bill. At the time of the Mopla Tolo he bombed the Public Safety Bill. The situation was made too thrilling when bombs were thrown into the Assembly and Bhaug Singh became a hero to men of words who advise men of action. The Government were weak. In view of the fact that the Government are not prepared to show the Chief the courtesy of disclosing what their plans are, I return from giving a ruling, the President declared. Over the question of their control of the Assembly gallery, he again boomed and roared. He, with his usual pluck, refused to follow the Congress resolution asking his members to boycott the Legislature. He expressed the position of a President. "He is not a civil party colour, he is not a civil or blue, crimson or yellow, and want to show the whole House of a neutral political line." On the floor of the lower House, he declared his sympathy a little too openly and bravely. Birla's office, although with barred

know that Paul was seen going home in the company of Mental Ashta, and that the spring and also the phrases of the President's statements bore the oil and burning of the Radio. Arthur Moore considered his most lasting indignation when he tried to make a case of non-confidence in the Chair but the Government refused to help its parties with adequate evidence, and Paul added insult to injury. When he left with a pistol along the score of all his political play,

ruined at all his dignity, it was to the blame of gods and mankind. He gave himself a heavy send-off, but an embittered Vigority spelt the story by angry verbal references and veiled suggestions. It was made to see Paul pass from confined to continued in search of health, and the tragedy was complete when, robbed of his health and mind, a year to the end, a fight to the last, he died in Vienna under the dome of empire.

THE BENGAL DEVELOPMENT BILL, 1933

By BHANUATOSH DATTA, M.A.

IT is almost a commonplace in India to find Government measures opposed by popular opinion and by influential newspapers, even when the measures are aimed to yield some benefit to the people. It was with dignity that the Primary Education Act was looked upon by many. The Minto-Macdonald Act was successful in rousing unanimous opposition. Similarly, the Jawahar Education Scheme of the recent months has also been resented by some to be a move to protect the interests of the mill-owners of Calcutta and its district.

In such an atmosphere of suspicion it is a big change to find so uniform a declaration as the recently introduced Bengal Development Bill. It appears that the bill has been successful in convincing the public opinion that if put into operation, it will really cause a considerable benefit to the people.

This, however, shows that the thinking public in our country has for some time been really feeling the want of a measure like this. For some time past, well-known writers have been telling us that all is not well with the agricultural conditions in our province, that Central Bengal is no longer what it used to be, and that there are some parts which are destined to a swampy future if flood-drainage is not restored by means of removal of drying mounds and continuation of other suitable projects. Dr. Hensley, in his book on *Malaria and Agriculture*, and Sir William Williams in his lecture delivered at the Calcutta University draw the attention of the public to the serious effects of the decline of flood-drainage in Bengal. Since then, a considerable amount of attention and study has been shown by various publicists of Bengal to the problem of irrigation and the definite conclusion that has emerged from all this is that one of the most important items of any plan for the economic revival of Bengal would be the development of a sound system of well-spread irrigation works.

It is really intolerable how much Central and Western Bengal has suffered on account of the drying up of the waterways. In the seventeenth century, and even in the eighteenth, parts of Central Bengal were administered from all as prosperous and populous lands. Districts where land is now at the highest were regarded as land-rich, and everywhere projects and pleasure-boats often flowed to these places. Dr. Radhakrishnan Mahapatra, in a couple of a lecture delivered some time ago, quoted extensively from the writings of foreign travellers all of which had expressed admiration of the prosperity of the Delta region.¹ But now this very region has been turned into a thriving bed of malarious mosquito, and the much-prized prosperity has definitely vanished. The health and wealth that once belonged to these districts have practically disappeared and it is apparent that if nothing is done even now, some parts of this region will certainly turn into depopulated swamps and marshes.

What has been responsible for all this? What are the causes of this situation, to be really faced with our great difficulty to be found in this area—the difficulty of flood-rain irrigation. The cradle of the deltaic region is interpreted not a number of waterways which not very long ago used to carry the masses of the Ganga down to the Bay of Bengal. These waters travelled a long way from the foot of the Himalayas and contained a large volume of building matter. Every year, with the coming of the monsoons, the rivers and the channels of Central Bengal were charged with this rich red mud which blocked the whole region and thus kept the area fertile as well as healthy. It is the decline of these rivers, due to diversion of waterways, deforestation and destruction of embankments,

¹ Report of the Council of the Indian Institute of Commerce, 1923-24 (Calcutta).

that has caused the depopulation of the area under consideration. It is this "low-water famine" that has led to the growth of swamps and malarial in an area which once was rich and has brought in its wake famine and agricultural depression.

One has only to compare Central Bengal with East Bengal to comprehend clearly what the want of fresh water means. In East Bengal the Ganges, the Brahmaputra and the Meghna with their tributaries carry every year a large volume of all-weather water and the greater part of the year goes a regular flooding every season. The effect is that the land is drained of all stagnant pools and malarial and it receives a rich deposit of the silt carried by the rivers. Consequently, cultivation is prosperous and diseases are less widespread than in the neighbouring Presidency Division. The density of population in the Eastern Bengal division is fairly high and the area of land actually cultivated is gradually increasing. The process of land reclamation is slowly, but steadily, going on and agricultural prospects are guaranteed a continuous extension.

A clear demonstration of the extent of agricultural decline in the divisions of Burdwan and Paschimur districts is perhaps necessary. The following figures taken from Dr. R. K. Mukherjee's paper, show the percentage variation of the cropped area during the last thirty-two years of the present century (1875-1907) in some selected districts of Bengal.

District	Percentage variation in the cropped area (1875-1907)
Southardh	- 152
Dacca	- 57
Bahanga	- 29
Meerutighat	- 19
Faridpur	- 13
Tippur	- 11
Nadia	- 7
Murshidabad	- 14
Jessore	- 22
Burdwan	- 89
Hoogley	- 15

These figures clearly show the effects of river-gill irrigation in East Bengal and of cessation of river-gill in Western and Central Bengal. In the latter region, the cropped area has fallen considerably, there having been a fall of nearly 50 per cent in the district of Hoogley. The figures relating to density of population per square mile also show how large a population is being supported by the prosperous tracts of East Bengal.

District	No. of persons per square mile	1901	1911
Dacca	1,061	1,285	163
Tippur	1,007	1,192	185
Southardh	979	1,124	145
Faridpur	942	1,083	51
Bahanga	721	824	95
Murshidabad	599	665	51
Nadia	519	581	12
Murshidabad	565	606	51
Kishore	513	517	54
Hoogley	504	508	23

The high density noticeable in the East Bengal districts is not perhaps desirable by itself. But it certainly shows that agricultural depression to any considerable extent is absent from this area.

II

The only hope of revival of agricultural prosperity in Central and Western Bengal lies in developing the rivers that are dead and dry, and in restoring to this area the rich water which is now lost the privilege to enjoy. The headwaters of the Medhakanga, the Jalangi, and of the Hooghly are drying up and, consequently, Central Bengal is being deprived of its due share in the rich all-weather water brought down by the Ganges. Other rivers like the Bhokra and the Kousachan are also in deplorable condition and something must be done to order to charge them again with flood water that will irrigate the surrounding districts.

In 1875, in an article in the *Times-Sunday Morning*, Sir William Willcox suggested that the rivers of Central Bengal were not originally natural channels but were artificial canals constructed by man for the purpose of irrigation and drainage. These canals were originally straight, but the tendency of the sand they contained made them adopt a winding course. Whether or not we accept this theory, even we will admit the truth of the conclusion that crooked

The high density of population in the Hoogley district is due mainly to the existence of a number of factory areas and not to agricultural prosperity.

Dr. McLeod Bala and others have emphasized the effect of railway construction on the drainage and irrigation of the province. The Great Indian Railway in the Burdwan Division and the Calcutta-Kolkata line in Central Bengal have not only caused a choking up of channels of natural drainage. As, however, it is impossible to persuade not to have railways, every old and new construction should be re-examined from the standpoint of irrigation and drainage, and of public health. Measures should be adopted for maintaining the self effects and for preventing such effects from arising in the future. A complete hydraulic survey of Bengal seems to be essential at an early date.

§ The *Viceroy's Monthly Quarterly Review*, 1905 R. 8.

* *Compt. & Reck.*, 1901, Vol. I, Part II, Proposed Tables, Table 33.

from Willcocks's observation. The channels performed a great service in the past, and if the waters of the Ganges can be joined into them, they can perform the same service again. They are spaced nearly for overflow irrigation. He suggested that it would not be difficult to control the river at Bengal. The north-south flow could be changed with irrigation water from the Ganges by the construction of suitable barrages.

Thus a proposal like this is not a new one; it is proved by the experience gathered from other countries, particularly Egypt. If Egypt had been left to herself, the land there would have been, according to Sir William Willcocks, a "barren wilderness" today. Instead of leaving the river free to carry a large volume of rich fertile water uselessly in the sea, arrangements have been made by means of barrages and storage works to secure the cultivation of a regular supply of arable food crops.¹

It is naturally that physical and economic conditions in Bengal are not very different from those in Egypt. Both of these rivers have to depend mainly on rainwater and both have an abundant supply of shallow clay water stored by surrounding rivers. The problem that requires solution is that of arranging for an adequate distribution of this wet water in the whole region, and in the actual project should be one of control and regulation of river and conservation of floods. Such a policy of regulation and conservation has been possible in Egypt, and there is no reason, except that of physical inadaptability, why such a scheme should not be possible in Bengal too. Bengal has an advantage over Egypt in the possession of numerous channels which can be easily converted into agencies for carrying overflow water to the interior. In the middle-belt rivers of Western Bengal storage of water will be easily practicable and the Egyptian system of basin irrigation can also be developed in those areas.²

It is, however, sometimes argued that a development of irrigation in Western and Central Bengal by means of storage of water, or of retarding of flood flows would mean that the greater part of the water forced by the Ganges in the monsoon period would find its way to the delta region, and that, consequently, the new deltaic region of East Bengal would suffer from a dearth of flood-water. The possibility of such arguments, however, appears to be doubtful. Even if the levels of the dying rivers are reconstructed, and the other dry rivers revived

the Padma will undoubtedly continue to be the main channel of the Ganges, and so, East Bengal will not be deprived of her full share in the Ganges flood. The distribution of the volume of water which flows down the Padma will rather mean a benefit to the inhabitants of Bihar and Faridpur, who have to suffer from damage on account of the uncontrollable fury of the river. Again, while West Bengal has no other alternative source of flood water supply than the Ganges, in East Bengal there are two other great rivers the Brahmaputra and the Meghna, with their numerous branches and tributaries. East Bengal, therefore, has no reason for concern in the project of flood-irrigation of West Bengal.³

III

The Bengal Development Bill introduced in the Legislative Council on the 7th of March last by the Hon'ble Member, Sir Nazimuddin, Minister-in-charge of the Irrigation Department is therefore a step towards the fulfilment of a popular desire. It is at an opportune moment that the Government have thought it fit to introduce a measure for the recovery of Bengal. The people had really been waiting a legislation of this type. The details of the bill may not command themselves to many, but almost everyone will approve of the purpose of the legislation and of the general principles which support it.

The bill is introduced in the spirit of the Hon'ble Minister-in-charge "to place the Government in a position to undertake the enormous task of bringing back to prosperity and to health the denuded areas of Bengal by restoring the flow of dead rivers, by constructing works for controlling irrigation, and by arranging for drainage." The Government recognise, according to the Hon'ble Member, the urgency of the problem and the reason which had prevented them so long from launching a comprehensive irrigation project was want of adequate funds. It is, however, not that a balance of funds has been available for this purpose. The Government expect to recover the expenditure from the profits of the operations themselves. The use of irrigation water by the cultivators would certainly result in increased income for them and the Government would, according to the provisions of the bill, take away half of the net increase in the income of the cultivator. Further, the bill provides that every cultivator in the irrigation zone will have to pay the improvement levy irrespective of whether he uses irrigation water or not. The effect of this would previously be to compel every cultivator to take advantage of the irrigation system.

There are other proposals also which in-

¹ An excellent description of the irrigation system in Egypt, and in the Padma will be found in the Chapter on "Irrigation" in the *Encyclopaedia Britannica*, 14th Edition.

² See Dr. R. E. Willcocks's paper on *Bengal, Old and New in the Light of the Indian Institute of Economics*, 1912-55; and also, R. C. Wilbur's *A Recovery Plan for Bengal*, Calcutta, 1935, Ch. V.

³ In this connection, attention may again be drawn to the suggestion made by Dr. Meghnad Saha for a complete hydraulic survey of Bengal.

usually drastic. As there has been a considerable amount of expenditure on the beds of dead rivers, the launching of an irrigation system may lead to the stopping up of many outlets for compensation. If in all these cases compensation are granted the scheme will be unworkable. So, the Government want power to discriminate when compensation is claimed. According to the Government proposal, if the people in the devolved areas have the proper spirit, they must be prepared to forgo some of their technical rights and also to bear the risk of loss due to floods, as people in West Bengal do. The persons who would be exempt from the imposition of such-discrimination should not be left free to derive a further benefit by exercising a technical right of compensation for encroachment or for flood-risk. The Hon'ble Member went as far as to say, "If private rights are a barrier to the revival of dead-bed rivers, they ought to be modified."

Another special power claimed by the Government is that of establishing special appeal tribunals to deal with civil disputes that would inevitably arise in connection with the working of the scheme. Under ordinary circumstances such civil disputes go to the civil courts and the records of these courts are binding on both parties. But civil courts generally take a long time to come to a decision and considerable expenditure in litigation may be incurred pending the Government from proceeding with the work concerned until a decision is announced. Such expenditure during periods of work means a huge increase in the cost of maintenance. For this reason, i.e. for a speedier disposal of such civil suits, special authorities will be constituted.

The scheme of operations as outlined in the Government Note is elaborate. The whole of the Burdwan Division and parts of Central and Northern Bengal have been divided into a number of zones and different projects have been made for irrigating those areas. The projects are mainly of three types. In some areas arrangements will be made for such-irrigation from rivers and water-channels. In some others, reservoirs will be constructed for storage of water and for distribution as occasion would demand. The third variety would consist of methods of smaller importance like pumping of water. The scheme will, of course, incorporate within itself the works which have recently been carried into effect.

In the district of Bardhaman an attempt will be made according to the Government Note to extend the Bardhaman canal system which has recently been completed at a cost of more than one crore of rupees. If conditions are not prohibitive, the north-western portion of the district will have to be served by such-irrigation from the Ajay river system which a weir will have to be constructed. The Government may be made to irrigate also the southern part of Bardhaman and

the Districts of Hooghly and Howrah through sluices and canals constructed at convenient places. In Midnapore also such-irrigation can be obtained from the Cooch's Step and the canal system. In Central Bengal, the water-channels are already in existence and if water can be made to flow through them, flood-irrigation will be substantially secured. By maintaining the extension in the Hooghly, the Medinipur, the Jalangi, the Garia, the Dhalbhog, the Nalanda, the Chitra and other dead or dying rivers, and by extending canals and cuts, Central Bengal can be assured of a regular water supply. In South Bengal, flood-irrigation can be done for irrigating the water-flow in the dykes spaces and for deepening for better drainage, specially in the Chudra Hill area.

There are, besides, three important schemes for reservoirs. For saving Bardhaman and Murshidabad a plan which may be called the Mir Kasim's project, has been made for constructing a reservoir seven square miles in extent with capacity of storage of nearly 100,000 million cubic feet of water. A contract has been signed for the construction of the head-works has been signed at Bismajura in the Faridpur District. This reservoir will store up the water that comes down in sporadic floods and will be utilized for irrigating more than 50,000 acres of Khairi soil. The second scheme is the Durgachang Reservoir project which, when completed, will serve the Vishnupur subdivision of the Burdwan District and two thans (Kharagbhad and Rajni) of the Bardhaman District. The dam will be constructed at Sukopara near the district town and the reservoir will store 650 million cubic feet of water. A third suggestion, though yet not a final one, has been made for the construction of a weir across the Mahananda and of a reservoir for irrigating the Malda District.

To supplement these, pumps will have to be utilized. Pumps worked by oil-engines and by hydro-electric power run, as Sir William Willcocks pointed out, irrigate fields even at a distance of twenty miles from the water-way. The note published by the Government contains schemes for installation of pumps both for irrigating areas which cannot be reached by canals and for the drainage of low-lying areas, particularly in the southern part of the Burdwan Division.

Such, in brief outline, is the scheme of the Government of Bengal for irrigating Central and Western Bengal and for improving agriculture and sanitation. The main question that arises in connection with the scheme is that of money and as the Government proposal involves a large departure from ordinary practice, it is hard to make a considerable amount of money. It is to this question of finance that we now turn.

IV

In this explanation of the reasons for the delay in launching a definite irrigation scheme in Bengal the Hon'ble Member for Nazimuddin stated that lack of funds had so long prevented the Government from taking action thereon. The methods which are at present in operation are not suitable for dry improvement schemes on a large scale. The greatest defect of the existing system is that the revenues derived from the irrigation works are not sufficient to meet the costs.

The Hon'ble Member showed that the Government had not expected to bring Rs. 42,000 a year in water-revenue but in 1925-26, the sum actually received was only Rs. 15,710 and the revised estimate for 1931-32 was Rs. 16,150. The Director stated in 1925-26 showed a loss of Rs. 3,76,000 including interest on arrears of interest. These figures are so starkly discouraging. If, instead of the loss that occurs, irrigation works are maintained, that would necessarily mean a very great increase in the tax-burden on the Bengali people. Bengal is already over-taxed and it is doubtful whether further taxes should be imposed even for such a purpose as irrigation and agricultural development.

The reason why the irrigation works in Bengal do not pay their way is to be found mainly in the discretionary right which the cultivator enjoys of using or not using canal-water at his will. The result is that in years of good rain, the cultivator does not take water from the irrigation canals, while there is an appreciable increase in the demand for water when the monsoon fails. To the cultivator, the irrigation works are therefore, merely a means of emergency relief to be taken advantage of when situation demands it and so he left with what he can do without such valued assistance. If, however, irrigation is a form of insurance against risk, it is impossible to refuse the Hon'ble Member's contention that the people ought to pay every year for that insurance. The interference of the civil courts is also responsible for the financial difficulty in working an adequate irrigation scheme in Bengal.

It is difficult, however, to agree with the contention made by the Hon'ble Member that in an case it is justifiable to supply water at less than cost price. No doubt, as a general rule, irrigation works ought to pay their way. But there are cases which are particularly susceptible to losses, and in those cases it is certainly necessary to supply irrigation water at a rate lower than the cost of maintenance. There will no doubt be loss on account of this but this loss will be negligible when compared with the great loss that may arise, due to a failure of crops. In such cases, there is a valid justification for suffering a small loss in order to avert a big one.

There are, however, very few regions in this

provinces which are susceptible to insuperable losses on account of failure of crops. The net effect of the irrigation works would be, as the Hon'ble Member pointed out, to increase the produce to a much higher figure than is obtained at present. If the effect of irrigation is to ensure an increase of the cultivated value by 10 per cent, the Government can no doubt justify in taking a share of the additional value created by their enterprise. The Government proposed is therefore, that when they have improved the system of land, they should be allowed to take back the water then both the net increase in the form of an "improvement levy."

The proposal is that to "extend to the Government the advantages which have been granted to the landlords." If the action of the landlord to improve the land is rewarded by an additional rent payable by the tenant, the action of the Government when it results in a definite increase of production, should also yield a reward to the public treasury. The Government's rights will however be greater than those of the landlords, because the latter cannot increase the rent payable to them by the tenant beyond the percentage fixed by the Bengal Tenancy Act.

The practice of all landlords that will have to be fixed will be that of determining the rate of the levy, that is of finding out what has been the extent of improvement. It will not certainly be possible to ascertain the actual yield of every plot or land and the yield as it would be after the improvement. It will therefore be necessary to calculate the average normal output and the improved yield from each quality of land in a particular area. The actual measurement of these averages will, however, be rendered difficult first because the lands are of many different qualities and, secondly, because it will not be possible to get accurate figures for calculating the basic average of normal yield in Bengal, the agricultural statistics are particularly defective, and Dr. Bowley and Mr. Robertson stated that "the outstanding need for all India statistics is a new system of recording the crop under separate settlement." An drastic reform of agricultural statistics will be necessary before the improvement levy can be equitably imposed on the people.

Further difficulties arise from the fact that in some cases revisions will have to be granted. The Hon'ble Member, in presenting the Bill to the Legislature, pointed out that it would not be possible to introduce an incentive levy for a long time. The rates will have to be revised, occasionally with a view to securing conformity with changes in the cost of maintenance and in the price level and with changes in the nature and

- Bowley and Robertson, *A Scheme for an Economic Census of India* (Report to the Government of India), page 11.

extent of the crop cultivated. It may occasionally be necessary to raise, or, at it may likely, to lower the rates. A permanent lowering of the rates may be necessary when, on account of overcultivation at the rates, an unremunerable rate has been imposed on the cultivator. A temporary lowering may be necessary in some cases than one.

Next, as the Hon'ble Member himself has pointed out, it will be necessary to grant concessions when there has been an appreciable fall in the price-level. The surplus yield of the improved land will have to be calculated in terms of the amount of the crop raised, but the rate of levy will depend on the money-value of the surplus. And, so, the rates will have to be revised when there has been a change in the price-index of agricultural commodities. The index of general price-level may not exactly show the extent of the change in the price of agricultural crops, and, as, cultivators will have to be laid an separate price-index of crops presently cultivated in Bengal. This, however, would necessitate a better organisation of statistical service in the province.

It must also be noted that while the money income of the agriculturist depends on the agricultural price-index, the real worth of the income to him can be measured only with reference to the money price-level. If there is a fall of 10 p.c. in the agricultural price-level and a fall of 20 p.c. in the general price-level, there will be a marked decline not only in the money income of the cultivator, but also in his real income. If, in the amount of goods and services that his income will purchase. In such an instance, the amount of minimum surplus will have to be in favour of the cultivator, greater than what is indicated in the price-index for agricultural crops.

Besides this one, there may be other cases where instead of levying would mean injustice. For example, there may be lands which will yield a good crop without irrigation—lands the output of which will not increase as the result of improvement and provision of ditching facilities. In such cases the levy which will be imposed on all cultivators being in the irrigation-areas, will be a net additional burden on the owners of first-quality plots of land, and will certainly cause disinvestment of cultivation of these plots. This will be true again in those cases where the land is already made to yield its maximum capacity by means of private irrigation works. When Government-owned irrigation works will be opened in the neighbourhood, such privately-irrigated plots will have no further benefit to gain, and, as concession might also be granted to those cultivators who own such plots. The Bill, even when enacted, may not come into operation for some time. It is, therefore, necessary to secure private individuals immediately that concessions will be granted to those plots which are irrigated by private works; otherwise there

will be a genuine setback of the development of private irrigation works by individual owners or co-operative societies.

Again, it may in some parts of Western and Central Bengal be necessary to levy low rates, or even no rates at all, in order to induce the cultivators to take up lands which are not now sown. If from the very beginning an important levy is imposed, the number of persons forthcoming for cultivation of these plots will be small, and, consequently, a specially low rate may be expedient in the earlier years.

And then, lastly, where a part of the holdings of a cultivator is left fallow by custom, the produce that might have been raised from that part ought not to be taken into consideration in determining either the basic average yield, or the yield after the improvement. It may be necessary to fix a percentage or a standard fraction which shall be deducted from the total average of the holding in order to allow for land that may be left fallow by the cultivator.

There may be other cases where concessions will have to be granted. Agricultural conditions may so much from district to district that it may even be necessary to appoint a small committee to submit recommendations on the levying of rates in conformity with the different price-conditions in different areas.

V

It is possible in districts easily the other aspects of the Development Bill. The drastic powers that are demanded for the Government can be justified only by the ends they will secure. If the Government achieve uniformity and be successful in creating a real prospect for the cultivators, no one will take any objection to the powers which the Government want to exercise. It is, perhaps, going a bit too far to demand the prohibition of the civil courts and to establish special courts for trying suits that will arise in connection with the operation of the scheme. But, it might also be noted that if the scheme can be successful only when adequate powers are exercised, such powers may in all fairness be given to the controlling authority. The Hon'ble Mem-

* On the lines suggested above, it may be possible to find out the standard form for the maximum rate of the levy for a particular plot of land. If P stands for the fraction of the land left fallow, R for the basic yield before improvement of soil by irrigation, Q for the improved yield after the development scheme has been set into operation, P for the price of the crop raised, A for the agricultural price-index, and G for the general price-index, then the maximum levy ought to be

$$\frac{1}{n} \cdot \frac{n-1}{n} \cdot (Q-R) \cdot P \cdot \frac{A}{G}$$

The coefficient $\frac{1}{n}$ is necessary to allow for concession in the real value of the money earnings of the cultivators.

drainage scheme, as the Hon'ble Member-in-charge pointed out, would have paid for itself; but it has been a burden on the revenues of the province as the result of a series of drill cases. When drastic reforms are necessary, drastic methods may be indispensable. If the Government succeed in convincing the people of the need for, and the value of a measure like this, very few persons would object to the grant of wide powers to the authorities for making the scheme effective.

But, the greater part of the value of the improvement operations will disappear if the landholders appropriate the remainder of the surplus after the levy has been paid. In the case of emergency-repairs it will not be possible for the landholder to do so easily; but, in other cases, the tenants may have to hand over the surplus, they occupy the landholder. These who cultivate on the half-prospera system (Majhisahi) may be asked by the land owners to contribute to their share of the net surplus. Adequate provisions will be necessary for protecting the ryots against unfair demands of the landholder. It is, in short, "a difficult task to protect persons determined to make common games with those who wish to deprive them of anything," this, however be remembered, that the ryot is always on the weak side of the bargain between him and the landholder, and what he apparently does is not necessarily what he wants of his own accord to do. It should be one of the cardinal features of the scheme to preserve for the person who pays the levy, the increased profit due to improvement but only the share taken by the Government.

It will also be necessary to provide for adequate means to the cultivator to have his case considered on a fair and equitable basis. Perhaps the best way to secure this will be to allow the cultivator the right to appeal to the civil court, or, at least, to the specially constituted appeal authorities against the levies which will be imposed by the executive authority. The civil courts or the appeal authorities in such cases should go into the merits of the individual cases, and pronounce on the equity or otherwise of the rate charged.

This brings us to the question of the

administration of the development scheme. The scheme will not certainly come into operation before the new reforms are inaugurated. It is on all hands admitted that a re-orientation of the Irrigation and Agriculture Departments is absolutely essential, and it may be expected that both these subjects will come under the same portfolio after the reforms have been made effective. But, the problem of administration will not be entirely solved when these two departments have been brought under one controlling authority. The Minister-in-charge will always require the help of experts as well as common-sense opinion, and the formation of a small advisory committee will, perhaps, be found to be essential. Such an advisory committee can perform many useful functions. The advisory committee for Development Operations should consist of two or three members, including a member of the Public Health Department, and a few representatives of cultivators, landholders and of academic economists. The existence of a committee like this will on the one hand create a link between the Government and the public and thus increase people's confidence in the administration of the scheme, and on the other hand will act as a check on the exercise of the drastic powers vested in the administration.

It is being said in many quarters that this Bill, when enacted, will be put on the shelves just as the Primary Education Act has been. The Hon'ble Member has assured the legislators that the Government do not intend to put this bill away as a mere eye-wash and that the scheme has been thought, since months of survey and investigation and with the serious intention of working it. Even if the scheme is not soon brought into operation, it will suggest at least in working among the people a strong consciousness regarding the decadent condition of Central and Western Bengal, and in stimulating public opinion in favour of recovery by deliberate planning. Let us hope that the scheme will do more than this, and still, by actual operation, raise one of the most important zones of Bengal from unhealthy living and from agricultural decline.



"TODAY I GAIN YOU TRULY"

(Translation from "Sankh Saptak," the Poet's latest work.)

By RABINDRANATH TAGORE

I neglected to appraise your worth,
 being blindly sure of my possession.
The days followed each other and the nights,
 carrying your offerings to my feet.
I looked at them through the corner of my eyes
 as they were being sent to my storeroom,
April's housewiferies added their scent to your gifts,
 the full-moon of the autumn night
 pouched them with its glimmer.

Often you poured the fluid of your dark tresses upon my lap
 and your eyes stream with tears while you said :
 My tribute to you, my king, is pitifully meagre :
I have failed to give you more, not having any more to give.

The days follow each other and the nights,
 but you are no longer here today,
I come to open at last my storeroom,
 and take up the chain of the jewels,
 that came from your hands, on my neck.
My jewels that remained indifferent
 kisses the dust where you left your footprints.
Today I gain you truly,
 for with my sorrow I have paid the price of your love.

Chandernagor,
1911/12.



NOTES

"No Alternative" to India Bill?

At the concluding stage of the House of Commons debate on the India Bill Sir Samuel Hoare said:

"I ask the critics both here and in India what practical alternatives they have to offer. If they have no alternative, do they agree that there should be no legislation?"

Sir Samuel asked this question much too early. He ought to have waited till the royal assent had been given to the Constitutions Bill and it had become an Act of Parliament.

Indian Liberals and Indian Congressmen have been the worstest critics of the Bill. There are other Indians also among its critics. They have said again and again that they would rather be contented with Indian present constitution than have the Bill now before the British Parliament. Therefore, the question asked by Sir Samuel ignores that fact.

As for me, irrespective to the Bill, he took it for granted on January 2nd, 1935, when, that there was none. With reference to that earlier assumption of his, Mr. George Lansbury, M.P., writes in his new book, *Labour's Way With The Commonwealth*:

"Meanwhile, although they pursued in their legislation of the Statute Commission, Indian politicians of all shades of opinion decided on more than they were equal to accepting a challenge thrown out by Lord Birkenhead and determined not merely to lay down general propositions, but actually to formulate the principles on which, in their opinion, India's future constitution should be founded. A conference embracing members of all the Indian political parties was held in Delhi in February, 1932. They did not attempt to draft a constitution in the form of a preliminary bill, but they decided the essential principles which such a bill must contain. This report was accepted by all political parties and followed by the National Congress in December, 1932, as 'a great contribution towards the solution of India's political and commercial problems... as it represents the largest measure of agreement reached among the important parties in the country.'"

With reference to this report, generally known as the Nehru Report, Mr. Lansbury proceeds to observe:

"In face of this report, Sir Samuel Hoare had the courtesy, in his broadcast speech of January 2nd, 1935, to the Government's own constitutional proposals for India, to state that an overwhelming belief in favour of the Government's present proposals was that 'no one, either here or in India, has presented any workable alternative.... The very least fact is that the outbreak of criticism led the Government to propose that the total absence of any constructive proposals. No one in India has presented a workable alternative.'"

Mr. Lansbury says quite truly:

"In face of the present workable alternative, and were, according to Sir Samuel Hoare, the Government's constitution, which is unacceptable to Indians, is to be imposed on them solely on the ground that 'no one in India has produced a workable alternative.'"

It should be noted here that the Nehru Committee "sketched the broad outlines of a complete constitution and based it upon dominion status" (*India's Political Future* by Professor W. I. Hall, Oxford University Press), and hence it cannot be said to have been unworkable on the ground of any extreme demand.

Sir Samuel Hoare's assertion that there has been a "total absence of any constructive proposals" from the British and Indian critics of the Bill is entirely false. Major Atlee's alternative draft report placed before the Joint Select Committee, Lord Kelland's memorandum relating to the Communal Decision placed before the same Committee, the Joint Memorandum of the Indian "Delegates" to the Committee, and some of the communications arrived at at some of the sessions of the so-called Round Table Conferences but totally ignored in the Government Bill, contained

"The Government's proposals would be workable only because of their sacredness. B. C.

constructive proposals. Therefore, there has been a "total absence," not of "constructive proposals," but of the least spirit of compromise so far as the two main objects of the India Bill are concerned, namely, safeguarding British dominion in India and safeguarding British ascendancy in the Services and in the business, commerce and industries of India.

Lord Zetland on Continuity of British Policy

Shortly after being installed in the office of the Secretary of State for India Lord Zetland issued a statement to the Press in the course of which he said :

"I realize, of course, that the future constitution of India is already in shape and this task which falls on me far to not to disturb the measures but rather to add in plotting the existing Bill through its final stages to the Statute Book, and after that to join with Lord Willingdon in bringing the new form of Government into operation. This growth towards the Bill will remain for all time as Sir Samuel Hoare."

Perhaps I should add that it has always been my view that a reasonable continuity of policy is essential in the relations between Britain and India. In this case continuity of policy will be easy and natural, for my views and those of Sir Samuel Hoare on the question of the Indian constitution have been framed in almost complete sympathy with one another during the long process of consultation at the Round Table Conference and by the Joint Select Committee in which he and I had taken part."

Lord Zetland's statement was both unnecessary and unnecessary. Unnecessary, because British politicians in office do not necessarily adhere to what they say or do in their non-official unorganised days; because no intelligent man should expect that he as a Conservative would go against the main policy of his party; because Indians understand that India is not a party question with Britishers, as all parties have hitherto agreed to practice that India must be kept in political and economic subjection, and hence Indian debates in Parliament have been somewhat like acting on the stage, where friends in the green-rooms are no antagonists; and because one of the reasons for making Lord Zetland the Secretary of State for India may have been to prevent the contest, the almost unimaginable possibility of his acting the part of a critic of the Bill in the House of Lords. Necessary, because there are always credulous and gullible persons, 'dupes of to-morrow,' who require constantly to be

undecieved by being brought face to face with the realities of British politics concerning India.

British imperialists may give the lion's share of the credit for the Bill to Sir Samuel Hoare, but Indian nationalists do not want to make him a scapegoat by placing on his shoulders the lion's share of the blame for it. They will be just and will blame the British people in general.

They will also thank Lord Zetland for telling them plainly that he and Sir Samuel are 'advers' of the same opinion regarding Britain's Indian policy.

That policy, as worked out in the India Bill, is that British political and economic domination in India must be kept up at any cost. It is not at all a matter for surprise that a Conservative like Lord Zetland wants to keep up the continuity of this policy. Perhaps other British Parties will largely agree with him. We have noted, no doubt, that Mr. Lansbury said in his new book that "Labour's policy represents a sharp break with the past. There can be no question here of 'continuity' in the sense in which that word has hitherto been used." It has to be seen what Labour will do if and when it comes into power. Meanwhile we also note that these trends of the Labour leader are followed by the passage printed below.

"This is not to say that Labour does not recognise the facts of empire as they exist today—the interests which have been created, the population that have been created, the material equipment that has been created, the capital that has been invested. It realises clearly that to go back on the past is impossible, that to disturb the structure widely might cause the harm here that used to be popular for whose welfare we are responsible. Some of the tasks most of the past must be accepted because they are now irremediable, others can be altered, but only gradually."

Defence and Self-rule

In the House of Lords Lord Amphil, who is a constant foe to India's self and is therefore duly ungrateful, recently repeated the time-worn hypocritical cant that India could not get self-rule so long as India could not defend herself but depended for protection upon "an army from another nation overseas." Englishmen make much of this protection, as 'if' they carried on the work of 'defence' in our interest. They ignore the fact that, while in free

countries "defence" means defending their freedom, in India it means the maintenance of the subjection of India to Britain, so that the British garrison and the Indian moneyed army actually protect the British estate of India. But let that pass.

Lord Amptill and others like him ought to be able to tell the world what the British Government have done and are doing to make India self-sufficient in regards defence. Our country has plenty of men who can be trained to become expert military leaders. Therefore, the Government should have trained a large number of men to become officers as quickly as possible, so as to enable us to take charge of our defence—at any rate in the near future. Much can be learned from the example of Canada, which Mr. St. Nitai Singh has brought prominently to public notice in his article in the present number of this journal.

Instead of pushing on a well-thought-out scheme of Indianisation, the British policy, since the Mutiny, has been exactly the opposite. Indian commandants were replaced by British officers, certain communities were excluded from the army, the number of British soldiers in proportion to that of the Sepoys was raised and Indian soldiers were excluded from the artillery. Of course, at present Indians are not entirely excluded from the artillery, nor are Indians entirely absent from the commissioned ranks of the army. And the pace of Indianisation in it is such that it will never be Indianised. And what about the new and most effective Air arm? What place have Indians there? And what is the personnel of the high-sounding Royal Indian Navy?

In 1859 the Peel Commission was appointed to enquire into the organisation of the Indian army. Among others, Lord Ellenborough, ex-Governor-General of India, and Lord Alington, ex-Governor of Bombay, gave evidence before it.

Their reasoning was very convincing:

They paid high tributes to the warlike qualities of the Indian people, but both were of the opinion that "because of the quick adaptability of the Indians to the use of war weapons, Great Britain should prevent them from handling or using them".

When self-government was conceded upon Australia, Canada and South Africa, were they able to defend themselves without British help? Even now would Australia be able to defend herself against Japan, or Canada against the United States of America, without British help, in case of attacks from those quarters?

War Preparations of the Big Powers

Mr. Wilfred Wellock writes in the June number of *No More Wars*:

If there is a straight road to war the big Powers are on the way . . .

Modern armaments is blind and backward. There is not a single agreement in power in the whole of Europe who possesses a sense of the justice of the present world situation, who sees the line which threatens the nations if the policy they are all pursuing continues, and who is thus capable of setting effectively bold and brave to new conditions.

Every responsible statesman knows that another war will smash up our civilisation. . . .

It is his head he must be on.

Must and Mustn't Wars.

Every responsible statesman knows that the weapons of war become more deadly every year, that against the devastating war machinery of order there is no adequate defence, and that increasing merely modern funds every made of defence is foolish.

Yet he continues and supports armaments expansion.

Every statesman knows that if his country with a gun, a ship or a plane in its war equipment, every other military Power will make a similar addition, and so increase the destructiveness of war. He also knows the piling up armaments breeds fear, and that fear breeds and ultimately renders inevitable, war.

But he knows no arms being piled up.

So, with deadly certainty, the nations of the earth are marching towards war. . . .

The British patriot claims that armaments are necessary to protect Britain's vast empire.

Says the Big Gun.

The German patriot, conscious of his power, asks why Germany should not be as well armed as her neighbours.

The Japanese patriot asks why, if England and powerful military forces are necessary to guarantee us the West, Japan should not also possess such things.

The Indian patriot says that seeing the possession of an Empire is a necessary condition of making us a First Class Power, India must be ready to expand.

And so on.

We are thus able to give the precise history of the last few and the next six or so years, it seems, of the world's condition.

The story is:

1. The outcome of the world race is clear.
2. After three years, during which they have seen the end of the world, they give up the job.
3. Having failed to finish because they each feared the other, they decide that the logical thing to do is to improve their arms. Hence a new arms race.

4. The thought of the necessity of deterring that all war-producing increases here, and demands that the people of every India shall be drilled in proper themselves against the new forms that all war produces.

5. Invention thus devised means of rendering futile the new productive processes.

6. Past generation of land and land to the British that war is inevitable, and that the means it takes the better.

7. War means, and the nation thereby are enabled.

The nation are on that very real side. Now can deny it. . . .

The people must call a halt some time, if the situation is to be saved. Now is the time, when this war and Imperialism are bound to be taken.

If we succeed in these challenges—moral, economic, defensive, drill, etc.—we will come upon in no country as right before us.

"Dominion Status" "The Real Path to Philippine Independence"

The *New Republic* of New York writes:

The Filipinos followed the expected course when they voted, yesterday or no, in favor of the new Commonwealth Constitution, under which they will obtain their freedom at the end of ten years. The only difference of opinion among them on the subject seems to be whether they want to see too long a time; this was in part the basis for the recent opening of the Subaltern, who had that the present period is only a device to have more ready upon the islands the chains of Wall Street capitalism. The real path to Philippine independence still comes from within the United States. The islands have suddenly assumed a new commercial and military importance because they are part of the congested trans-Pacific aviation world, which crosses Hawaii, Wake and Midway Islands, Guam and Manila on the route between San Francisco and Canton. It is obvious that aerial lines in the Pacific are fast as important from the military as from the commercial point of view. For this reason suggestions are beginning to be heard that the Philippines were not to permit to pass entirely out of American control, and that their industries ought to accept some sort of dominion status. It is even hinted that the delay in negotiating new commercial arrangements is intended to keep the islands under our influence.

The Evils of Imperial Preference

In the course of an article on "Indian National Opposition to Imperial Preference in India," contributed by Dr. Tasmah Das to *Unity* of Chicago, he makes some extracts from Professor Dr. Daniel Houston Buchanan's valuable work, *The Development of Capitalist Enterprise in India*. After pointing out that India is one of the great industrial regions of the world, that the importance of India in the field of international trade and commerce

is only next to the United States of America, Great Britain, Germany and Japan, and that with her population of 353 millions and the raw materials available in the country, she should have developed her industries more effectively, Dr. Das quotes the following passages from Dr. Buchanan's work:

"With all the advantages, India, since a century, was supporting only about one per cent of population by factory system. . . . The country is still annually importing far more manufactures than it exports. While the population was gradually changing, Indian economic life is still characterized by the region of raw materials and the import of manufactures. In spite of her resources and her low standard of living, India is far more self-sufficient in manufactured products than she was a century ago." P. 431.

"Instead of attempting to encourage and develop in India an efficient factory industry, such as was built up during the same period in the United States, Germany and Japan, the British kept India as a supplier of food and raw materials and as a market for her great manufacturing industries." P. 432.

"The policy of the Indian government was long essentially that of free trade, which maintained the Indian market as one of the most valuable outlets for British industries and trade. This is recent War and post-war periods, and then only in response to our export demands for raw materials and great quantities than the Indian government was a measure of protection." P. 434.

The attitude of dissent presented by two Indian members of the Fiscal Commission appointed by the Government in 1922 contains the following passage:

"We believe that the industrial backwardness of India is in no way due to any inherent defects amongst the people of India but that it has principally resulted by a continuous process of stifling, by means of a biased tariff policy, the inherent industrial genius of the people. . . . If a policy of restriction had been adopted, say at least a protective duty, if the least freedom to regulate local trade policy had been accorded to India, it was considered the self-perpetuating backwardness, India would have made by this free trade progress by the direction of industrialists here. . . ." (British Parliamentary Papers, 1922, Session 2, H. Cmd. 1764).

Owing to many non-British outside competitors having entered the Indian market, Great Britain has been obliged to grant "discriminating protection for Indian industry" consistent with preference for British goods. This imperial preference greatly hinders the industrial development of India, as pointed out in a memorandum by the Indian Merchants' Chamber of Bombay, as follows:

"The Agreement based on imperial preference will perpetuate and extend further the present dominant position of Britain in the trade of India. This is against the very avowed object, that to be able to get the best advantage out of international trade,

a country must needs have large trade relations with the largest possible number of countries as buyers and sellers—in other words, the widest possible markets and the widest possible sources of supply. *Further, the consequent strengthening of the economic structure of Britain will help secure its permanence and impose the political domination.*

"The Agreement inflicts a policy of industrial competition between Britain and India, which will reduce India to the position of manufacturing semi-finished articles and the Indian Congress will be called upon to pay in order that the British manufacturers may have the benefit of having such articles manufactured outside for the Indian Market."

"The Agreement, in introducing British imports into India and thereby undermining the stronghold of British shipping in the dominion of our own."

"The Agreement will seriously prejudice the growth of Indian industries in those articles in which British goods are in native preference, and in many a country, owing to the loss of these articles, it may find it more difficult to raise the protective protection will be given only on the basis of preference to British goods, as already done in the case of Steel and Tin-plate."

One of the greatest objections against the Imperial Preference Agreement, made between India and Great Britain is:

"The Agreement is not based on the principle of reciprocity. Britain receives the United Kingdom in order to get a substantial benefit in the Indian market, before advantage is to any India, it may or it may not."

[The Indian Merchants' Chamber, Views of the Committee on the report of the Indian Delegation to the Imperial Economic Conference, Bombay, 1932, pp. 23-25].

Need of Fiscal Independence

Britain was able to impose imperial preference on India because of the subject condition of the latter and her consequent lack of fiscal independence. Such independence is, however, one of the fundamental attributes not only of complete political freedom and independence but even of what is generally understood by 'responsible government.' This was recognised more than fifteen years ago by the Joint Select Committee of both Houses of Parliament in their Report on the Government of India Bill of the time, dated November 17th, 1919, when they said in paragraph 33:

"Nothing is more likely to strengthen the good relations between India and Great Britain than a belief that India's fiscal policy is determined from within, in the interests of the trade and commerce of Great Britain. That such a belief exists at the present time can be no doubt. That there ought to be no room for it in the future is equally clear. Whatever be the rights of fiscal policy for

India for the needs of her population as well as for her manufacturers, it is quite clear that she should have the same freedom to conduct her interests in Great Britain, Australia, New Zealand, Canada and South Africa."

Although this was written in 1919 and although ever since India has enjoyed some slight fiscal independence in practice and more on paper, the Bill for India's new constitution now before Parliament deprives her of even that apology for fiscal independence on the pretext of preventing constitutional discrimination against Great Britain.

International Conference of Women at Istanbul

NEEL-BHARATI writes:

Another great event in the sleeping life of the great Women's Movement that contrasts the women all the world over, has taken place in the International Conference of Women that was held at Istanbul. . . . Forty nations were represented at the Conference and the W. I. A. and A. I. W. C. were able represented by Begum Hammad Ali and Begum Indira Gandhi, who tell us in glowing terms the great progress of unity of aim that is always conspicuous in the international meetings of women. Though they come from every country, and race and colour, though they speak different languages, hold different traditions and are, in all the circumstances of life, different from one another, yet, underlying all this, there is a unity of purpose, at times and nearly there is like a strong chain binding them together in a solidarity that will grow invincible. The matter of the economic emancipation of women was the backbone of the important subjects discussed by the Conference and it is fairly the most important subject. Without economic independence for the women in a house, at other openings and opportunities must remain closed. If women are able to maintain themselves without depending upon or being subservient to anyone, they will not be in a position to avail themselves fully of all the opportunities that are open to them. We explore the position of the women in countries where they are being driven back from their hard earned positions, but the tide of reaction will soon turn. The great help and encouragement that was given to the Conference by the Turkish Government is a mark of the tremendous changes that have taken place in the attitude of the oriental countries towards this subject. The Government went as far as to have special laws of stamps, the proceeds of which were to be given to help finance this great event. Moreover, there such phenomenal things taken place in the position of women as in Turkey. . . .

Since her return from Istanbul Begum Hammad Ali has spoken strongly against communal separate electorates. But the menfolk of her community profess to be panic-stricken at the very remote prospect of separate communal electorates being abolished (in the Greek Kalends) at the instance of

the constitutional-elderly Councils by order in council of His Majesty the King on the advice of his Ministers, the successors of those who approval of the Communal Decision, and who would be for 'a continuity of policy'?

Which of the two voices to believe—the be-voice or the she-voice?

A news-letter published in the studies states:

The Turkish women has had her triumph this week at the International Suffrage Congress held at Wilda Palace. She called it her sovereign. There, in the murky palace rooms—where not fifteen years ago the Sultan's wives still moved dimly among the eunuchs, the modern freed and married women, deputy in the National Assembly, municipal councillor, teacher already in possession of the most advanced rights, held her head high before the delegates of their regions.

This month's progress called over two hundred and eighty women delegates to Istanbul. One few days by the Great Zeytinli from Beirut, the country which with Turkey has been the latest to grant full political equality to women. Others came from New Zealand, Australia, the United States, Germany, Rumania, Egypt in large delegations. For the first time India sent two representatives of Moslem women. A single young woman from Jamaica brought a new note into the assembly. The Moslem women of Ceylon sent greetings through the Australian delegates, which passed by Colombo, expressing their hopes for the future of the women of the Orient. The British delegation provided the platform. Mrs. Corbett Anker, and brought out Lady Snow, M.P., to be a voice of protest.

Eastern Women's Fate.

It was a congress in which Eastern women seemed to take a central place in Eastern women. India's two representatives Mrs. Ramesh and the Begum Hamid Ali, made eager speeches. The negro women of Africa spoke from the balcony that stood at Jamaica watched the assembly by the signs of her mediocrity and her female splendor. Near Oriental thought associations were admitted to the International Suffrage Alliance—those from the Arabic of Damascus and Jerusalem and Syria and the Palestinian Conference.

It is well recognized that it is only eastern Oriental countries which have yet emancipated their women. The Egyptian delegation insisted that it was to Kemal Ataturk, leader of Turkey, that the women of the East owed their freedom. As the head of the Turkish Women's Union, Hatice Bekir, pointed out, it was within a struggle that Turkish women had reached their full free position. It was deeply colored upon them in accordance with his long-held principles by Atatürk in the manner when he saw their value for it.

Progress or Persecution.

The Indian delegate, the Begum Hamid Ali, was convinced that progress was still a danger and that it was to it that the advancement of women in China, Japan, India, Afghanistan, Africa, Arabia was due. Much was being done even in India. Child marriages were being abandoned. But in general the whole of Eastern womanhood will live under the oppressive regime of a despotic patriarchy.

Worldwide Unemployment

There is worldwide unemployment—particularly among young persons. Owing to this fact the Governing Body of the International



The New Deal in Turkey—Detroit News.

Labour Office at Geneva, decided to place the question of unemployment among young people on the agenda of the thirteenth session of the International Labour Conference, which met in that city in June last. The report drawn up by the Office for the Conference contains not only an account of the law and practice in the different countries and a list of points to serve as a basis for compiling the Constitution, but also a second part consisting of proposals for international regulations in the form of a draft Recommendation, accompanied by a draft resolution. These points and proposals as well as the article by M. Henri Foa, Chief of the Unemployment, Employment and Migration Section of the International Labour Office, published in the *International Labour Review* for May last, may not be of direct use for India. But they ought to be studied. Some general observations on M. Henri Foa's article deserve attention. Says he:

Unemployment among young people is a source of the largest of evils. This is what gives it its special significance. For the moment, the problem of the head of a household who is out of work, and that of the wife of the head of a household, is one for family, for the hardship of poverty, is relatively more painful; but it is not difficult to indicate the remedies for the more tragic consequences of his position. When people are out of work through no fault of their own, they have a right to relief from society in the form of help, either insurance benefits or subsidies, which will lighten the immediate and material burden of their poverty and will, along with an eye to the future, protect the health of their children from the lasting after-effects which poverty only too often entails.

While young people who are unable to find work on reaching the age for admission to employment cannot do without material assistance, they are in even greater need of moral support. For them, the most serious result of unemployment is not physical poverty, but the mental suffering it causes as an age when the character is being formed almost definitely for life.

For all these young people taken from the family, at 14 to the young adult of 25—i.e. the critical years of life, which should have given them a dignified education, they are closed in upon by the gloomy barrier of unemployment. And what are their moral reactions likely to be? Will they rebel against the injustice of their fate? Only the best of them are likely to do so, those in whom a sense of human dignity is firmly implanted. And if their indignation is properly guided and enlightened it will lead them to claim social improvements and to secure the necessary reforms. But more often than not, it is resignation that young people who have been shut out for unemployment are not prevented into action, but are rather discouraged by the failure of life to keep its promises; they lose all will-power, all

inclination to work, all sense of personal dignity. This is the social danger inherent in the massing of young people, and it is the dramatic element that must be seriously studied.

Not only is the danger widespread but it is of vast dimensions. It is the danger not of a few thousand but of several millions, young people who are at stake.

If so many youths are persecuted, is it not because there is not a sufficient demand for the product of their work? But effective demand implies a tendency to spend. If the Governments they meet as examples, as more of them have realised they should do, by following a policy of business expansion, more especially by adopting and putting into effect a large scale and sustained other expenditure of social value?

Who will dare this expenditure calculated to save the younger generations from the mental and social degeneration in which prolonged unemployment plunges them to at the utmost utility? The future of humanity is at stake. By accepting the expenditure necessary to deal with unemployment among young people, the States will not only be preserving the future of humanity, but will also be putting up an effective barrier against crime before it is too powerfully formed, which have their origin in the refusal to spend.

In India the only Government which appears to have made some preliminary formidable effort to investigate and tackle the problem, is the U. P. Provincial Government, which appointed a Committee under the chairmanship of Sir Tej Bahadur Sapru. Its report is awaited.

Archaeological Excavations

Acute and serious political and economic problems necessarily and naturally occupy the minds of the leaders of the Indian people. But there should be some time and attention and energy to spare for other important matters among which the subject of archaeological excavations is one. It is greatly to be regretted that among M. L. A.s very few if any, besides Mr. Har Bilas Sharda of Ajmer, has taken interest in it.

The *Sind Observer* writes:

A correspondent wrote on Thursday's "Sind Observer" saying that Government should not permit private enterprise to undertake excavation work of antiquity about in India as thereby invaluable treasure will be lost to the country which could be retained. The correspondent has to mind a certain professor called Mr. W. Norman Brown, President of the School of Indian and Eastern Studies and the Museum of Fine Arts in London, who has been sponsored by the Government of India a Director in scientific archaeological excavations at Chanhudaro in Sind.

The Government of India has not money to spend on excavations; and it is up to provinces to do

Assembly and that it would permit foreigners under a license to undertake this work.

We suggest the Government should publish the conditions under which such excavations will be allowed to be carried, because there is a genuine fear, as expressed by our correspondent, that there are measures at a future age would be taken away from this country to curtail the movement of other lands. Indian public opinion will not put up with its rights man again be unfairly subject of archaeological department being associated with these and Nations and the Government found man, as far as possible, be given over to Government, only the disciplines being permitted to be exported to other countries. It is not difficult to arrive at a reasonable understanding as a basis of mutual advantage. We are certain that Mr. Lakshmi Narayan will take up this question with the Government of India.

That "the Government of India has not money to spend on excavations" is a hollow excuse. It can spend money on pet projects both civil and military, when imperial purposes have to be served, but cannot spare a few lakhs for purposes which it does not consider necessary. It is of the utmost importance that India should be able to discover and keep in India the materials for ancient Indian history and that Indian research workers and students should have these materials for study in India. For both these kinds of work Indians have proved their capacity. It is very discreditable for both the Government and people of India that foreigners are to do work and to have opportunities to which Indians have the first claim. The nationalists and the Governments of other independent countries in the world pay more attention to the discovery and preservation in the country themselves of their ancient treasures. It is highly desirable that the Government of India, the provincial Governments, the Indian States, and the people of India should train young Indians for archaeological work.

On this subject, Mr. K. K. Laghate writes in the first number of *Science and Culture*, which we congratulate on the excellent start it has made:

By the Ancient Monuments Preservation Amendment Act, XVIII of 1922, the Archaeological Department of the Government of India will now grant licenses to private individuals to undertake for remuneration to "Excavated Areas." India has been joined by the Governor-General-in-Council and published from Simla in Notification, Forest, No. F. 4-13 on the 10th of September, 1923, so that private bodies may now apply for the grant of licenses for excavation work. The Government, however, must take sufficient precautions that licenses are granted only to proper bodies, for the losses worked by alienation

archaeologists, to the first-month century in India and elsewhere is only too well known.

To make the action of private excavations a success it is a prime necessity that the country should be furnished with a sufficient number of trained men for conducting excavations. In India at present it is only the Archaeological department which provides more men with training. One at two Universities, it is true, have at the head of their Departments of ancient Indian History, Professors who might have sufficient interest in the Archaeological Department; but from the very nature of the work they have in their present capacity to be content with teaching only theoretical archaeology to their students. The result is that while Western Universities frequently send archaeological expeditions to distant parts of the globe, our system of education, while continuing to produce lakhs of able work men and men, is not able to produce archaeologists qualified for fieldwork.

It is necessary therefore that for the proper working of the new rules, the Universities and other learned bodies should dispute step for archaeological training and that the Government should initiate such work in their Archaeological Department. These men will then be able to guide private excavations as well as help the Universities in teaching practical archaeology. It is then only that India will be able to derive any benefit out of the new rules, and our Universities to teach and accordingly to their students.

"Bengal Rivers and Their Training"

On the subject of the heading of this Note *The Modern Review* has published are now both articles and editorial notes. It is an important one for Bengal and some other regions of India. But it has received very little attention from the Government and the people. In view of the introduction of the Bengal Development Bill in the Bengal Council, it has become also a timely topic. *Science and Culture*, which contains articles by such specialists as Dr. Megh Nath Saha, Mr. Ramprasad Choudhury and others and very interesting and interesting notes intelligible even to non-scientific readers like ourselves, has done the right thing by publishing an article on "Bengal Rivers and Their Training" by Dr. N. K. Bose, M. A., Ph. D. (Göttingen) of the Panjab Legislative Research Institute. Says he:

CONTEMPORARY AND FUTURE ENGINEERING AND
FLOOD CONTROL

I found some of these laboratories doing experiments for India as well as Europe, under supervision from the contemporary engineering authorities. In London experiments were being done on the model of a dam that was to be built across some rivers in Burma. Prof. Leibnitz showed me some important notes which he had done on some railway bridge construction over rapid hill rivers in north Burma. Scientific experiments like these on Indian problems are what had been conducted in almost all the principal laboratories of Europe. This shows that

engineering engineers in India have acquired a faith in these experiments. Not only private contractors but Government departments in India are getting into the habit of seeking information from model experiments before they venture on to the actual constructional work. This very welcome advance has been noticeable for the last few years in the Punjab, Bombay and Sind, where experiments on models are being carried on more or less systematically. The Punjab leads the way in this as there are first researches in fundamental problems apart from problems of immediate practical importance only are also being tackled. In this respect Bengal has actually led, Bengal that requires laboratory experiments much more than any other province, Bengal that has got a vast network of rivers and canals that are more like natural waterways than artificial channels. Bengal that is dotted about every second year by devastating floods and epidemics.

Dr. Bose writes that a river training laboratory for Bengal was started with a capital expenditure of two to three lakhs of rupees and a recurring expense of about fifty to seventy-five thousand rupees. That was Dr. Bose's estimate also. Cannot the Bengal Government establish such a laboratory?

"Indigenous Peace, Liberty and Justice"

Before sending his big landmark, the Indian Constitution (and amendment) Bill, up to the House of Lords after making it no retrograde for India and profitable to Great Britain as he and his colleagues could, Sir Samuel Hoare uttered the following congratulatory words in the course of a speech in the House of Commons:

"The Federation is a great step, and we shall have shown to the world that we succeeded in a time of crisis in establishing in Asia a great territory of indigenous peace, liberty and justice."

What is indigenous peace, liberty and justice? Are there two species, or varieties of peace, liberty and justice, indigenous and exotic? If so, Indians may console themselves with the thought that they have got such varieties of peace, liberty and justice as could grow in India, though these may be inferior to exotic varieties.

Peace in the sense of absence of war there is in India. But is that enough? Peace is raised because of the progress in enlightenment and the prosperity which are associated with it. But where is enlightenment and where prosperity? Not to speak of enlightenment, even "Literacy is rare outside urban areas, and even in these the number of literates bears but a small propor-

tion to the total population," according to the Report of the Joint Committee on Indian Constitutional Reform, Vol. I, Part I, page 2. According to the Indian Census of 1921, the illiterates were 82.9 per cent of the population; according to the Census of 1931, they were 92 per cent. But even this slight progress of 9 per cent in ten years is illusory: for, whereas in 1921 the total number of illiterates was 22,24,31,680, in 1931 it was 32,16,29,000. For the state of greater literacy in India even so late as the early decades of the 19th century, the reader may consult Major R. H. Ross's *History of Education in India under the Rule of the East India Company*, second edition.

As regards prosperity, the Montagu-Chelmsford Report, signed by the then Secretary of State and the then Governor-General, states that "the immense masses of the people are poor, ignorant, and helpless far beyond the standard of Europe" (Section 132). The Joint Select Committee's Report also states that in India "the average standard of living is low and can scarcely be compared with that of the more backward countries of Europe" (Vol. I, Part I, page 2).

So, if India has got peace, it has been a sort of "peace at any price," speaking figuratively. But literally, at what price?

This miserable "indigenous" variety of peace is maintained by the army in India at a disastrous cost. Mr. George Landoury writes in *India's Way with the Chamberlain*, p. 12:

"In the Report of the Simon Commission, Sir Walter Layton points out that defence accounts for no less than 65 per cent of the expenditure of the Government of India. This, he points out, is 'a higher proportion than in any other country in the world.' It is doubly high now, but still amazingly high, and it would be absurd that this military expenditure does not involve expenditure on strategic railways, etc. The result, as Sir Walter Layton points out, is that 'other kinds of expenditure are less . . . than before of Government services are very little developed.'"

How high, comparatively speaking, India's military expenditure is, will appear from the following note in *World Needs of America*:

Originating in the Japanese Finance Department and approved by the Ambassador (England) Committee, perhaps the world's most dependable source, the percentages of funds going into armaments, out of various national budgets, stand as follows:

¹ Cmd. 2469 of 1926, p. 535, para. 298.

	1871-72	1882-83	1893-94	1894-95
Japan	24.69	26.71	42.50	46.02
France	22.85	21.35	21.17	21.75
Italy	27.87	26.28	24.50	21.20
U. S. A.	18.94	18.28	19.07	18.11
Britain	11.72	11.29	11.61	12.21
Germany	6.44	6.22	10.32	13.50

All these countries have to maintain, not their dependence, but their independence, and all except Germany have no default and expend their empires.

The opposite of peace is war. For what reason do these dislike war who dislike it? Because it leads to the death and dismemberment of numerous men, because it leads to destruction of property and plunder and makes and keeps nations poor in various ways, because it is a synonym for insecurity of life and property, and because it is the cause of much oppression of women. It is admitted that there has been no war in India for a long time. But for that reason, is India's death-roll from all causes higher than the death-rolls of countries in which there have been wars? Is there less dismemberment of body and mind? Let comparative statistics, period by period, be compiled.

In rural Bengal, where there are discases every month and week, is there complete security of life and property?

As regards poverty, is there less poverty in India which enjoys peace, than in countries in which there have been wars in recent times?

As regards safety of the honour of women, particularly in rural parts, what evidence do the proceedings of the criminal courts and the police reports, incomplete records of crimes against women as they necessarily are, furnish?

Our word more in conclusion about the establishment of peace.

Advocates of world peace among statesmen and among idealists who are not politicians have discussed repeatedly that for the establishment of permanent peace among nations the reduction and limitation of armaments or even absolute disarmament is not sufficient—people will fight with primitive and crude weapons and with their teeth and fists and nails and feet if they meet to; what is essentially necessary is the disarmament of the heart. That is to say, idealists want that the causes of jealousy, envy and hatred among nations

should be progressively eliminated and friendly feelings and relations established among nations. Among the nationals of a country also, in order to prevent faction splits, communal clashes and riots and the like among them, the causes of jealousy, envy and hatred should be progressively eliminated and disarmament of the heart progressively effected thereby. But instead of aiming at and producing such a result, the India Bill, based on the Communal Decision to a great extent, will inevitably tend to foment jealousy, envy and hatred between Indian India and British India, and among provinces, linguistic areas, religious communities, castes, classes and sexes. That will not certainly make for peace. Many British politicians have spoken of securing India's goodwill as the best safeguard for British commerce (and British predominance also). But the India Bill has effectively destroyed all chances of India-British amicable feelings. Hence, it is an absurdity for any advocate of the India Bill to say that it has established peace.

After the establishment of indigenous peace comes the establishment of indigenous liberty. We have admitted that there is peace in the sense of absence of war. But we are afraid we cannot admit that Sir Samuel Hoare and his colleagues or their predecessors in office have established liberty in India. Or, leaving aside the past and the present, it cannot be admitted that when the Government of India Bill becomes the law of the land, it will establish indigenous liberty. But we fully admit that, though the *Indigenes*, the natives of the soil, will not be made free citizens by it, it will confer liberty, freedom, autonomy on various entities. The *Indigenes*, the natives, will not enjoy freedom of movement, freedom of speech, freedom of the Press and freedom of association owing to the ordinary restrictive penal laws and the restrictive regulations, ordinances and ordinance-like laws. They will have no control over the Services, defence, foreign affairs, exchange, currency, finance, etc., and there will be no fiscal independence. They will not be free to promote their industries, commerce and shipping by adopting such measures as free countries have adopted and may adopt for the purpose.

As regards liberty for the natives, the new constitution gives greater liberty and power to the future (British) Governor-General to do as he thinks fit than are enjoyed by the British Sovereign himself and by the Governor-Generals up to the present time. The Governor-General will have the power to promulgate ordinances at his discretion and make laws also at his discretion, to veto laws passed by the legislature and to suspend at his discretion part of the constitution, or the whole of it. He will enjoy various direct and indirect powers to promote British interests. Needless to say that, as head of the Government of India, he will have direct or indirect control over all those departments ever which, as enumerated above, the Indians, the children of the soil, will not have any control. The Governors of the Provinces will have autonomy in the Provinces, only to a smaller extent than the Governor-General in all-India affairs. The Services men will thus be free than even now. As regards non-official Britishers and other Europeans making money in India, they will be as free as in their native lands and in addition will enjoy advantages in this country, whilst the children of the soil ought to enjoy everywhere in these countries but which the children of the Indian soil will not enjoy in India.

The establishment of justice has now to be considered.

The India Bill is based on injustice and is an embodiment of injustice. It denies freedom to India and closes all the constitutional avenues to freedom. It provides no means and methods whereby Indians themselves can achieve self-rule without having to fall on their knees and supplicating the British Parliament every time for even a petty "loan". It treats the people of India as not only not a nation but even as not having made any progress towards individualism, and therefore gives practically permanent recognition to its many separate interests as the officials could think of and creates divisions where they did not and do not exist. It proceeds on the assumption that no group cares or should care for the interests of any other group and that no person belonging to a particular community, class, etc., should represent any other community, class, etc.

It has done great harm to minorities in general by making it alternate the majority from them and by telling the majority, as it were, that they were not responsible for the welfare of the minorities—for have not the latter got their own exclusive representatives to look after their interests and, above all, is not the Governor and are not the great British people present to protect the majority from crushing them?

It is not possible to point out in detail all the other unjust provisions of the Bill. We shall briefly enumerate a few.

1. It is unjust to British India by giving it less representatives than it is entitled to on the basis of population, not to speak of education, public spirit, etc.

2. It does injustice to the people of the Indian States by totally ignoring them.

3. It is very unjust to the Hindus, as it gives them less representation than they are entitled to on the basis of population—not to speak of their education, public spirit, business enterprise, etc.—and reduces them, the majority, to the position of a minority.

4. It gives the unimpaired representatives of the rulers of the Indian States power over British India affairs without giving British India representatives any power over the internal affairs of the States.

5. It divides the Hindu community and divides it into the two groups of the "caste" Hindus and the "depressed" caste Hindus. There are "untouchables" "depressed" classes among Christians, Mahomedans and Sikhs also, but the Bill has a tender spot in its "heart" only for the Hindu community, and therefore divides it alone.

6. The European settlers of India are not permanent inhabitants of the country and yet they have been given the vote, though Indians resident in the British Dominions and Colonies have not generally got the franchise.

7. Assuming that the Europeans are entitled to representation, they have been given far larger representation than they are entitled to on the population or any other basis.

8. Though the Mahomedans are not quite one-fourth of the population of British India, yet they have been given one-third of the total British India vote in the Federal Legislature.

9. The most populous provinces and the more populous provinces of British India have been given a smaller number of representatives in the Federal Legislature in order to give excessive representation to some less populous provinces.

10. The Muhammadan minorities in the U. P., Madras, Bihar, Bombay, C. P. & Berar, and Orissa have been given 'weightage' in the Councils, but the Hindu minorities in Bengal and the Punjab have not been shown the same consideration. On this account, the Hindus in Bengal have been given a much smaller number of representatives than they would be entitled to on the basis of population. The Hindu minorities in Sind and N.-W. P. Province, it is true, have been given some 'weightage,' but the populations concerned being very small, this is an compensation for the great injustice done to Hindus everywhere else.

11. In the Provinces where Christians have been given separate representation, it is disproportionately large.

"The Self-sacrifice of Many British Public Men"

On the 4th of June last Sir Samuel Hoare, minister to the Simon Commission, spoke as follows in the House of Commons:

"Since then there had been no talk and no comment in our labour. Twenty-five thousand pages of report, 4,000 pages of Hansard, 600 speeches by Sir Baker and myself, 250,000 words of public speech, written and spoken, have shown to the world and trouble behind today's drama."

"I hope our Indian friends will note the devotion of the Imperial Parliament to Indian affairs—particularly the self-sacrifice of many British public men of all parties who, following the example of Sir John Simon and his colleagues seven and a half years ago, sacrificed private occupations, convenience and even to the domestic art of building a contribution for India."

Though we are not among the Indian friends of Sir Samuel Hoare, we have noted the devotion of the Imperial Parliament to Indian affairs and also the self-sacrifice of many British public men.

We propose a few amendments, though they are sure to be rejected by Sir Samuel Hoare and the British Parliament.

After "labours" add, "for the promotion of British interests."

After "toll and trouble" add, "for the

substitution of British political and economic supremacy in India."

After "Indian affairs" add, "in the interest of Great Britain."

After "self-sacrifice" add, "for their own country."

After "a constitution for India" add, "in which every imaginable British interest has been self-guarded by every means which British ingenuity could devise."

It is to be noted that, though Sir Samuel Hoare uses the expression "Imperial Parliament" to denote the British Parliament, on part of the British Empire outside the United Kingdom is represented in it.

Dashbandhu Chatterman Das Memorial

Dashbandhu Chatterman Das will live in the memory of his countrymen and in history by what he sacrificed and what he did for the motherland. Yet a memorial was needed to remind passers-by of what he was and what he was. Therefore, it is a matter for satisfaction that the Committee which undertook to erect a memorial on the spot where his mortal remains were cremated, with Mr. Santok Kumar Basu, ex-Mayor of Calcutta, as its secretary, has succeeded in accomplishing this self-imposed patriotic task. On the 16th of June last the memorial was consecrated at a meeting presided over by Sir Nil Ratan Kumar. Suitable speeches were delivered and offerings of flowers made. Many messages were received from far and near. Babulnath Tagore sent the following:

স্বদেশের সে পুত্রের দেহ মর্ত্যে নিবে দেয়া কৃতি
দেহের মর্যাদা যাহা দেশের প্রতীক স্বপ্নে
দেশের কল্যাণে প্রাণের সমস্ত অর্পণের ইচ্ছা—
একে স্মরণের পুত্রী স্মরণের পুত্রের স্মরণে

১৯ জুন ১৯৩৫

বাবুলনথ ত্যাগে

The motherland speaks the toll from her breast
where the body lies its last rest.
The country's devotion is changed in three other words
for the mother's promise to take its toll here
on the altar of dashbandhu Das.

16-6-35.

BAEBULNATH TAGORE.

Sarendranath Ray, the Architect

This memorial has been constructed according to the design of Sri Sarendranath Ray, vice-principal of the Kala-bhawan (Art

School) at Santalibetam. The Montessori School at Rajahm, Bombar, built according to the plans of the same architect, is a thing of beauty, which we saw with joy during our last visit to Bombar. It is a pleasure to note that his genius as an architect is receiving recognition from many quarters. His services have been requisitioned for designing the Theosophical Society's Annie Besant Memorial School at Madras, the Bird Valley School, and the museum of the All-India Industries Association at Wartha, Madras. Handic requested him to draw the plans for the last-mentioned proposed building. It may be added that he is the architect of all the notable edifices at Santalibetam.

Don'ts of Obscene Books at New York

New York. A fire burned brightly in the furnace of Police Headquarters here, but the fuel was not at the usual sort. The flames were fed by more than 25,000 books, pictures, and plays, valued at approximately \$200,000, considered obscene by custom and police officers.

The burning of the material confiscated the cinema is a comparatively drive caused by police at this city against the media in obscene literature is the cause of which the Police Commissioner Vinton used a law suit by the public of such literature. More persons were convicted of selling such proscribed matter, and a large amount of confiscated material collected in the office of the property clerk of Police Headquarters.

In recent years and months there has been a dangerously large output of obscene and otherwise objectionable literature in Bengal. If they could be collected and burnt, it would be a great service rendered to the cause of social purity and morality.

Mr. Boubekhat Dossat and the Indian States' People

POONA, June 21. A meeting of the working committee of the States People's Conference, Mr. Amrita Thakur presiding, adopted a resolution today condemning the speech delivered by Mr. Boubekhat Dossat, on June 10, before the Bar Association of Mysore, in which he is alleged to have stated that States Subjects should not look for maintenance to British Indians and that the Congress should pursue a policy of non-interference towards States affairs; as also in the address issued to have been delivered by Mr. Dossat to the Police in the effect that the words "States subjects" should altogether be deleted from the India Bill. This statement, it was added, was contrary to the Congress policy and detrimental to the interests of States subjects.—Associated Press.

It is not possible for us to say methodically or definitely what is the Congress policy with regard to the Indian States, and their subjects. But as the people of the States are Indians and particularly as the States are being included in Federated India, as Indian and no organized body of Indians should be indifferent to the welfare of the people of the States. Whatever the British Government may think and do, the people of a country and of every part of a country count most of all and first. For, there are many States which are without emperors, kings or princes; but is there any tabulated region of the earth which counts as a State or part of a State which has not its people?

Every dependent people, every people in trouble, look for assistance even from strangers and foreigners. Do not we Indians appreciate even the verbal sympathy of the Americans, the Chinese, and to speak of more substantial proofs of friendliness? History records some instances of foreign peoples helping other peoples struggling to be free. The people of the Indian States and the people of British India are one people. Should we not feel for and help one another? As for the advice or suggestion that the Princes should try to get the words "States subjects" deleted from the India Bill, it cannot but be condemned by reasonable men. The British Parliament may do anything to please the Princes so that they may walk into the British palace. But whether the people of the States be mentioned in any important or unimportant document or not, they will remain a reality. And it would be the part of both wisdom and gratitude on the part of the Princes to recognize their existence and stand on them all the rights of citizenship.

The Gujarat Congress Socialist Conference also, last month at Ahmedabad, has passed a resolution "condemning the apathetic attitude of the Congress regarding the Indian States."

Dr. Stanley Jones on an "Alternative to Communism"

Dr. Stanley Jones is not a communist—he is a Christian preacher. He writes in *Christ and Communism*:

Through the rifts in the clouds of controversy we see the fact of a new order emerging, different and challenging to the whole base of present-day civilisation.

In spite of the clouds we can see that after little more than a century of making amazing progress for instance, their literacy has gone up from thirteen per cent in 1913 to eighty-five per cent today, instead of 3,500,000 people in 1913, there are now over 35,000,000 people and yesterday the circulation of daily papers in India was what it is in the United States. They have risen from the eighth nation in total industrial production in 1927 to second today. Only the United States now outruns them in total industrial production. And they have accomplished this in five years.

The total output of Indian products, excluding the agricultural, is 284 times what it was in 1916. They are in the process of creating in Mysore what will be the tallest and perhaps the most imposing building in the world, the parliamentary building and beyond it the temple of the fact that they expect to surpass all the material and cultural achievements of the rest of the world.

I am persuaded that the Russian equivalent in going to hell—and I was soon to say in heaven—Christianity is to introduce the meaning of the kingdom of God upon earth. If it does it will open such a mighty revival of the Christian spirit that it will transform the world. Someone has said that, "Russia was no good until the coming of such a revival of the Christian spirit as may give a new leadership to the civilized world."

Yes, what you, Christianity, will it bring into a comprehensive order from into a complete one. It is not at home in an order where the wicked go to the wall and the good take the highway. In such a society Christianity is playing for keeps. It is out to conquer or, but its gods would flower in a comprehensive order, for there love and good will and sharing, which are of the very nature of Christianity, would be at home.

We, who are neither Christians nor Communists, do not oppose the most idealistic interpretation possible being given to ancient faiths, if that helps humanity to march forward. But whether historians will accept such interpretations is another matter. But we agree that, if anything is criticised, opposed and sought to be destroyed, something practically better must be offered instead.

Islam and Muhammadanism

A similar comment would occur to many on reading Mr. Wahed Hussain's article on Islam in the present issue of this Review. He appears to draw a distinction between Islam and Muhammadanism. If the distinction he correctly draws, it is to be hoped that Mr. Wahed Hussain's community will make no earnest effort to live up to the ideals of Islam.

"Congress and Indian States' Subjects"

We readily publish the following letter from Babu Rajendra Prasad, President of the Indian National Congress, which reached us from Karachi on the 25th of June last:

My attention has been drawn to a note under the heading "Congress and Indian States' Subjects," published in *Modern Review* for May, 1935 at page 426. It gives a wrong impression of what took place at the meeting of the All India Congress Committee at Delhi. Mr. Gidagi moved a resolution on the subject. Lal Swarup Prasad Singh speaking on the resolution changed the Congress with both hands towards the States' subjects alleging that the States' subjects had made sacrifices during the Civil Disobedience movement at the instance of the Congress which had gone back on its promises to them. His view was countered by other speakers. Sardar Vallabhbhai Patel and Pandit Gopal Vallabh then after some reparteeing, the subject was by Lal Swarup Prasad Singh. Mr. K. M. Munshi moved an amendment to the original resolution and Mr. Gidagi in accepting the amendment expressed the indignation of his Swarup Prasad Singh and described all opposition having been withdrawn, the amended resolution was accepted by the House unanimously without any voting.

I hope you will see how the paragraph is question does nothing and only in some of the persons named therein but also in Mr. Prasad as a whole and will be good enough to correct it.

The note in the May number of *The Modern Review* which Babu Rajendra Prasad contradicted was compiled from a press message in the dailies. It was a statement of facts as published in them, without any comment of ours. We are glad Babu Rajendra Prasad has corrected it.

Some Gujarat Congress Socialist Conference Resolutions

A resolution passed at last month's Ahmedabad session of the Gujarat Congress Socialist Conference urged "all anti-imperialist forces in the country to make concerted attempts with a view to make the working of new constitutions impossible."

AMERSON, June 21.

A heated discussion took place yesterday at the Gujarat Socialist Conference over a resolution urging that the programme of the Village Industries Association would not solve the problem of farmers. The opponents to the resolution urged that there should be no opposition to Mr. Gidagi who had won the greatest confidence of farmers. The resolution was carried by a majority.

But one would prefer to know what constructive efforts or plans, better than

Malatya Gandhi's programme, the Congress Socialists are dumb.

The Servants of India Society

The record of the political, social, educational and economic work done by the Servants of India Society during its last thirty years' existence is one which the members of the Society can look back upon without disappointment and without feeling discouraged and depressed. True, Dominion status, which is the political goal of the Society (but not ours), has not come, nor does it promise to come within any measurable distance of this. But the Society has all along made earnest efforts in the "constitutional" way to reach the goal. The advocates of methods which officials consider unconstitutional have not also been able to reach their goal. Both constitutionalists and "unconstitutionalists" can at present only criticise official acts, measures, proposals, Bills, etc. The Liberals, to which political party the Society belongs, do this work of criticism as thoroughly as Congressmen—perhaps sometimes they do it better and with more information. So far as any rate as the most important Bill at present before the public is concerned, we mean the India Bill, no newspaper that we have seen has criticised it more thoroughly, persistently and after more serious study than *The Servant of India*, the organ of the Society. We were inclined to give it the first place in this matter, but as we do not see all Indian papers and as it is better to be guilty of understatement than of overstatement, we have said what we have said.

But whatever may be said of the political activities and achievements of the Society, in the fields of social, economic and educational endeavour it can show results on which it can be congratulated.

"End of Constitutionalism"

This is the heading of a leading article in *The Servant of India* of June 29, 1933. Our readers need not be reminded that it is an organ of the Liberals—the "Moderates," as it is the fashion for their political opponents to call them. It observes in the course of this article:

"Indian mass action throughout this time is not a methodical scheme of reforms, but a final one. All the delays that it will meet and endure will be political and will result, in principle. All the testimony that we need is that of that mass in a collective final position, with power and the ability to resist, except in the will of the masses themselves. There is no chance of Congress men being brought down by constitutional action alone even in the distant future. This is the plain path of the leader, and mass political action that the constitution, instead of being the door of a new era, is the last mark of decay. It is certainly the door of reorganisation."

"It is a gross hope that India will be able to resist her destiny through this constitution. The only hope lies in the possibility that this new safe-guard contained in it will become a destruction."

Our contemporary seems to us to be unduly optimistic when it says that "Antimony" may be compatible at the will of the "subverts themselves." The ministers are the Government-General and the Governor. But they did not draft the Bill, nor are they passing it. Of course some of them may have been behind the scenes. But what they have not made they cannot undo.

The Quetta Earthquake

The earthquake at Quetta is an appalling disaster unparalleled in Indian history. We feel for the dead and wounded and disabled and all the millions who are sorrow-stricken for their near and dear ones, the widows and the orphans and all others who have become helpless or are in distress. Everything possible ought to be done for the relief of their distress. We have full faith in Baba Rajendra Prasad's capacity to administer relief of all kinds which may be necessary. He should be provided with all the resources in men and money which he requires. Other leading relief-workers and organizations which have undertaken to help the sufferers should receive similar assistance.

The Government of India and other Governments are entitled to credit for what they have done and have been doing for the reconstruction of Quetta and the villages in its vicinity, and for the salvage of life and property. But it was a mistake to prevent even the most trustworthy and fair non-official relief-workers with the greatest earthquake-relief experience from entering Quetta. The Government, to be true, possesses great resources in men and money, but these

present he and have not been all available for work in Quetta. Had they been available the Viceroy would not have felt it necessary to ask for contributions in the Viceroy's Fund. We are sure more could have been done in every direction, if selected non-official workers had been allowed to enter Quetta and do useful work there. The reasons assigned in the Government communications for preventing the admission of non-official workers are only plausible but cannot stand scrutiny. As Quetta has been practically occupied and most of the survivors have gone or been sent away from it, it is unnecessary to examine these official reasons now. But this must be said that the Government, which has again and again bid stress on non-official co-operation, has on this occasion had a great opportunity of leaving the same without even asking for it.

The *Statesman*, which professes to represent opinions to speak for the official and non-official European community, has recently criticized the Congress leaders for delay in offering help, etc. It is unnecessary to answer its criticism. It knows what splendid work non-official agencies did in Bihar after the earthquake there. Is it glad that the Congress will not have the credit of doing any such thing in Quetta? Has the green-eyed monster been at work anywhere?

Lord Zetland's "Understanding"

In moving the second reading of the India Bill in the House of Lords Lord Zetland, the new Secretary of State for India, said that he had accepted his new office on the understanding that he would not try to modify the Communal Decision, which he had previously characterized as cruel and harsh on Bengal. This has led *The Indian Social Reformer* to observe:

How far such an understanding is compatible with British standards of political morality, we do not wish to discuss. We would only remark that it is something of a shock to see a British gentleman of high character, such as revealed by his intellectual culture, agreeing to compromise with his conscience on a point affecting the communal and religious relations of people whose affairs he administered some years ago. His lordship said that he would try to persuade the Bengal representatives to come to an understanding. It is good of him, but what of the equity had, it any more, parts of the Award relating to other provinces?

Lord Zetland on Bowing to the Will of the Majority

In the same speech, moving the second reading of the Bill, he said that, though he had vigorously criticized one aspect of the Communal Decision and had proposed a different (and a more just) distribution of seats in Bengal at a meeting of the Joint Select Committee, he had not been able to convince the majority of the Committee. Hence, he must bow to the will of the majority! So, it is the majority of the Joint Select Committee or of the British M. P.s, who know next to nothing about Bengal and India and who will not suffer even a pin-prick from the Communal Decision—it is their will to which Lord Zetland must bow! He is not to pay any attention to the just complaints of those who are to be the sufferers. He is not to bow to the will of the vast majority of politically-minded Indians.

And why? Though he does not say so in so many words, he seems to attach great importance to a recent speech of Sir Mirza Ismail, Dewan of Mysore, in the course of which the latter said that, though the Bill was unsatisfactory, he was in favour of accepting and working it. From this his lordship concludes that a change had come over Indian opinion since the Bill passed the House of Commons? Even if Sir Mirza had considered the Bill satisfactory, which he did not, he does not possess any representative capacity, nor did he claim to speak on behalf of either the people of Indian India or of British India. Drowning man, it is said, catch at a straw. But Lord Zetland was not in the position of a drowning man. He is a high officer of the British Government and was asked to ignore real Indian public opinion. Why then did he say what was incorrect, drawing a conclusion from data from which it could not be drawn?

Lord Zetland's Unjustifiable Criticism of the Labour Party

In the same speech to which we have already referred twice Lord Zetland said that "he did not understand the basis of the charge that the Bill did not satisfy the reasons for the realisation of Dominion status. The Labour Party's general objection to the Select Committee was visible to that committee in the Bill, although it were a good deal better."

Now, the question here is, not whether the Labour Party's proposal contained the means for the realisation of Dominion status, but whether the British Government's Bill before Parliament specifies such means. Every one knows that it does not. If it did, the sponsors of the Bill would not have fought shy of even mentioning the words "Dominion status" anywhere in the Bill. So, even assuming that the Labour Party's proposal did not contain the means for the realisation of Dominion status, that would not prove that the British Government's Bill did contain such means, as clearly it does not. But as a matter of fact the Labour Party did propose legislation providing such means. The draft report, submitted by Major Attlee, Labour member of the Joint Select Committee, in that Committee, contains the following passage in paragraph 3 :

"After having heard and considered the whole of the evidence and discussed it as the Joint Select Committee, we have come to the conclusion that the principle on which the new Dominion for India should be founded is the right of the Indian people to full self-government and self-determination, and should have as its aim the establishing of India as the earliest possible example to an equal partner with the other members of the British Commonwealth of Nations. We hold that the new Constitution should remain within well recognised limits of our development and that such safeguards as are presently afforded to be the interests of India and that the Dominion Powers should not be such as to prejudice the advance of India through the new Constitution to full responsibility for her own government. We are convinced that this policy is the only one that is consistent with the pledge that has been given to India, and that nothing short of that will ensure the continuance of India as a willing and contented partner in the British Commonwealth of Nations."

This passage in Major Attlee's draft is followed by a consideration of the problem before the Joint Select Committee and a statement of "the goal of British policy in India," viz., "That goal is nothing less than Dominion Status" and then in paragraph 6 by a recapitulation of all "the most material" pledges given to India by the British Sovereign, Premier and Parliament. Paragraph 10 contains the passage printed below.

"We, therefore, declare that this country is bound to implement this pledge of honour, and to that end we desire that the new Constitution should secure to all and that it is the intention of this country to grant full Dominion Status to India within a reasonable period of years, and that the Constitution itself shall contain provision of substance

and development which may, within limits set by Parliament, realise this objective."

So, even Lord Zetland, the Labour Party's proposal was not similar to the official Bill, but was dissimilar and wanted to provide means for the attainment of Dominion status.

Dangerful Possession of Arms by Europeans and Indians

The Chief Presidency Magistrate of Calcutta recently disposed of a case in which a European was charged with smuggling two revolvers into India, keeping them in his possession and selling one of them to another European. The punishment inflicted on the offender was a fine of Rs. 300, in default 1 month's simple imprisonment. If the offender had been an Indian, he would have been, almost certainly, punished with 5 or 7 years' rigorous imprisonment. This is not a new complaint. During the last few years such sentences have usually been passed on Indians for similar offences. Europeans and Indian offenders should be dealt with in the same way. There is no proof that unlicensed arms smuggling, possessed or sold by Indians alone are used for committing atrocities and acts of terrorism and those by Europeans are used for maintaining "law and order" and stimulating loyalty to His Majesty King George V.

A Caste-breakers' Directory

The "Jai-Pat-Torsh Mandal" of Lucknow is an organisation for the breaking down of the barriers of caste and promoting inter-caste dining and inter-caste marriage. It wants to publish a Directory containing the names and addresses of actual and would-be caste-breakers.

Proposed letters for the aforesaid purpose may be sent gratis from the Secretary, Jai Pat Torsh Mandal, Lucknow.

The Calcutta Geographical Society

The Calcutta Geographical Society, incorporated in July, 1928, by a small band of workers, has been founded with the object of supplying the want of a central organisation for the increase and spread of geographical culture in Bengal.

In the second part of its constitution it has before it a broad programme of useful work, viz., conducting of geographical lectures and exhibitions, publication of a journal, encouragement of geographical research, and travel and the acquisition of a geographical collection.

Student annual subscription is Rs. 2, minimum fee is Rs. 1. Forms of application can be obtained from the Honorary Secretary, Calcutta Geographical Society, Geology Department, Presidency College, Calcutta.

We hope the Society will try to encourage the study of commercial geography and publish a handbook of commercial geography in Bengali (as it has its office in the chief city of Bengal). It should also encourage and help its members to travel to unknown and unfamiliar regions and teach them how to collect scientific data and materials of various kinds. When shall we have a magazine like the *National Geographic Magazine of America*?

Power Given to Dominion by Westminster Statute

The following important item of news has appeared in the daily press:

The Judicial Committee of the Privy Council has delivered a judgment, the effect of which will be fundamental in the evolution of the British Empire. The Lord Chancellor, delivering the unanimous judgment of the Council, declared that, after the passing of the Statute of Westminster, the Irish Free State Legislature would legally abrogate the Treaty. The effect of this judgment was to declare that the Irish Free State Legislature was as sovereign as the British Parliament in determining their relations to Britain or other countries by legislation. The question arose upon an appeal from the decision of the Supreme Court of the Free State. It was taken along with a similar appeal from Canada. The Committee first took up the point whether the Parliament of the Irish Free State had power to pass a law which it had done—abolishing the right of appeal from all courts in Southern Ireland to the King in Council, and whether the Canadian Parliament had power to pass a law abolishing rights of appeal in criminal matters.

Lord Buckton said, before the passing of the Statute of Westminster it was not competent for the Irish Free State Parliament to pass an Act abrogating the Treaty, because the Colonial Laws Validity Act forbade a Dominion Legislature to pass a law repugnant to an Imperial Act. The effect of the Statute of Westminster was to remove the force which lay upon the Irish Free State Legislature by reason of the Colonial Laws Validity Act. That Legislature could now pass Acts repugnant to an Imperial Act and in the case under consideration they had availed themselves of this power.

It is because of the bestowal of this power on the Dominions by the Westminster Statute that the British Parliament has practically repudiated the British pledges relating to Dominion status for India.

Free Restrictions on Chittagong Hindu Youth

Chittagong, June 26.

The District Magistrate has promulgated the follow-

ing orders for the purpose of procuring communication with alienists, under the Bengal Suppression of Terrorism Ordinance, Rules:

All holders of identity cards issued under the Rules shall now leave the district of Chittagong for any destination in Burma within the written permission of the District Magistrate.

All Hindu youths between the ages of 15 and 25, entering Chittagong from Burma, shall report their arrival as follows:

In the case of youths arriving by sea, at the Chittagong Port, to the Superintendent of Police in person or his office within 24 hours of landing from any vessel.

In the case of youths arriving overland via Cox's Bazar, to the Sub-Inspector of Police, Cox's Bazar, in person within 24 hours of entering the Cox's Bazar Sub-division.

In the case of youths proceeding from Burma to Chittagong district via Calcutta, to the Superintendent of Police in writing within 24 hours of entering the district and in person within 24 hours of entering Chittagong town.

The identity card holders are Hindu 'blackbirds' (total age between 12 and 25 years)—(A. P.)

Possession of Proscribed Publications

There have been some cases of persons being punished more or less severely for the offence of possessing proscribed publications. Some of the judgments of lower courts in such cases have been reversed by higher courts on appeal.

In the interests of those who do not want to keep proscribed publications which find their way into their houses without their asking for them or which have been proscribed after they acquired them by purchase, a complete and up-to-date official list of such publications should be available to the public and periodical supplements to this list should be published.

We feel it to be our duty to gratify a word of warning to our young men and women and boys and girls. We have been reliably informed that agents procumiture gain the confidence of unsuspecting patriotic-minded youth and supply them with proscribed literature. The latter should take particular care not to accept such things from anybody or keep them in their possession. Otherwise they run the risk of being persecuted and punished.

Queens Earthquake and Alleged Objectionable Journalistic Criticism

The Free Press Journal and the Bombay Standard of Bombay and a Lahore paper and also the Daily Tej and the Queens Gazette of Delhi have been punished for publishing

alleged incriminating criticism of Government orders and things relating to Quota after the earthquake.

Defeating India Through Film

Through the efforts of Mr. Sahib Chandra Bose, Dr. Lakshminarain and others the Press and public of India have come to know how some foreign film manufacturers defame India through films and lower her country in the eyes of foreigners. These scoundrels cunningly omit the objectionable portions of the films when they are exhibited in India but show them in foreign countries. Since their low tricks have been detected, all films produced by these wicked manufacturers should be banned by Indian Cinema houses and Indian Cinema-goers.

Equality with Operation of Repressive Laws in Bengal

The Government refused permission to the Committee appointed by the Congress party of the Legislative Assembly to inquire into the operation of repressive laws in Bengal, to publish its report on the alleged ground that it would be one-sided. Evidently therefore to make it both-sided Mr. Mohanlal Saraya, M.L.A., requested the Chief Secretary to the Government of Bengal to co-operate with the Committee. That high officer is reported to have written to Mr. Saraya expressing his inability to offer any co-operation to the Committee. Quite natural. Official reports about are always unassumingly both-sided, and it is their presumption on the part of a non-official committee to try to make its report two-sided like official ones. Besides, Mr Saraya ought to have known that it is for officials to commend and non-official co-operation, it is not for non-officials to press for official co-operation.

Paper Tariff

Protection should be given to only those kinds of paper which are manufactured in India. The protection now given only tends to increase the profits of the existing mills in India. It has not led to increased development of the paper industry in the country. The strongest objection to it is that it serves as a tax on newspapers and books. For, books

also in this country, particularly text-books prescribed for schools, have to be underrately priced and should therefore be printed on the cheaper varieties of paper. But as these varieties of cheap paper which was imported for book printing came from foreign countries and have to pay a high duty, they become costly. Hence the protection now given acts as a tax on the dissemination of knowledge.

Commonwealth Harmony in Great Britain

London, June 10.

Notes protest against the exclusion of the freedom of the city to Mr. L. A. Lyons, Prime Minister of Australia, on the ground that he was a Roman Catholic, were made at the meeting in White Hall, Edinburgh.

Large crowds gathered outside the hall and protested all morning with cries of "no papery." The proceedings were interrupted twice by male and female members of the Protestant Action Society. The same was so great that the Lord Provost, Sir William Thomson, sat down and the speaker played and sang of "we are a loyal people," "I march with the Papists." The police later arrested a number of demonstrators.

The Lord Provost apologized for the unruly conduct of a few citizens who did not represent the solid opinion of the citizen people of Edinburgh.

The other judgments of the breakers were Lord Tweedmouth (John Hughes), Greenock-constituent of Canada, who was given a particularly hearty response and the Marquis of Farnham who was absent through illness (Glasgow).

Abolition of Slavery in Abyssinia

The news of the abolition of slavery in Abyssinia will give satisfaction to all lovers of humanity and advocates of fundamental human rights.

Addis Ababa.

Abyssinia, the last free country in the world to retain slavery, has now decided to abolish it.

The Emperor, before leaving for Rome, signed a decree which equalizes land taxation and does all away from compulsory labour.

The decree has been published officially, and is the most important legislation ever enacted in modern Ethiopia.

Em. Tafari had previously presided the League of Nations in Geneva that he would abolish slavery. He returned to Addis Ababa—his returned the there in his palace.

Sarda Devi Chowdhurani on the Duties of Muslims

Phadivani Sarda Devi Chowdhurani presided over a meeting of Muslim women at Bahawal Municipal Girls' School held on the 14th June last under the auspices of the Jamiat-ul-Hayat in celebration of the birthday anniversary of the prophet of the Muslims. She said in the course of her speech:

"If I were a cultured Muslim in India I would consider as my ideal aim to form a Brotherhood of science, to give Islamic culture from throughout the world, by disseminating forcible conversion and wiping out the line of distinction and race of nations of alien faiths in ungodly Muslims from the face of Islam."

Continuing, the speaker said :

"With the falling down of barriers of rivalry and with the dissolving of the iron inner-shells of their respective faiths by the representatives of both religions, the prejudice that separated the Muslims from the Hindus is bound to be a natural death. As a Hindu, I am not tied up to its highest law and tradition, after a study of a Muslim Muslim's interpretation of the religious code of Islam, are ready to try him the house-top?" If this is Islam, then every thinking Muslim among you is a Muslim."

Proceeding, she said :

"May the cultured women of the present-day Muslim world realize the grandeur of Islam by re-arranging the discarded portions of the Shari'a once more by seeking knowledge and education from the well known, by studying God's creation in large, and by appreciating and tolerating. Let them follow in the footsteps of those Muslims who truly believed in the faith—who in the glorious days of Islam when the limitations of the Quran were not dead letters, in accordance with those very injunctions kept down the fanatic element, discouraged hostile connections or persecution for religious opinion and kept the spirit of Islam alive in a cultured way."

"If I were a Muslim I would never Islam from its narrow and big-headed state it has been allowed to fall into and not within the shadow of any self-seeking man between my mind and God. I would treasure in my heart the teachings of the Quran that Allah has as incentive other things than, always and whenever they may be, who keep his law. As a true Muslim I would maintain that individualism is an enemy to human progress and therefore opposed to true religion, of which the aim is peace in the Quran to be the progress and liberation of humanity. By accepting the law of Allah's Universal sovereignty and the complementary law of Universal Brotherhood of men I would suggest pleasure towards those of a different faith whom it has been the will of Allah to lead to the same goal by different routes. Not only as a true Muslim, if I were one, but as a true Hindu also, which I am, I would subscribe to all the thoughts quoted above from the Quran."

Triumphal Progress of Indian Hockey Team in Australia and New Zealand

By their superb playing in numerous matches in Australia and New Zealand in which they won the games the Indian hockey team has once again proved that in hockey the Indians are supreme.

Prolongation of Life of Bengal Legislative Council

The Bengal Legislative Council had long ago lost what little representative character

it had at the time of its election. It has been given a further lease of life for one year more—perhaps to prove to what greater extent it can be unrepresentative of Bengal. If it be not granted another extension, it will enjoy a life of seven years in all. Those M. L. C.s who draw fat travelling and lodging allowances are lucky. But far luckier are the Ministers.

Non-Muslims in State-employ Under Akbar

We are indebted to Mr. N. D. Nadkarni of Kharar, Bombay Presidency, for the following extracts from Sir W. W. Hunter's "Indian Musalmans," 1872, pp. 162-3 :

"For this duty let the Musalmans under British rule be (Hindus) and not contrary to Nature. The Musalmans, any no longer, with due regard to the rights of the Hindus, enjoy their former monopoly of Government employ. This ancient source of wealth is dried up, and the Musalmans being (in their chance, under a Government which knows no distinction of colour) all, as dead. As hangers and outside conspirators of India, they managed the subordinate administration by the British, far they kept all the higher appointments in their own hands. For example, even after the enlightened reforms of Akbar, the distribution of the great offices of State went thus—Among the twelve highest appointments, with the title of Commander of more than Five Thousand Horses, not one was a Hindu. In the succeeding grades, with the title of Commander of from Five Thousand to Five Hundred Horses, out of 224 officers, only 21 were Hindus under Akbar. In the second rank range, out of 499 Commanders of three grades, only 194 were Hindus; and even among the lowest grades of the higher appointments, out of 323 Commanders of from Five Hundred to Two Hundred Horses, only 26 were Hindus.

"It would be unreasonable for the Musalmans to expect any such monopoly of office under the English Government."

Further on (pp. 159-163) the same author observes :

"The Musalmans themselves, in short, were conquerors, and claimed as such the monopoly of Government. Consequentially a Hindu, landlord, and

"Hindu. See a very interesting but all too brief pamphlet by Prof. Doehring, "The Hindu Rajas under the English Government," Calcutta, 1875.

"Under the reign of Shahjahan, it should be remembered that three Military Talies were held by the officers of the Civil Administrators.

"Whenever they did occur was the discontent among the Musalmans. In the two best known cases, that of Raja Talar Shah, the Ferozpur, and Raja Man Singh, the General, formal deputations of sympathisers were sent to Court. In the case of Man Singh, some of the Musalmans generally refused to meet with him in the Expedition against Raja Phaulok. I have already given the outlines of the Hindu who rose to conspicuous office under the last legend of the Musalmans emperors."

were within a Hindu general sense to the surface, but the conspicuousness of such instances is the best proof of their rarity."

Inauguration of American Library Association

The American Library Association of India was inaugurated at a meeting of American-sponsored Indians held at the residence of Mr. and Mrs. Hari C. Goss, at 34 Chatterjee's, Calcutta, on Saturday, June 8 last.

Mr. Goss said:—

"Our immediate object is to open Reading rooms and Social centres running with one in Calcutta. It is hoped that similar centres will be established in other important cities of India by an American-returned institution."

Prof. Harner Kumar Sarker of Calcutta University is a very illuminating address referred to the American influence already operating in India in various phases of our life—educational, economic and cultural and the Indian influence reaching American life from the very beginning and particularly from the visit of Swami Vivekananda.

Muslim and Hindu Representation in Bengal

The *Musnadman* writes:—

Hindu Bengal seems to be more reasonably-minded than the Hindus of any other province and even the Bengal Provincial Congress Committee, which should be a national body, appears in this respect to be a national body. As the matter is now, it is the deliberate decision of the Indian National Congress neither to accept nor to reject the Communal Award. But the Executive Committee of the Bengal Provincial Congress Committee is reported to have feared the opinion of the parent body in passing a resolution rejecting the Award, and only because under the Award the Mohammedans will have a larger proportion of seats in the Bengal Council than what they have at present, though their proportion is much below their numerical strength. This the conservative Hindu masses, ignorant, unfortunately, of the Executive Committee of the Bengal Congress Committee, seem to be misled by such Muslims. But still the Mohammedans are communalists and the Hindus are all nationalists.

Not being Congressmen we cannot definitely say why the Bengal Provincial Congress Committee has rejected the Communal Decision. But it would have been better, if instead of merely indulging in the guess expressed in the words we have italicised above, The *Musnadman* had brought forward some evidence in support of its opinion.

We will only state a few facts. Before

"... On Yoda Bhai's appointment as Chancellor of the Empire, the Hindustani press was a deluge of congratulations. 'What message your perspective and grace of heart?' replied the Emperor. 'Our Hindu agent,' they answered. 'Very good,' said Akbar. 'Allow me also to appoint a Hindu to manage my affairs.'"

the Allahabad Unity Conference met in that city, there was a meeting of Hindus at Eura Park in Calcutta under the presidency of Pradit Madan Malaviya in which it was agreed that the Hindus would be in favour of both Mohammedans and Hindus (and others entitled to "general" seats) having representation proportionate to their numerical strength on the understanding that both the communities would make a joint endeavour to reduce the number of the highly excessive number of seats allotted in Bengal to the Europeans. But there was no response from the Mohammedan community in the need for such a joint endeavour.

If the Mohammedans in Bengal have got a smaller number of seats than they are entitled to on the basis of population, the Hindus also, wherever they are in a minority, have got less seats than they are entitled to on a population basis—with this difference that the Hindus in Hindu-majority provinces have got a smaller number of seats than they can claim on the basis of population, because they have been deprived of most seats to give weightage to the Mohammedan minority communities there, whereas in the Mohammedan-majority provinces of Bengal, the Mohammedans have got less seats than they can get on the basis of their numerical strength, not because the Hindu minority community has got any weightage at the expense of the Mohammedans, but because an excessive number of seats has been given to the Europeans at the expense of both Hindus and Mohammedans—more at the expense of the Hindus than at the expense of the Mohammedans.

Hence the Hindus of Bengal have a two-fold grievance: (1) They as a minority community do not get any weightage (this they have not asked for); (2) they do not get even the number of seats which they are entitled to on the population basis (this number they do want).

It is not necessary for us to pronounce any opinion on the technical charge that the Bengal Provincial Congress Committee has flouted the opinion of the "parent body," as the Committee can take care of itself if it chooses.

We do not know whether the Bengal Hindus appear to others than the Mohammedans to be more essentially-minded than

the Hindus of other provinces. But it is a fact that the Communal Decision combined with the Poona Pact has operated more harshly on the Bengali Hindus than those of any other province, and probably therefore the Bengali Hindus have protested more strongly (though not of all sufficiently strongly) against the Communal Decision than the Hindus of other provinces.

Election System to be Abolished in Fiji

Mitabhad, June 1.

The Indian Association at Fiji has wired the C. I. C. C. Office that the Fiji Legislature has adopted a motion advocating immediate change to representative by nomination substituting the existing franchise offered by the Indians. The Association has approached the Colonial Office for protection. The Acting Governor of Fiji is studying the motion now for extending the life of the Council which is due to expire. Fiji Indians are persecuted at this new stage and appeal to India in letters and through the community. Their Government supported the motion, three Europeans opposed it and the Fijians were neutral-Limited Press.

The Indians of Fiji have submitted a memorandum to the Governor strongly opposing the proposal. This Memorandum says in part:

"Our experience and knowledge of the type of Indians introduced by the Government to fill the places in different local bodies and in the legislative council of this colony in the past, give a strong reason to believe that the people nominated by the Government will be on the whole the people who will be superior in legislation, and therefore remains irrespective of whether they will be in the interest or against the interest of the community."

We are opposed to the system of nomination in Fiji at all events.

The Bombay Matriculation Syllabus

In an Associated Press message relating to the new matriculation syllabus of the Bombay University, mathematics we find, will be one of the subjects of examination. And this subject will include Algebra and Geometry only. Why is not Arithmetic included? Is it because the Bombay Matriculation candidates acquire a complete knowledge of Arithmetic three years before they reach the matriculation class?

We also note that candidates will have to pass the examination in "one of the Modern Indian Languages, namely, Marathi, Gujarati, Kannada, Sindhi, Urdu and Hindi, with texts." Bengali is not included. It may be that that is because Bengali is not the author-

itative for the vernacular of any area included in the Bombay Presidency. But that, we believe, is the case with Urdu and Hindi, too. No doubt, Urdu and Hindi are used by many persons in the Bombay Presidency as their vernacular. But so is Bengali. It should be superfluous to point out that the place of Bengali literature among the vernacular literatures of India is not inferior to that of any other. The Calcutta University examines candidates in many modern Indian languages which are not among the vernaculars of Bengal and Assam.

Educational Films in the Bombay Presidency

We learn from *The Guardian of Madras* that a delegation of the Motion Picture Society of India are Dewan Mohanlal S. T. Kamblé, Minister for Education with the Government of Bombay, in connection with the question of the introduction of educational pictures in the Bombay Presidency. The following suggestions were placed before the Minister:

That provision be made of the motion picture for such documents in teaching through the existing Visual Education Department of Government;

That Government should give a monetary grant for the production of educational pictures suitable for schooling children and adults;

That a scheme be planned to collect pictures from the universities for collection in the corner of educational pictures stores;

That the Motion Picture Society of India should be given representation on the Board of Film Censor;

and

That no law be changed by the Board of Film Censor for restricting educational pictures.

Finally the society placed their services at the disposal of Government in the matter of training teachers in handling the apparatus, etc. The president of the society also explained the activities of the society to the Minister.

Other provinces should follow the example of Bombay.

Clean Films for China

The Chinese National Film Society for Education which was started in 1933 by prominent Chinese scientists and artists, is at present fully equipped for its constructive work of Chinese social uplift. It realises the growing of better film is no pure work and aims at essentially helping to reconvert Chinese cultural life through the medium of the cinema.

In an open letter addressed to the Film producers and which was published in the International Review of Educational Progress, the Society presented strongly against the screening of films which deal with slavery and death: "This type of film is harmful to the Chinese. It represents the worst film and

financial aspect, which are largely responsible for the crime as compared to our country.

The Society has strongly urged each State to banish from the country as they are injurious to youth. The question is one that has been already taken up. There is little doubt of the success of this movement as the Society is also represented on the Film Board of Censor. It is interesting and encouraging to those responsible for the Clean Film Movement that they are not alone in the great work to which they have set their hand—freedom quoted in *The Guardian*.

India, too, requires only clean films.

Post Trusts to India

The Committee of the Indian Merchants' Chamber of Bombay have, in a letter to the Commerce Department of the Government of India, expressed the opinion that the chairman and the majority of the members of the boards of port trusts should be Indians. This is undoubtedly a correct view.

Mr. L. B. Tarkenton of Bombay had wanted to introduce a Bill in the Bombay Council for the purpose of securing the appointment of an Indian chairman. But the Governor-General has disallowed the Bill. We are not surprised. Of course, an Indian chairman is not of much use, if the majority of members are not Indians. But still it would be some gain to have an Indian as chairman.

Hindu-Buddhist Solidarity in Burma

The fifth session of the Union Provincial Hindu Sabha, held at Rangoon last month under the presidency of U. Thun Mying, M.L.A., a Burmese Buddhist, marks a distinct stage in the progress of Hindu-Buddhist solidarity in Burma. Among other resolutions it passed one deeming a committee to take steps to legislate conjugal union between Burman Buddhist women and Hindus and to protect the interests of children born of such unions, and to draft a bill for that purpose to be moved in the legislature. By another resolution a committee was formed particularly to promote better feelings in religious matters between the Buddhists and the Hindus. The President, in his concluding remarks, said: "By this Conference the Hindu community is welded to the Burmans."

Tee propaganda Harmful

We are wholly against the direct and indirect propaganda which is being vigorously carried on to make the masses adopt tea as a

daily beverage. The masses are sunk in dire poverty. If they have a piece of opium, they should spend it on a little more rice or bread or oil or vegetables and fruits or milk, but not on tea, which is not a food and which, in put it negatively, does not promote health.

Nationalist Muslims Favour

Retention of Clause 200

Mr. M. A. Ashar, Secretary, "Anti-Separate-Electorate League," has issued a statement to the Press which begins:

"The Muslim League of Bengal strongly and emphatically agrees the recent move of some reactionary Muslims who in spite of the constant demand of the Muslim masses for joint elections are now pressing for the retention of separate electorate clause in the forthcoming India Bill, which will likely let open the chances of India's sliding down the ladder. We emphatically declare that, with the exception of a few ultra-reactionary and capitalist Muslims, the entire 55 lakhs Muslims and the majority of the 50 lakh Hindus are in favour of joint elections, and they unanimously support clause 200 of the India Bill 1935, by which separate electorates for minorities are, at any time after the passing of the Act, to be abolished by an order-in-council either pursuant to resolutions passed by a majority in the Council or by the Federal Legislature or after consultation with them."

Civil Disobedience No Disqualification For Lawyers

Bombay, June 22.

The Government's position on behalf of the Bombay Government in the Privy Council against the order of the Bombay High Court directing to take action against those Bombay lawyers has been changed.

It will be recalled that the Bombay Government did a petition to the High Court to deter those lawyers from practising on the ground that they took part in the last Civil Disobedience movement, which the High Court rejected—*dismissed* *per se*.

Kenya Marketing Bill

The Kenya Marketing Bill is being introduced on the pretext of promoting the interests of the African natives, whose interests have been adversely affected by robbing them of their lands, by their exploitation by the white settlers and by the many serious disabilities imposed on them. Why not restore their lands first and put an end to their exploitation and disabilities before indulging in the cost of furthering native interests? In spite of the safeguards, the Bill will make it easy to give the monopoly of purchasing native produce to European firms and injure Indian traders in other ways without doing any good to the native Africans.



RADHAKRISHNA
by Giridhar Krishna Bera

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THE CARFESTIVAL

By RAHINDRANATH TAGORE

The Carfestival is nigh,
The King and the Queen leave the palace to attend it.
Horses come out of stables, and elephants,
Pinnack-cars move in lines, and in lines march lancers and guards.
Servants troop behind.

There's only one lone man who does not stir—
The man who gathers being for the palace becom-stirrer.

The steward takes pity and asks him,

"Come, if you would join us."

The man replies humbly, "It won't be possible, Sir."

The King learns that all are going save that poor wretch.

"Pick him up, too"—he graciously orders his minister

His hut is on the highway.

"Come along to see the idol", says the minister as his

elephant reaches the hut.

With folded hands the man submits—

"A long trip and arduous, my lord.

Have I the strength to creep up to the portal of the God?"

"Fear not," assures the minister, "You will follow the King."

Said the man: "Goodness gracious! Is the King's way my way?"

Says the minister, "Is it your evil fate to miss the festival?"

"Certainly not, my lord," is the humble reply.

"The Lord himself comes in his car to my door."

The minister laughs and says: "I do not see the track of
his wheels here."

The poor man said: "His car leaves no mark behind."

"Tell me why," asks the minister.

"For his car is the flower car of paradise," said the miserable creature.

"Can you show it to me?" asks the minister.

The man points to a couple of sun-flowers blooming on either side
of his door.

(Translated from Bengali by Hrishch Bhattacharya)

INDIAN SOLUTION OF THE PRESENT-DAY LIFE PROBLEMS

By GANGA PRASAD SHARMA

WHEN man, having discovered his innate greatness took the first step on the thorny path of progress—that was the birthday of civilisation. They were the pioneers of civilisation—these great pilgrims who in search of immortality made that first move, transgressing the world of death. These self-elected homeless ones had no steady except their unconquerable quest for the great Unknown, the ever elusive Unfamiliar. The pathway that was made by their footsteps became the everlasting road for humanity—their song the immortal Hymn for mankind.

This path to greatness is eternally beset with obstacles; nevertheless for the valiant and its fate is inescapable. So humanity from age to age has tread this thorny path to greatness, bearing fire-food in its bosom and singing Aves to its tormenting torture. History is proud to bear testimony to this devastating fire, which is the life-breath of poetry and art, and is the subject of analysis of Science and Philosophy. The endless momentum of these noble pioneers was in no way arrested by the death-dip of the seething sea of the world. They moved on—their heart full of the Joy of motion—these unconquerable pilgrims undaunted by the tempests of the so-called Real and dashing away with both hands, as they progressed, all outward possessions. At long last, one day having attained their goal, they discovered their joy and their plenty in the midst of tribulation and human blame and glorified. This divine delight of Majesty barred their return to this petty world of bitterness, having carried them beyond the careful calculations of profit and loss of petty commercialism. For such a being is no longer a laborer or a merchant, a ruler or a ruled and is above and beyond the path of possession, having become a true *Shraman*, a real Brahman, self-less and desireless. Now his delight is in giving, not grasping. By the touch of this

Sage's fire the dust of our earth becomes sanctified and heaven descends here below. The flowers of the devotional-offerings of all men in all ages and climes are gathered at his feet and their high heads are bowed down in mute wonderment. This achievement is the goal of civilisation and the bed-rock-stone of humanity. Such an exalted one lives from moment to moment crushing obstacles and conquering self. Apparent loss and humiliation on this path are the possessions and ornaments of civilised humanity. He who will not tread this path of pain is misunderstood—he is an *an-Aryan*. Civilisation has no claim on him. For, man is essentially the worshipper of that ineffable light of the Greatest of the Great, which shines far over the snow-white mountain top, in the greenery of the forest beyond the desert-path of life.

The growth and decay of civilisation is not the gain or loss of external possessions but of internal strength. That civilisation is more advanced which has more sacrificed the greatness and responsibility of human life and it may be said without fear of challenge that in the absence of such sacrifice, civilisation loses its glory.

Human life is full and whole, only when there is harmony between the internal and the external. It is impossible however that for the expansion of life the external should be controlled by the internal. By concepts on the external, modern civilisation discloses in every way the poverty of man and it is impossible at the present time to ignore this patent poverty; for when we try to hide it from ourselves the self-revelation becomes the more potent. The delirium that is rampant in human nature by the combination of domination and wealth has strangled the beneficent activities of the human heart and is making the manifestation everywhere of hostility possible. The light of true humanity is daily becoming dimmer in

the dust of the eternal. One may almost hear the faint wail of the human soul crushed under the weight of matter, but alas! the ear that can discern the sound and the heart that could feel for it are seldom to be met with. By reason of the constriction of idealism, due to pressures of material things there is visible in every department of life shameful poverty and destitution. That way leads to the downfall of humanity. This is the maddening path of illalliance. Walking on this path the civilized nations of the past one by one went down into the dark pit of desecration. In this age of the golden calf, greediness of man having become dependent on wealth, its acquisition and accumulation absorb all the powers of man, involving the waste of mankind so that the eternal may be conquered. To augment the might of the almighty dollar, man has reduced his own dignity to the vanishing point. "Nothing is held in war" has become the guiding principle in the battle of life in this twentieth century. This false principle, while it has enriched man externally, has made him equally poor, if not poorer in matters of the mind. The lamp which Providence with His own hand had lighted in the jewel chamber of the heart of man is about to go out for lack of oil. Throughout the world a destructive *Minotaur-melée* is going on for inglorious success. Under other external aggrandizement and seek not whether or not mankind suffers extinction thereby!—this is today the motto of the worshippers of success.

Over justice, morality, religion, humanity—over all these, in present-day civilization sits a conqueror grim necessity. Want—Want—that is the one note sounded everywhere—in religion, in the State, in Society and in the family. This necessity is blind and is regardless of everything else; for, from its point of view, such regard would be utter futility. From the centre of this civilization from where this destructive militarism has been projected, from that Christian Europe its religious Teacher feeling himself overwhelmed by the pressure of external prayer one day in moving tones "Lord save us from our works".

The Saviour of those who in exchange of true manhood are daily becoming blinded like

the sheep—blinded by exploitation of the whole world by force or fraud or guile—their Saviour quipped on his followers, 'But all ye have and follow me'. Present-day civilization does not want character but efficiency. A great western thinker has said in sorrow of this negative efficiency and greed, "For efficiency we have sacrificed character, for the almighty dollar we are destroying man". All the higher things he accepted which human civilization has progressed from its very dawn, are today slighted and rejected by the haughty insistence of this evil efficiency. All the principles which had been discovered by careful analysis of the Philosophy of life are rejected in the name of progress as unworthy superfluities. But if we will look impartially at the different departments of this vocal and mobile civilization we can easily detect that the ship has already overtaken its rushing tide and that its movement has slowed down and a landslide has set in by the process of reason. The brilliant illumination which seemed to adorn it at the start is already fading away and the death-dawn of dark despair is being played around it and the wheels of the victorious car of material civilization which guided by greed and drawn by desire and hate as a team of horses was hurtling along on the face of the earth, crushing humanity by its blind and noisy fury, are about to be submerged under the accumulated weight of the curses of oppressed humanity. The true technique and the sacred part of life have both been shamefully tapestried and the sweetness and harmony of existence are overpowered by the shameless greed of enjoyment. Truly, humanity today is maddened and distracted by mutual competition and conflict and the poisonous seeds of death are entering into it through the trophies of this madness and division.

The possessive instinct is rapidly leading the so-called civilized man from logic to force and from civilization to barbarity. Truly the difference between the civilized man of today and the savage of the forest lies generally in his disguise and unessential accessories and as things are passing even this small difference also will soon disappear. Like brute beasts fighting for purifying processes in charred houses, men are fighting each other on the face of the earth

for the means of enjoyment. And like jackals and dogs intent on the mutilation of day laborer drenched with their own blood, men are engaged in a suicidal practice of auto-mutilation. The body has become the grave of the soul and the spirit is covered over with the refuse of matter. The internal is twisted by the weight of the external and human consciousness is overpowered into oversteering reason by the outpuffings of hostility and the larger interests are neglected for the sake of petty ones—in a word the human soul is in a death-struggle,—in a hate-tragedy of flesh. To hide shameful internal poverty the thoughtless rich of today have accumulated a huge possession of possessions. But our civilisation though externally agile, is suffering from extreme internal paralysis. The great Poet of the East has cried shame on this lifeless angel-florence—"Where life is wanting, trappings are but signs of shame". If you look at humanity from the bare point of view of unshod, settling aside those useless extravaganzas you cannot but regard it as lamentable. The great lover of mankind Maxim Gorky, a servant of divided humanity who in the midst of universal hate and resentment could write with unswerving hand "Love is the mother of life—not hate"—this Maxim Gorky after his prolonged experience of present-day humanity has drawn this sorrowful picture of humanity:

"All beings are swollen in the conflict of interests, all are consumed with a blind greed, men up with envy, hatred, rancor and selfishness, blind, blind and envious. All people are sick; they are afraid to live, they wander about in a mist. Progress leads only to new miseries."

The tendency of modern civilization is for everyone to leave every other behind. As a mountain peak becomes narrower the higher it mounts, so the progress of civilization is every day making it narrower. The ideal of the civilisation of the past was expansion. That is why their isolated everybody and were characterised by immense love and humility. They truly rested in their social systems and when society became corrupt their decline was inevitable. Modern civilization is based on the State and its decline is bound up with State-corruption. The Brahmins caste of India having deprived the numerous Sudra populations of their rights as men, were dragged down by the downfall of those they

oppressed. This has been assigned by historians as the true cause of India's downfall. Is it likely that the classes, quite restricted in number, who are now occupying the upper range of the social ladder and who with the help of State-power have converted the masses all the world over into degraded bond-slaves, will be able to resist the downward pressure of those they have degraded? If it be true that history repeats itself then their decline and fall is inevitable. The great Greek and Roman Empires were dissolved in the past in the sea of desire and lust. Forgetful of this dissolution of life is wise and woman, their successors in the West and those influenced by their example in other parts of the world have forgotten their soul in the unbridled indulgence in pleasure and path.

The modern civilised man having extended his individuality only in the hands nationalism is caught up in that whirling. No genius has yet appeared in the West who can by his trumpet call expand their narrow nationalism into worldwide internationalism so that nationalism is then regarded as the final truth and within the limits of the expected glory of this nationalism, all Europe is indulging their folly to the full extent. Humanity today is about to commit suicide in the name of this nationalism. John Ruskin speaking of this suicide to protect individual national existence has said the following:

"The first reason for all wars and severity of national differences is that the majority of persons high and low in all European Countries are thieves."

And Tolstoy also has mentioned this nationalism as one of the main causes for human misery at the present day:

"I have several times expressed the thought, one day that the feeling of patriotism is an unnatural, artificial and harmful feeling and none of the great joys of the life from which mankind is suffering."

At the Locarno Conference, the representative of Poland rightly suggested that the love of country must be augmented by the love of humanity. But this has not happened, because it is probably the ordained destiny of Europe that Europe should commit deplorable suicide surrounded by the barriers

of petty interests. That is why after the great war all the efforts of the League of Nations for bringing about a reconciliation between conflicting self-interests and balance of power have proved futile—for lack of the international outlook and regard for petty self-interest and low motives. The piling up of armaments in excess of what preceded the great German War which has kept the whole world in a state of fearful tension is emblematic of world-dissolution. Before the end of the war discerning statesmen could see the full growth of the growing fest of blood and the great philosopher Bergson anticipating reaction could prophesy with equanimity that after the great war the world would be swept by religious feeling. But, what is seen in effect, is that after a little respite following the huge blood-letting of that war, the terrible blood-lust is manifesting itself in Europe's demoralised moral nature, and the thinking portion of civilised humanity seeing in imagination the extent and ruthlessness of the coming conflict are nervous with apprehension. But their words of caution uttered to many heads are unable to stem the rising tide of this destructive blood-lust. The main ground for despair and apprehension is that the reaction which has set in all the world over against the insatiable desire for enjoyment of the civilisation of the West, is confirming destructive instincts elsewhere. Even if this reaction should attain success that would not justify any hope of a change of heart. The natural upward flow of the life current having been dammed in trying to find outlet with a mounting crisis like sea waves obstructed by the coast. So the poet of life suffering from this obstruction by stone walls has said, "What poison wells surround me on all sides ?" The prince of poets—Rabindranath, suffering by the weight of externals, has said :

"Hire me back the boat, Oh : new destination !
and take away the city with its 'hills and fields'
and wood and water. Oh, great deliverer : give
back that boat, remove with its help, ridges and
quins down, the addition of birds, the
crawling, those 'pink' Sura, burn, those
bonfires of red, golden roofs, those
bonfires, the masses of great wealth in deep
self-complacency ! Oh, we want security of
enjoyment of royal luxury, isolated in pure, snow
cave. I want freedom, I want to spread out my
sight, to retreat back my inner power and

having cast away the boat to respond to the
beat to the great beatitudes of the world."

The poison that has arisen from the over-
clamoring of desire—who except Siva of God
can save the world by voluntarily swallowing
that poison ? Who will end this parched
earth by letting in a flood of goodness ? Where
are those saviours of unity who will discover
the great essence underlying all the
phenomenal manifoldness, cross-streping the
showard and our barriers put up by man
—barriers of wealth, intellect, character and
power, forgetful of the universality of life ?
Those who had initiated the blind worship
of the senseless cult of egoism and
its false dualities, those who organised
this worldly materialism have departed. So
will depart their ardent followers of
today, leaving as a legacy, innumerable
unmet problems. But any who would try
to solve these problems by depicting the
present-day innocent youth of their future
peace and bliss, will only encounter disillusion.

Right and duty are coextensive terms.
One is meaningless without the other. When
it dawns upon the youth of today to
understand the solution of these intricate
problems of the present, it is their right to
remedy the undesirable conditions they involve.
The time has come today for the youth of
the world to grapple with these problems in
a calm and collected way.

The poverty of man today is due to the
servitude of his mind-chained with greatness.
The petty has become the all-important, due
to the consuming egoism of man and thereby
has been lost the imperishable of the important.
In all ages, youth has by its efforts untangled
the skein of all kinds of tangles of the world.
By the trumpet call of youth the way life-
current of humanity has turned back into the
right channel. It was the sound of Srikrishna's
flute—the prototype of eternal Youth, that
personal man to leave the worldly life and
betake to the life of the spirit. Is it too much
to expect that the youth of today will be able
to draw away by the bewitchment of their
song the mad host for external things into
the path of the true and the good. The
Western nations, with great wealth have
undevoted their brain and their muscles to the
enrichment of the bank. Today, when the

prime need is above all for radical sympathy, they share their helplessness. The proud intellectualism of the West is seeking under a veneer to live in its bewilderment by the shores of the immeasurable, insoluble problems of the world. Youth alone possesses that sympathy and strength which are indispensable now. The trying place of universal humanity is in that cave of intuition (the seat of the Divine Intelligence) beyond the limits of the intellect, and when the human soul is able to transcend the Overworld on the higher reaches of being, then alone the course of lifeless is lifted. If humanity is to live, the world must rise above intellect into the higher plane of intuition. At the present day the seat of God in the life of humanity is swept in deep gloom. Life is indeed a dismal, hideous, cruel because its centre is not touched by the presence of the Divine Source of Life.

Human life today is full of grasping but has little of giving. Life must be regarded as a sacrifice and be offered up like that of God, the Receiver of all sacrifices. Because our civilization has not offered to God, therefore its affairs are disarranged and full of difficulties like the Sacrifice of Ishaka, spoken of in ancient tradition. We want today sacrifices—Korban, not for the individual self nor for the family, the society or the State, but the sacrifice of self for the sake of the Lord, for Krishna, the Greatest of the Great. This Korban is for the killing of hostility and the release of humanity, that is, the giving up of the good for the greatest good (sacrificem bonum). This new problem of today arises from our turning away from God and its solution involves in the re-establishment of the severed connection of the life of humanity with the Source of all life, with God, the Good. This is the call of Youth and its greatness will be tested by the discharge of that duty. The god of humanity Bahinurath having assembled Youth with the mark of kingship has invited it to overpass the bounds of materiality and to reveal in the region of idealism.

"Go on, go on, only go on with mind and soul. Do not turn back. Do so renouncing with both hands and throwing away whatever you have. Do not acquiesce. There is no sorrow, no death, do not fear. In the glory of victory I truly stand by you all. By the touch of your

feet the dust of my mark will forget its dimness and instead by moment death will be transformed to life, every singing, the being that you loved will rise for a moment, the helpless will share freedom and the materialism accumulation of materiality."

Our youth-friends of the West have formalized their solution of the universal nobody from the social point of view and have earnestly appealed to the Youth of the East to formalize their solution from the view-point of the spirit. All have come to the door of India. They who are truly Indian in mind and heart please respond. We have to reject the dose of scepticism the mind of the world to make it from its amens. The dying world in its misery is a supplicant for that access of bliss, swept away in the drearying bosoms of the oldest civilisation. It is up to us to raise that immortal stainless Bliss amid the writhings of the unregulated motion of the world. Oh, child of immortality! requested by your life this world would still conquer its approaching death. Oh, Shambhu, destroyer of evil, it is your sacred duty to live so that others may live. Humanity is fast approaching the bank of death by its long immersion in the enjoyment of external things. Oh! Elder-brother! Come down from on high into this chaos of death with your radiant head like the descent of the Ganges of life from the peaks of the Himalayas. The world has stood aside its lifeless cruelty of that life which you can day resplendent in the forest retreats and the palaces of ancient India. You are still great internally in spite of your dire external poverty. You know that the pleasures of man does not consist in external trappings but in inward plenty. Your civilization taught you to feel yourself inwardly, taking advantage of your outward emptiness. "Oh India: what wealth your teaching has imparted has little use outwardly". Know thyself—but this supreme word of self-recognition would be thy threat amid the hideous shouting that have arisen by lack of self-consciousness. Moved by your own greatness say also all humanity with folded hands, "Brothers: turn back, self-indulgence is the indelible stain of humanity. This cultivation of death is wholly alien to your nature. Your bloodstained today is a great disease and your ancers in the root of infancy".

The remedy offered by Indian Youth for the cure of the present world-madness is "Abandon self, live to God strengthened by God, return to thyself". For, according to Indian tradition, the solution of the world-problems lies only with the Divine world-Power. Only the Divine kick can give a new twist to the destructive motion of the world; from Him alone can flow that higher peace and world-order amid the disaster and disorder of the present day. Indian Philosophy teaches that evil is a part of nature and the energy of God is directed to the purging of our system and raising us to a higher stage. If you eliminate God, no peace and solidarity of man is ever possible. By meditation on Him we shall arouse our latent power, by knowledge of God our kinship will spread and love by transcending self and overstepping the narrow bounds of time, space and person will become universal. Once we are able to accept the Universal Father in Whom all beings are rooted and Who is the one stay of the Universe—then the white fumes of brotherhood will bloom in the mud of division. By its sweetness will be healed all the animosities and destructions of human life. Without inward purification what hope is there of united action? We must harness the chaotic *Agni*-like energy of today with the *Satvik* wealth of lunar harmony. Thereby selfishness will be obliterated but by mutual interpenetration and purification a new great love will be born. Man must try today with open voice: We do not want either temple or mosque or church or monastery, neither Veda nor Koran nor Bible nor Pûrakas, neither Mullah nor Priest nor Pundit. We do not want any of these but we want to be trans-

fused by Him who is our Ancient Father, our master, our refuge, our friend, by whose life we live, in whom we have our being. Let this high aspiration rise from the throats of the Youth of India. "We must keep our minds open and free for God's truth from whatever source it may come." The times demand a world-wide agitation for the growth of full humanity is dependance on the world-spirit,—whose dictate will be "Be a man first and everything afterwards", whose chiefest injunction will be, "Woe shall a man profit if he gains the whole world and loses his own soul," in which there will be a synthesis of culture and nature and a recognition of this world and the world beyond, where study will readily in practice and cultivation will find fruition in practice. About four thousand years ago this kind of civilisation was established in the land of India, whose sovereign teaching was that "Dharma, *Artha* and *Kama*,—none is to be set aside. Who gives to one is the neglect of the others is to be pitied". In Europe we hear its echo in the West,—

"The type of the man who saw ten years' man,
Toss in the blessed pines of Heaven and flowers"

The reconciliation of these two sides of life is the universal law. The violation of this law is the only sin and the wages of sin is death. Indians by unduly concentrating the spiritual side, due to self-pride, are today the pariahs of the world and Europe is heading towards disaster by concentrating on all-inclusive matter. In this great civilisation to come decay and destruction without putting forth its will-to-live by a supreme value *de facto*."

Translated by S. Bhadracharya Nuth Drama,
Vedavilasashtak. 9. 2. 6. 1. 1. 2. 2.



WHAT IS INDIAN ARCHITECTURE

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In the wake of political evolution the search of economic and social motives is natural and inevitable. Thus a movement to improve the present state of our housing and town-planning, of our our clothing and food also, should be welcome both to thinkers and practical men alike. Political freedom just far too soon when could have no meaning. But no real improvement can be based upon either national hatred or racial antagonism. It must proceed from an impartial study of history and a sane perspective. The dilemma, 'the best internationalist is he who is profoundly national' expressed in a circular letter from the chief organizer of a new school of Indian architecture, should be closed long the best national is he who is profoundly international. No, otherwise, no real improvement can ever be effected. If our aim is nothing more than to try to revive what we had in the bygone past, irrespective of the changes the world has undergone in the meantime we must be prepared for self-deception both in practice and in principle. In order to be 'profoundly national' it could be impracticable if not impossible and ungrateful, to start with an idea of discarding everything foreign, particularly British or English. It will also be a wrong policy to start with an exaggerated notion and prejudiced interpretation of historical facts. The above circular letter contains the following survey which needs a dispassionate analysis and examination in order to realize the importance of India's past architecture and the possibilities of a future one:

"Architecture, the mother of all arts, has been most richly cultivated in India through the centuries. The beginnings are found in the construction of steep, going back to a period centuries previous, viz. ancient India and Egypt; the ruins at Mohenjo-daro and Harappa, 3500 B.C. left the Indian architectural tradition in 3500 B.C.

"An artistic tradition in Hindu India carried from generation to generation as a conscious and going back to over 3000 years, and responsible for much wonderfully magnificent structures, presents a record of which any architect can be proud. The Turks and Persians conquered Northern India from about 1000 A.D. and they brought with them with the Mohammedan religion they professed. But they themselves became Indianised, and the great Islamic culture and art they brought craved into the Indian one, only to come to an end in a new path of development which culminated into the great Taj Mahal at Agra—a gem of Muslim architecture.

"Indian domestic and religious architecture continued in a most flourishing condition up till the

advent of the Moghul and the invasion of Indian life by modern culture from Europe. In British India the native arts and crafts flourished, owing to the cause for the very things of the Orient, and architecture also steadily advanced. India, it is said, was going to become a province of Europe in matters of architecture and art."

In what sense architecture can be 'the mother of all arts'? What sort of architecture was 'most abundantly cultivated' in India through the centuries from 3500 B.C.? Which 'wonderfully magnificent structures' were carried from generation to generation as a conscious and going back to over 3000 years? How was the Turkish, the Persian and the Muslim architecture 'craved into the Indian one'? Where was the 'advent of the English' designed the 'Indian domestic and religious architecture' instead of the English architecture also being 'craved into the Indian one'? And finally why the 'cause for the very things of the East' was going to convert British India into a province of Europe in matters of architecture and art? These are some of the most important questions which, raised though in an advertisement, should be clearly understood by all interested in the subject before an intelligent interest can be taken in the revival or introduction of an exclusively Indian architecture.

The decoration and ornamentation of the architecture must be brought back in order to adjust the relative position of architecture with fine or plastic arts numbering some 250 according to Yasodhar, a commentator of Vasistha's *Samhita*. Before that the essential and exact difference between architecture on the one hand and civil engineering in the art of building on the other hand should be made clear. The same question, viz. a culture studies or a perspective often may be built both architecturally as well as as an object of civil engineering. If the main object of the railway buildings and the newspaper office were to supply necessary accommodation in the most convenient manner and if no other expenditure of money and thought were made for the sake of the artistic look or a symbolic expression these buildings could not be designated as objects of real architecture, Indian or foreign. The artistic design and symbolic significance are not confined to the external look alone. The palace of the Maharaja of the Tripura State recently erected at Daldighi, Calcutta, may have resembled, like the Buckingham Palace in London, more of the architectural beauty and the effect of an artistic design for

are largely, only. The exterior of Indian temple proper, however, lies in the fact that as an outstanding and dominating architectural building, both externally and internally. The same engineering buildings are not necessarily devoid of all ornaments and do not always look like palaces. However, even a building may be so ingeniously utilitarian in nature, and whatever is built for him may have some sort of art in it. But the real difference lies in the fact that in religious buildings like the Christian churches and Hindu temples, the primary object is to exhibit an artistic design and a symbolic idea throughout, while in other buildings, railway station structures, and palaces, the engineering skill lies in providing rapid communication and facilities at the minimum cost. The question of utility is rather subtly treated in temples, churches and mosques, for the beautiful towers, pavements, roof ceiling, door, window, balcony, minaret, arch, porch, pillars and their mouldings are deliberately incorporated in the given houses and barracks.

Architects that comprehend beauty all objects that are constructed according to a design and with an artistic touch. The guide book, *The art of the Eastern architect* by Varma, upon which all recent authorities in history and the structural sciences like the *Encyclopaedia Britannica* and all the latest structural sciences of India have based their discussion on sculpture also. Both these authorities deal almost equally with all details of the village, temple, town-planning, fortified place and all the various subjects, such as the lay out of roads, gardens, water-plans, commercial ports and harbours; section of fortifications, gateways, triumphal arches, embankments, embankments, dams, railways, landing places, and flights of steps for hills and rivers, digging of wells, tanks, trenches, drains, sewers, drains and other objects. Buildings proper include religious, residential, military and commercial structures and temples, temples, dwelling houses, palaces, offices and mansions, village halls and pavilions, apartments, promenades, hospitals for men, stables for animals and mews for birds, Chattri, compounds, blocks of larger offices, as well as the various members and their component mouldings are necessarily discussed. Doors, windows, verandahs and balconies, terraces, roofs, ceilings, pillars, arches and gables which mostly constitute the distinguishing features of various styles in architecture are explained in great detail. Articles of furniture are similarly treated and include bedsteads, couches, tables, chairs, wardrobes, bookshelves, cupboards, chests, lamps and lamp-stands. Thrones and thrones for kings and kings form a distinct branch. Personal ornaments and garments include various chains, necklaces, armlets, neckties, foot-rings, wristbands, pendants, bangles and foot-wraps.

Thus architecture is, in short, at the age of some allied fine arts. But it can hardly be

called the mother of poetry, or cooking, for instance. In fact out of the five hundred and eighteen fine arts referred to above hardly a dozen or so are said to be connected with architecture even in vision, not to speak of service.

Before we come to turn into consideration the term 'Indian architecture' needs a clarification. Geographically structures of whatever origin and style built anywhere and at any time in India may bear the designation. Even modern scientific institutions, such as zoology, radio, cinematograph, and other modern sciences and styles of pillars, arches, domes etc. include all over the civilized world. Thus structures with even distinguishing features of various European, Egyptian, Persian and Mogul styles may be visible in India. They are not, however, usually designated as works of Indian architecture, which is generally understood in the restricted sense of Hindu architecture only.

If taken in this sense the buildings and plans of some ancient and modern buildings in India and Europe in the present, which may go back to 2000 B.C. or even earlier, cannot yet be classified under Indian architecture until in later the groups, the language and the context of the architecture have been deciphered, and the plans and designs have been recognized.

The vast amount of information for the recovery of Indian or Hindu architecture is entirely fragmentary and is confined to the great and great monuments found in the Vedic literature regarding the villages, towns, forts and cities, fortified enclosures or fortifications. Apparently represented as the system for protection afforded by the gods, as well as stone-houses, carved arches and brick edifices. In the *Rigveda* (Chanson II, 113) as 179) mention is made of a 'stronghold' (also the door in his substantial and elegant wall built with a thousand pillars) and of 'gold-enclosed houses with such pillars and said to be 'very, very rich and the thousand-door'. *Mitra* and *Vasava* are represented (Rigveda II, 11, 1, c. 127); *Adhvaryu*, in 121, as 3) as occupying a 'great palace with a thousand pillars and a thousand gates'. Again *Atri* is called (Rigveda II, 112, 7) as 'born from heaven into a shining room with a hundred doors, where he was seated' and *Vishvadeva* dwelled (Wilson's II, 101) to have a three-enclosed building.

Although now various Sanskrit Texts V, 121) these references to 'enclosed structures of a royal residence' such as the poet had seen, they may be taken to support the suggestion of 'masterfully magnificent structures, going back in over 2000 years B.C.' And it can then be deduced that architecture like carpentry, weaving and such other practical arts was handed from generation to generation as a 'craft-arts', more so than other professions used to be amongst primitive folk. But such a flourishing condi-

of still existing houses, the scientific principles of Hindu architecture, though suitable for the soil and climate, are missing. A casual inspection of houses in cities of Bengal, Madras, Bombay, the Punjab, the United Provinces, and Bihar and Orissa may seem to corroborate this statement. Not only certain specimens of Lalpura, Kolha, Meena, Lachmar, Khaswa, Patwa, and Vellala are named after the Pathans and the Mughals, but there are actually houses with the characteristic features of Arabian domes and arched windows wherever the Mughals entered". These works of foreign architecture, unsuitable for the Indian climate and soil, have been produced possibly largely for political reasons. This is rarely due to the natural desire of the conquerors to imitate, establish their domination and culture by assuming the custom, habit, and wisdom of the conquered so far as possible, and partly on account of the ignorance of the scientific methods of Indian architecture or a dislike to apply them in preference to their own. Thus in Muslim-built structures in India are seen the splendours of the Saracenic domes and arches introduced by the Mohammedans of Syria and Palestine, known as the Arab-erber races of Northern Africa, who conquered Syria and Sicily and invaded France. In fact this style has materially affected the Hindu style in the favour of villages, camps, forts, as well as in civil buildings, instead of its being merged into the Hindu one. Byzantine architecture introduced by the Turks or Byzantines into Constantinople and prevalent in the Eastern empire down to 1453 appears to have almost merged in India gradually disappearing the Hindu style. It is marked by the round arch springing from columns or piers, the dome supported upon pendentives, capitals elaborately sculptured, mosaic or other decorations, and which are largely visible in Hindu buildings of the Muslim period in India. These features are visible not only in domestic structures of the Muslims, but they have also penetrated into some of the Hindu, Buddhist, and Jain temples of the period, belonging to western, northern and eastern India where the architectural tradition of the Hindus were scarcely forgotten.

Thus the advent of the English in the eighteenth century could not destroy the Indian domestic and religious architecture even if they wanted to, because the domestic Hindu architecture at that time had already become largely Muslimised. And so far as the Indian religious architecture of the Hindu, Buddhist and Jain temples and other monuments of Muslim origin also are concerned no trace thereof would have been found by this time if the British conquerors instead of neglecting not to speak of destroying had not made an active effort to preserve them. The Preservation of ancient monument Act of 1910, introduced by an Indian but by an Englishman, Lord Curzon, was in fact an anti-English policy. The

law will contrast well with the similarly neglected marks of deliberate degradation of Hindu monuments in several places in western, northern western and central India. Many of the temples may have seen the sunlight of Musalman rule in Gujrat, the dark portion of the original temple of Vijaynagar at Basavara this front portion shrouded has been temples, and a mosque, the chief work of destruction to destroy the race, people and other principal portions of sculptures at Ajanta, Ellora, and a hundred other places. The modes of history and Hindu culture and the Samkrit, Pali and Prakrit texts are well known that there would have been no trace of even the MSS. of the Vedas, the Brahmin and the Jain scriptures and canonical books, if it was the instinct of British government the early English, French, and German armies did not tell not only to preserve and publish them, but also to encourage and induce us to appreciate them. It was left by Sir Anand Mohan to discover and join together the full MSS. of the Kashmir history *Harwanagya*, from the three volumes of a Pundit in Kashmir, who had cut fragments the book of circa 1583. Several fragments on palm leaves into three equal portions along with other historical property it was Bholinath and Koli who compiled the *So. Panchang* dictionary, out of which Sir Monier Williams' and Arjuna Samkrit-English dictionary have been constructed that have made the study of Sanskrit possible for most of the Indians themselves. The compiler of the full *Shikshas* was Chakrav. or Englishman. The writers of the *Itihasa* of Indian literature are all Europeans. A retired British army officer, General Sir A. Cunningham, examined the Ashoka-guard members in India, which alone enabled it possible to make excavations in many places like Harappa and Mohenjo-daro the treasure thereof have enabled materials to the enormous rate to refer to the antiquity of Hindu architecture. It was again the English who have established research centres like the Asiatic Society in India and abroad, the Indian schools, colleges and Universities, and have introduced the system of sending abroad Indian students for special training in cultural, scientific and technical subjects including engineering and architecture.

The object here is not to recount the blessings following from the advent of the English or to look at a quarrel between different provinces of India in their degradation and constructive efforts or in matter of misadventure, preservation and reconstruction. The critic will be justified to accuse the English people or the British government in India that they have not done all that they could do for us. But it will be unfair and incorrect to say that the advent of the English has destroyed the Indian domestic and religious architecture.

Who is responsible for the decay for new

stamps from the east which "was going to convert British India into a province of Europe in matters of architecture and art" if the statement is at all correct in some modified form. 'Change' is certainly a desirable thing, and the desire to imitate the conquerors, whether Muslim, English or French, is a historical fact and a usual weakness of all the conquered and subjugated peoples of the world. The British government in India have no more controlled us than the earlier conquerors, so take to their trade of Imitation. If certain aspects of some big cities in British India have been turned into a province of Europe in matter of architecture and if certain second-hand highly placed Indian families have developed a preference for European art, our attitude for blind imitation is surely responsible for that.

The following complaint contained in the same advertisement is substantially true, though incomplete. "There is no institution in modern India where Indian youths can get proper training, either theoretical or practical in the complex subject of Indian architecture. The very descendants of traditional craftsmen and craftsmen, not to speak of the civil engineers trained in modern engineering institutions, owing to their deplorable ignorance of the history and spirit of Indian architecture, due to lack of proper education, have failed to develop their indigenous architecture and have introduced ugly and hybrid styles, unfaithful to Indian traditions."

The aesthetic sense of individuals differs though in architecture there is a general standard of beauty. According to the standard tradition of Europe and of India the architectural beauty is largely dependent upon proportionate measurement of dimensions, disposition of component members and types of ornaments, balustrades, doors, windows, arches, gables, pinnacles and domes. The aspect of the site and situation of the buildings together with the layout of surrounding courtyards, lanes and gardens add to the beauty and orderliness.

The incompleteness of the complaint lies in the omission of the maturity and maturity of the source of information on these essential features of Indian architecture. It is again due to the British government in India and the highly placed English officials ungenerously and largely accused of having destroyed Indian architecture, who have made available the archaeological materials and the original texts on architecture, the most authoritative sources of information on all architectural and allied subjects for critical study and reconstruction of our forgotten architecture and cognate arts. The development of the archaeological department itself is an innovation in India. The Bill introduced in the Assembly with a clear majority of Indian members by an English House Member, Sir Basil Blackett, to establish a permanent fund to carry on the work of the archaeological

department could not be passed either on the opposition of our own representatives, under such adverse circumstances, the *Shriyadachal Shriyadachal* Department of Archaeology. Sir John Marshall, again an Englishman, a past member and lover of Indian culture, was the first and foremost to realize that no reconstruction of real Indian architecture is possible from the scanty archaeological material and that it could be done only with the assistance to be derived from the literary sources and numerous architectural texts if they could be intelligently edited, translated and illustrated. The architectural tradition, as truly said, has been lost. The professional craftsmen have all too disappeared. The ruins of the *Shriyadachal* frequently referred to in the scriptures, Puranas, Agamas and all other branches of literature that had become inaccessible, obscure and *dead*. Thus some Indian students possessing sufficient knowledge of our classics and several modern languages, conversant with the principles of philology, and thoroughly trained in Indian history, culture and archaeology had to be turned on their heads working for special training and experience devoted to tackle these valuable sources left as for manuscript, unprinted and unutilized. The credit has been the foundation, by the Government of the United Provinces of Agra and Oudh with the substantial assistance rendered by the Government of India, the United University Press, of the volumes covering some 360 quarto pages and dealing with the whole subject thoroughly and in a scientific manner. They comprise not only the essential text, the *Shriyadachal*, the translation into English and illustrations of Architectural and sculptural objects described therein but also an Encyclopaedic Dictionary of Hindu Architecture in order to enable the students, builders, engineers and architects to study the original texts and the archaeological records gathered together accepting in their own light, and finally an introductory volume dealing with an historical survey of all architectural evidences of the past which will enable all unprejudiced people to form a true perspective and to remove ignorance and false notions from the mind of the professional and students.

A careful study of these volumes is indispensable in order to understand fully the methods and principles, rules and regulations, as well as the essential features of real Indian architecture. For attaining a full and accurate knowledge the adaptability of Hindu architecture to modern conditions and requirements will either be lost sight of, or an ugly hybrid mixture will be inevitable.

A rigorous purity of style need not be strictly adhered to for practical or aesthetic reasons. Such a conservative spirit, one only gratifies a profoundly national spirit. It cannot enhance the real importance of the great national art.

Given in progress the artistic design and the symbolic significance. It will not be a practical proposition to lose sight of the adaptability of Hindu architecture for modern requirements. For neither the aspect of the sporting houses and villas which have been haphazardly laid out during the political vacuum, nor the reduced operation and internal disposition of dwelling houses, usual unscientifically being in social and economic conditions, can be rebuilt unless a consciously like the ancient architectural science were frequently. Both the common-sense and the ancient authorities, however, emphasize the aspect of life and the adaptation of buildings to the most general factors in architecture. Provided the scientific calculation of strength and harmony, and proportion of the component and auxiliary members on which both stability and beauty depend be maintained, there can be no harm if there be a modification by addition, omission or alteration of the pillars and pilasters, doors and windows, arches and porches, balconies and verandahs, steps and pulpits, passages and screening houses in order to suit different tastes and purposes. Mocking and ornamental sculptures are objects of individual taste and are to be altered if the needless loss was lead to incongruity.

It is this incongruity that has disguised the essential buildings in the Lake area in Calcutta decorated with ornaments and sculptures borrowed from Ajanta and Ellora caves. It is objectionable on this ground more than anything else to build residential houses with the figure of Ganesha on the gateway or an elephant on the landing, and a hospital-building with a lion on the front porch, or a school building with a monkey on the top, which are intended to give us impressions of Hindu architecture in order to gratify the haughty craving of the nationalist feeling for an Indian style. Self-deception is preferable to deliberate cheating, even if the latter is practised owing to ignorance. Some builders are natural eclectics and they prefer such one design fused mainly on the inspiration of an uneducated mind. Engineers and architects are not to blame for such architecture, which is very common in India. There can be no objection if a layman builder through unaided having studied or seen the objects of architecture in different countries makes a claim or combination of styles in his own building in a place where there is no municipal board to question the plan. But it will be unfortunate if some amateur business magnates of Calcutta find an completion of his house that he was aided is helped by his advisers that his proposed residence will prove to be a fine piece of original architecture though it may not follow any one method or principle and though it may consist of a porch from one country, a dome from another, office-space and library from a third one, kitchen and dining-room from another country and

arcades and pulpits from a fourth place. Still more objectionable even on moral ground would be to cheat an unscrupulous builder that the Hindu style is nothing more or less than the medieval brand, or to give a misdirection in a profoundly nationalistic municipal corporation that the cause of the national architecture could be advanced only by describing all that may look like English in the city-plan, by having one mode and an unvarying persistence in the independent private builders within their jurisdiction.

Inefficient and inaccurate knowledge and an unjustifiable prejudice against everything English appears to be at the root of the following question from the 'Postscript of the first all-India exhibition of Indian Architecture', held in the Senate House of the University of Calcutta. 'The Modern Indian Architecture is meant the development of old Indian styles of architecture' which is elucidated by expressly excluding all structures built after the British pattern by saying 'that existed in India before the termination of the Mogul rule, has adopted to suit modern Indian requirements viz. sanitation, economy, utility, etc.'

It is needless to repeat what has been shown above that nothing much of real Hindu culture, town or dwelling house remained intact before the termination of the Mogul rule. All that remain comprises few temples of later dates in the South where the Muslim domination did not spread far and wide. Even in the South the old architecture has been modified to suit the needs of villages who became largely converted to Christianity more through anti-British agencies of other European companies. Thus before the termination of the Mogul rule what remained of civil architecture was exclusively of Muhammadan origin. It, therefore, is unfair to characterize Indian architecture as British pattern, not to be excluded, the profoundly nationalistic government of the self-governing India of future will have to thought and reflect not only the Viceroy's palace at New Delhi and all the Central halls, government buildings and offices in central and provincial towns, but also the bridges, railways, schools, colleges, universities, art galleries, museums, hospitals, residential houses, clubs, the prison-houses and lunatic asylums. Will the effort, if at all possible, from the scanty materials of such structures that can be reconstructed from the Persian, Turkish, Afghan and Mogul patterns alone, the knowledge of the Hindu source being about safety, any sanitary, economic and utilitarian requirements?

The architectural exhibition at Milan in Italy is held entirely in a park of some six miles round. Actual houses with all articles of furniture have been built therein giving an accurate idea of everything, including the cost at the present rate, thereby illustrating the possibility of any deception. There are houses

of all sizes, small, medium, and large. In various halls the photographic representations of the dwelling houses of all countries except India have been exhibited and explained. The Senate House of Calcutta University consists of a hall where conversation is held. Therein no actual structures could really be exhibited. What was intended to be shown were, however, the designs depicting civil architecture with town or village planning, comprising modern Indian architectural structures and offices, as well as photographic illustration of Indian architectural architecture. No actual structures and edifices could be built within the Senate Hall; they were merely to be imagined by the visitors. But the authorities of Indian architecture would conversely wish all visitors even to such an exhibition.

Such exhibition and planar-structure are after all temporary events. They may not be much more even if the visitors get a misconception of the real Indian Architecture. But the

organizers of a new school may do immense harm to the cause by propagating an inaccurate and insufficient knowledge of the subject through the students, if the teachers themselves are not properly equipped and absolutely clear in their mind and conscience. It is, therefore, suggested with all earnestness and emphasis that such a goal course should advance with a clear knowledge of the subject and without any prejudice in any period. The teachers of such an institution must be thoroughly educated in the methods and principles of Hindu Architecture. All interested in the arrival of an Indian architecture must learn to distinguish its essential features from the universal ones. And they must know what was to be absorbed for our own architecture from not only the Muslim and the British styles but also from all the known and scientific methods that the civilized people of the world have created after long experience and repeated experiments. For, otherwise, India almost loses to be modernized in architecture.

THE LATE JANE ADDAMS

By PARSUPLITI GOPALA KRISHNAYYA, M. A., M. Sc., D. L.

IF I could think of a female counterpart of Mahatma Gandhi in modern times, I cannot recall anybody else except Jane Addams, whose death occurred recently in Chicago. Founder of the first and most famous settlement house in the United States, the Hull House and its director for forty-six years, her name indeed is a symbol for intelligent humanitarianism. Few women in her time were honoured as she was; few persons could have borne those honours so gracefully.

On the wider stage of the nation and the world, Miss Addams was anxious for world peace and the rights of women, but no matter how far her influence was felt or from what distant government came her praise, she preferred always to remain Jane Addams, of Hull House, Chicago. Into the dingy old building the past her life and her first thought was to serve the neighbourhood which she called her own. Hull House was a Chicago institution. Its purpose was set forth in its charter in 1889, when Miss Addams was not quite thirty old, was:

"To provide a center for a higher civil and social life; to institute and maintain edu-

cational and philanthropic enterprises and improve conditions in the industrial districts of Chicago."

One day, after the World War, Woodrow Wilson, tired and perplexed, asked Miss Addams to visit him in the White House. He was trying to arrange the peace as he believed it should be, and on all sides he felt he was misunderstood.

"Miss Addams" he said, "tell me, I beg of you, how I can get across to the common people, whom you know so well, the purpose of my Fourteen Points?"

"Mr. President," was the reply, "the common people are not interested in purposes. The way to convince them of anything is by action—let's too late now!"

Miss Addams was born at Cedarville, Ill., on September 6, 1860, the daughter of John H. Addams and Sarah Weber Addams.

As a child, an ugly little girl, Jane Addams was utterly devoted to her father, a member of the Illinois Legislature before the Civil War, a friend of Lincoln, who always addressed him as "My dear Double

Old Addams," and the proprietor of a flour mill and a lumber mill in their home village of Cedarville.

Miss Addams went to Rockford Seminary in the late '70s and was one of a group of five girls who took life and themselves very seriously. They vowed to read all of "The Decline and Fall of the Roman Empire" one summer. They procured some opium and ate it to sharpen their perceptions, after the prescription of Dr. Quincey. When they completed their experiment in a teacher, they were given an emetic and told the report for progress after supper, "whether they were able to or not."

One of her triumphs at Rockford was winning permission for an order from the school to enter the state college prize contest. To her dismay, her mates chose her, and she sat on the platform, the only woman candidate and the first Woman to compete in Illinois with men students in any form of intellectual endeavor. Miss Addams finished fifth, exactly in the middle, but she was consoling, in later years, by the knowledge that one of the higher places had been won by William Jennings Bryan, then at Illinois College, "with an almost prophetic anticipation of the crisis of gold and moral earnestness which we had been assured would be the unique possession of the feminine order."

She was graduated in 1881, the year when Rockford became a college. For her graduation essay, she chose to write about Cassiodorus, "always in the right and always disbelieved and rejected." In it she wrote:

"The actual justice must come by trained intelligence, by broadened sympathies towards the individual man or woman who crosses our path; our aim added to neither is the only method by which to build up a conception truly enough to be of use in the world."

Her father died about this time, and from his estate Miss Addams gave \$1,000 to her college for scientific books. She was undecided what to do. She was a cultured young lady, with leanings towards experimental sciences which were regarded as untidy-like. She went to medical school in Philadelphia, but after a year her spinal trouble was aggravated and she lay bound in a bed for six months. When she was up she went to Europe.

One day she went out for a bus ride in London's Fleet Road. It was Saturday night, and, in the midst of equinox such as she had not known existed, hawkets were peddling off decayed vegetables to hungry throngs. She saw a man buy a cabbage for a penny; she saw the carmen alight on it and she saw the man sit on the curb and devour it. Under the gas light hundreds of hands reached out for more; she saw their hands all her life, she said.

Suddenly she recalled Dr. Quincey's "Vision of Sudden Death" where he wrote of two people running in front of a coach on which he was riding. He found that his tongue could not shout a warning until he remembered the exact line in "The Iliad" which described the shout of Achilles.

That was Miss Addams' conversion. She was disgusted suddenly with the middle-class culture which she had led herself. She had taken her learning too quickly, she felt, and had lost a response to human appeal. "I had been lumbering my mind with literature that only circled the really vital situation spread before my eyes."

With Miss Starr she went back to Chicago. There never had been a settlement house in the United States. She had seen, at Toynbee Hall, in London, what a settlement house could be. The "subjective necessity" for settlement work she analyzed as follows:

"First, the desire to interpret democracy in social terms; second, the impulse leading at the very source of our lives, urging us to aid in the race toward progress; and third, the Christian movement toward humanitarianism."

In Chicago she was surprised to find sympathetic ears. Newspaper men, a college professor and former mayor helped her to find a neighborhood for her project. Half House, a fine old mansion which had been the summer residence of Charles J. Hull when it stood on the edge of Chicago, was used only as a factory store-room. On one side was a saloon and on the other an undertaking establishment. The neighborhood, rapidly growing up into factories, with all hope of decent living conditions lost, was populated by a dozen nationalities. Miss Helen Culver, who owned the house, gave Miss Addams a free household in the barn and later to the land on which the

twelve buildings which now constitute the Hull House unit were constructed in later years.

Miss Addams had a little money, income from her investments. The three or four young women who came to work with her expected no remuneration. They began by cleaning the old house, furnishing it simply, keeping fires in the open hearths and throwing the door open. It was Miss Addams' pride that Hull House "never smelled like a settlement house."

They welcomed simply that all were welcome. At first working women wandered in to leave their children during the day. Older children, curiously investigating the wide halls, found amusement, companionship, sympathy, food and clothing. Gradually Miss Addams won the confidence of the people. Her hardest task was to break down the lines drawn between the races and even between players in the same race. She found a small boy who would not sit next to another "because he eat his spaghetti like this"—with his fingers.—"and I eat like this"—with a fork. That told the story of a whole class system. The immigrants, too, were suspicious of the hospitality. They had learned that nothing could be had for nothing. Even when Hull House was accepted and beloved, its generosity was a wonder to them.

As Hull House developed, it began to function as a bedroom, parlor, garden, day nursery, school gymnasium, legal aid bureau, little theatre and community meeting place. As the new buildings were erected, mostly by popular subscription, more resident workers moved in, principally college graduates, self-supporting and glad to contribute their time. Among them were Mr. and Mrs. Gerald Slocum, who were married in Hull House; J. Mackenzie King, Prime Minister of Canada, and Francis Herbert. From Hull House Julia Lathrop went to head the Children's Bureau in Washington and Grace Abbott went to succeed her.

In the new buildings were housed a number of other Chicago social agencies, whose heads realized the functional importance of Hull House and the advantage of abjuring themselves with it. In recent years the unit, a city block square, has included the Mary

Crane Nursery, the pre-school branch of the Illinois Institute for Juvenile Research, an infant welfare station, a branch of the Chicago Public Library, the offices of the Juvenile Protective Association and the Immigrants' Protective League. The Visiting Nurse Association also has an office there. The Boys' Club since occupies a two-story building.

There is a public cafeteria and a private dining-room for the residents, about sixty-five in number, mostly university graduates, men and women, who occupy dormitories and the Hull House apartments. They live together as a co-operative club. The Jans Club, a co-operative club for working girls, was established in 1887 and has been self-governing ever since. The Hull House Labour Museum, the Hull House Players, organized by the Jane Laura Chantry Bellamy; the Hull House Art School, the Hull House Kites, an outgrowth of the pottery classes, and the model school are other phases of the centre's work.

Hull House became as much a part of Chicago as the Loop. Some of its expenses were paid by rents, fees, sales and a small endowment, but popular subscriptions were given generously. Miss Addams became a civic figure. She knew the slum districts and the slum dwellers as no one else knew them, and her advice was sought by the police, the Mayor, the hospitals and other social service workers.

She did not want to be famous or important; it was thrust upon her. When she found children of four peering labels on boxes in dark cellars, or pulling out bursting threads, she found she had to press labour legislation, and she had to fight politics. But she got the legislation passed. The public movements which have begun in Hull House include the agitation for a juvenile court, the building of public baths, parks and vacation schools; the promotion of industrial education, medical inspection in schools, any number of campaigns for improved wages and working conditions, and the suppression of the "white slave" and narcotic traffic in Chicago.

At Miss Addams' instigation, the Federal Department of Labour investigated the Chicago slums and formulated the model tenement code adopted by the City Council. Miss Addams understood personally to clean the

streets of the Third ward, around Hull House. The title under her name in "Win's Way" of which she was most proud, was "Inspector of streets and alleyways in the neighborhood of Hull House."

When she tried to pass labour laws, she found powerful manufacturers against her; when she tried to remove dead animals from the street, she got in the black books of the city politicians; because garbage removal was a pot market. When she protested against the treatment of an anarchist newspaper, she was denounced as a anarchist. When she suggested an article in defense of Martin Gorky, who was accused of not being married to his wife, she was accused of immorality. When she was far from Hull House during the World War, she was trailed by detectives.

Her debut stood against so many persons who the friendship of radicals, and she was besieged by offers to ally herself with this group or that. She let anybody, radical or religiousist, meet in Hull House, but she never identified herself with a party or a programme. They were eating, she felt; day-to-day experience was the only guide she knew.

Still she was unsatisfied. She went to Russia to see Tolstoy. She found him working in the fields, eating the peasant's black bread and cabbage soup, with the vegetables and her children ate too late in their meals. He pulled out one of her pulled sleeves, "That would make a dress for some girl," he remarked. He asked her what she lived on, and she told him she had a few mortgages. "So. You are an obscure landlord," remarked the count.

Miss Addams returned, humbled.

In her battle against "the stupid attitudes of contemporary life," Miss Addams found herself venturing beyond Chicago and Hull House. She was vice-president of the National Woman Suffrage Association and a leader in the fight for votes for women. More important, because it was nearer to her heart, was her fight for world peace.

She found the Women's International League for Peace and Freedom and called an international congress at The Hague in 1915, with a hope of ending the World War. She did not join Henry Ford's Peace Ship, because she thought it impractical to talk of "getting them out of the trenches by Christmas," but

she gave the agency her blessing. She continued the work of the League until her death presiding at congresses at Zurich in 1919, Vienna in 1921, The Hague in 1922, Washington in 1924, Dublin in 1926 and Prague in 1929.

The League maintains permanent quarters at Geneva, with organized sections in twenty-five countries and a world-wide membership animated by the belief that new methods in international relations can be found to remove old animosities and end war.

In her enterprises, Miss Addams was uncompromising but generous. She looked very angry presently—"a passion for conciliation is the most outstanding fact in her temperament," a writer said. She gave her opponents all the leeway they wanted—during the war military drills were held in Hull House grounds—but she never concealed her disapproval of their purpose. Sometimes the trustees of Hull House were embarrassed by her hostility to rich and powerful interests, but Miss Addams always said she never would be bullied by a workman or dictated to by a capitalist.

Her only excursion into national politics was to support Theodore Roosevelt as the Bull Moose ticket in 1912. She distrusted politics and disliked it.

In late years, the voters have gone to much trouble to honour Miss Addams. The people of Chicago voted her "the most useful citizen of the city." In 1931 Bryn Mawr College gave her the M. Carey Thomas medal, awarded to "an American woman in recognition of eminent achievement."

President Hoover wrote, "I am glad that the prize is to be awarded to Miss Addams, for Miss Addams' distinguished achievements and her eminence in American life deserve every possible recognition, in addition to that which she already possesses in nation-wide admiration and affection." Her old friend, Mary MacDonell, cabled from 19 Downing Street, that "Miss Addams is one of the best-beloved women in the world, and her name and her work will be known for many generations after she is gone." Mr. and Mrs. MacDonell visited Hull House for a week on their wedding trip.

A jury chosen by "Good Housekeeping"

composed of Newton D. Baker, Dr. Henry van Dyke, Booth Tarkington, Cuts E. Kahn and Bruce Barton, voted her to be one of the nation's twelve greatest women. *The Pictorial Review* gave her its annual \$5,000 achievement award in 1931. Miss Addams gave the money to Hull House.

She was ill in 1923, in Japan, while on a tour of the world, and again in 1931, when she lay in Johns Hopkins Hospital in Baltimore; her life in danger, she was told that she had shared the Nobel peace prize with Dr. Nicholas Murray Butler.

"I am naturally very much gratified," she said, "and consider it a great honor. If it is true that I am to share in the award, I think it is due chiefly to my presidency of the Women's International League for Peace and Freedom, and I will devote the money (\$20,000, a half share) to the work of the League."

Miss Addams had received the honorary degree of Doctor of Laws from the University of Wisconsin South College, (Tulsa, North-western), the University of Chicago, and the degree of Master of Arts from Yale. She was the author of *Democracy and Social Ethics*, *Newer Roads of Peace*, *The Spirit of Youth and the City Streets*, *Twenty Years of Hull House*, *A New Consciousness and an Ancient Evil*, *The Long Road of Women's Memory*, *Peace and Bread in Time of War* and *The Second Twenty Years at Hull House*.

In the years of prohibition, together with the depression, Miss Addams was never

dismalhearted. She believed in prohibition, because she thought it had bettered the lives of her people around Hull House, but she disapproved of the enforcement methods and proposed that the agents be dismissed and some place be provided for workers to pass their time besides at bars. As an economic palliative, she suggested unemployment insurance and old-age pensions, two ideas which had been in her head for years, even in prosperous times.

She declined ever to prophesy the world's future or to lay down rules for its progress. She had learned from life that there was no other way to learn, that there was no use in planning. All the world could do, she said, was to keep its eyes open and be ready for whatever calamity might bring. The next step in settlement work, she guessed, was into psychology. "After we have relieved men's hunger, perhaps we shall set ourselves the task of finding out why they have failed to adjust themselves."

Another great American woman, who would be just as honored if she were not the wife of the President of the United States, Mrs. Franklin D. Roosevelt, said, on hearing of Miss Addams' death,—"I am awfully sorry. America has lost a great source of inspiration."

I can only add by saying that Mrs. Roosevelt could have, with perfect justification substituted "the world" for "America", since Miss Addams' is one of those rare persons to whom the whole world bows in reverence and love.

CHILD WELFARE AND THE CINEMA

ANYONE interested in child welfare is bound to consider the influence of the cinema on the physical, mental, psychological and moral development of growing children.

THE PHYSICAL ASPECT

The position of children in growing spaces necessitates the following conditions: proper ventilation, adequate distance between the children and the screen to prevent squinting, and sufficient diffused lighting in the hall to ensure that the pictures shown on the screen shall not dazzle. But even the most perfect equipment of the theatre itself cannot prevent certain nervous reactions which may be induced in health; but these cause fatigue, often followed by loss of appetite on the morning;

over-excitement leads to disturbed sleep; disregard of general hygiene may produce accidents.

In the case of special performances for children there is also the danger of infection; this danger is particularly great when large numbers of children are gathered together.

Then there is the question of safety; the Child Welfare Committee has on several occasions discussed the desirability of limiting on the use of non-inflammable films, particularly in the case of performances specially arranged for children.

It may also be desirable to consider how the prices which often reach amongst children may best be clipped in the first. All resources should—taking the national temperament into account—decide how many tickets are required. It is useful discipline per

few children in case it may be necessary to clear the hall rapidly, and how such measures should be effected.

THE MENTAL ASPECT

The Child Welfare Committee is not called upon to consider the purely educational aspects of cinematography regarded as an aid to instruction. It will therefore refer only to a few general points.

From the standpoint of the mental development of children the educational cinema is a double-edged weapon. The value of the illustration or suggestion by cinematography of some previous lesson is fully recognised by all who remember the days of illustrated teaching and the value of the blackboard. Nevertheless, an important use of the cinema has been an superficiality of knowledge, lack of concentration and even lapses with consequent misinterpretation. Teaching by films is in fact a method which teachers must learn to handle.

The intellectual development of children is affected by all impressions they receive, films which have no educational aim react on the mental structure gradually, just as drops of water finally wear away a hole in the rock; the slightest dramatics may begin, the least distortions of the truth, hardly perceptible suggestions in the slight suggestion of events, may by repetition cause irreparable harm. They may undermine the child's artistic and literary feeling and culture. It is a fact that the children and young people of today today under the acute effects of animated drawings to all other stimuli; they prefer to see film based on a dream rather than to read that dream for themselves; they prefer the mystery and picturesque qualities of the film artist to the robust of a great author or musician. It may, of course, be said that in every age the form of imagination is this: first is the necessity of the people. This may be only a confirmation of the fact, so that the question arises—how the power of the child been directed into the proper channels?

On the other hand, films may be of great value in disseminating knowledge, knowledge in such domains which have never been able to reach the ordinary people are quoted by the cinema in the home. But if young children, whose imaginations and feelings may be "swayed all the more readily in that they are practically blindfold, are to be educated by these methods, every care must be taken to see that the pictures which will be impressed on their minds are not such as will warp their judgment or basic concepts. The danger is heightened by the fact that these children have surroundings which are less able to provide the necessary antidotes.

THE MORAL AND PSYCHOLOGICAL ASPECT

The moral and psychological influence of the cinema on children and young people is immense. In various sections among them the following: (a) the absolutely "raw" condition of the spectator, who merely sits and watches, (b) the simplification of ideas owing to the elimination of all the psychological or dramatic material often omitted by the drama or by reading, (c) the violence of the impressions produced by objective scenes presented in

the spectator without any full awareness of his susceptibility; (d) the rapid succession of scenes and the complete absence of intervals between them, during which reflection has time to do things and reason against its hold; (e) the pleasure children experience in seeing people given way to emotions which they have been taught to suppress, when the action do things which the child's conscience or the law itself forbids him to do, or when he witnesses advances of which he could feel to be too late but into which he has not the courage or hardness to plunge.

In various classes throughout the world the latent feelings of young children are being released and the power of the human instincts of such are being lost. On the other hand, sometimes the seed of fire and noble thoughts are being sown in hearts and. But it is all pure chance and is leaves the development of a child's personality to chance is an effort against the human mind, the consequence of which may adversely affect the child's future policy. But how can these defects be remedied? By some form of censorship? By special performances for children and young people? By the production of special films? By maintaining the attendance of children of cinema? There are serious problems which call for very careful consideration.

CHILD CENSORSHIP

The cinematograph exerts a far-reaching influence on the development of the child in all its aspects. It may injure his health and even his life, it may warp his intellectual development and also distort the mechanism of his psychological, sentimental and moral structure. Would the Child Welfare Committee be really carrying out its task if it attached only secondary importance to the consideration of the numerous questions raised in the previous note? And would adult men and women be carrying out the duty which nature morally imposes upon them of watching over the young, if they were to neglect these helpless and unprotected to the cinema, which the second International Congress on Child Welfare (Bernada, 1921) described as "demoralising"?

But measures of protection are not enough; we must not only see that the film fits all other scientific inventions, does not harm, we must also ensure that it actually "nourishes"; that it becomes an instrument of harmonious development and health, recreation, and a vehicle for the transmission of all such ideas as may guide the rising generations to an ideal of broad-minded understanding, agreement and concord.

Where is the responsibility for making the men and women of tomorrow to reap the benefit of the modern scientific advance which the cinema represents, while at the same time leading it to educational use? It depends upon all those who in any capacity influence direct their thoughts and energies to the great work of the protection and education of children, and it is for that reason that the Child Welfare Committee of the League of Nations is anxious to co-operate ever more closely in the solution of the International Educational Cinematograph Institute.

A NEW STEP IN AGRICULTURE

By K. C. DE, M.A. (Contd.)

DURING recent years on account of the unprecedented economic depression and abnormal fall in the price of agricultural commodities the tenants in many instances have had to part with their lands for arrears of rent in favour of the zamindars and other superior landlords. Before this depression the landlords, especially in the district of Mysoreluh, had very little Khas lands, for having no interest in the productive side of agriculture they had tenanted almost all their land for rent.

Naturally the question arises as to how these lands are going to be disposed of. In some instances these lands are in actual possession of the zamindars and in others they are still in possession of the tenants though sold for rent. I presume that in many cases these lands will not pass back to their previous occupants. There are two courses open, then, for their disposal: either they will be redistributed in new fuzcas or they will be kept as Khas lands for future distribution.

The class has come to think seriously about this matter. I believe that if the zamindars and the superior landowners begin to take an active interest in agriculture, the depressed tenants may still find some occupation as agricultural labourers. The farmers, moreover, having ample resources will be in a position to bring about improvements in agricultural methods and production, so that while increasing their own income they can increase the income of the agricultural labourers and serve as example to their other tenants.

From this immortal it has here been taken for granted that agriculture does not require any intelligence; for example, when we want to disprove anybody for want of intelligence and culture we tell him a peasant. But these days are past. Agriculture now is quite a scientific pursuit; the greater the intelligence and knowledge applied to it the greater the return we derive from it. Writing

about the industrial revolution in England (before 1845) Mr. G. Townsend Warner in his text-book, *The Groundwork of British History*, says:

"The first of our industries perhaps to be affected by the scientific spirit was our oldest—that of agriculture....The discovery was made that by the cultivation of peas, the comparative advantage of bare fallow might be secured without the loss of a year's crop....Trotter says that "Thomas" Townsend, George's minister, was the first to notice the importance of this discovery, and to develop on his Norfolk estate a four-year rotation of crops, never taking one successive corn crop off the same land; and, this principle of rotation was generally adopted in the latter part of the eighteenth century by most part of England." Moreover, the scientific breeding of livestock produced such changes that by 1800 the average weight of sheep was nearly three times and of cattle more than twice what it was at the beginning of the eighteenth century."

In the *New World* we find Luther Burbank "discovering a new variety of potato and increasing the national income in America by several million dollars. He also produced a variety of thornless cactus which solved the problem of fodder in the desolate western part of the Continent."

"The method of the Mendels used it possible to graft on us a people whose virtues, other good qualities, such as early ripening or a medium late ripening and yields attracted their. Some years ago Professor J. H. R. of the London University of Great Britain, said in a lecture:

"I am almost alone. My work has already added hundreds of thousands of pounds yearly to the wealth of the country. Howard in India has produced a new wheat which is now spreading over the Central Provinces and is expected shortly to increase the annual value of the crop in this area alone by £7,000,000."

Granting then that application of scientific knowledge can be of measurable value for the productive side of agriculture, the question arises as to how this knowledge is to be gained and how it is to be applied. We have our Institute at Patna, to be transferred soon to Delhi, for the whole of India; for the purpose of this division we have one at Manipal at Dacca. But there are no proper organisations in the different parts of the district which can make it possible to apply the knowledge that

gained in these centres; and as a consequence this knowledge becomes more or less theoretical and is to a certain extent out of touch with the day-to-day problems that might have cropped up provided such organizations existed. My thesis is to discuss the problem of creation of such organizations. I maintain that it is the best time now to think about this question. It may be that we may miss our opportunity for a long time to come if we do not avail of the favourable circumstances that present today.

Mr. Wayne Sayer, Secretary, Sugar Bureau, Poona, and a member of the Sugar Committee of 1920, in his evidence before the Agricultural Commission states:

"From my acquaintance with the conditions prevailing in this part of Northern India I can say that the presence of a small progressive agricultural class is a great asset to it. It forms a very useful medium for disseminating and introducing agricultural improvements. This is well shown by the results which attend progressive planters in North Bihar where taken up the superior varieties of *Sesbania* have been recommended by the Bihar Government."

Our problem is to create this progressive agricultural class. Up till now our agriculture has been left entirely to the cultivators with no proper and intelligent guidance. The intelligent class have taken entirely to the services and the professions, because there were no proper organizations except the central agricultural stations like Poona, Manipal etc., which were generally manned by Europeans, which could have given them scope for the application of their intelligence; and our zamindars have been too much satisfied with a regular payment of rents and consequently almost all land had passed out of their hands. Our land tenure also was greatly responsible for this, for the ordinary tenant was very insecure; and our condition was also against agricultural progress.

Considering the agricultural side, our economic position cannot improve unless there is intensification of production. Let us see how we stand:

"Out of a total area of 76,000 sq. miles in Bengal, 45,000 sq. miles are under crop, distributed as—33,000 sq. miles under paddy, 3,000 sq. miles under jute, and 9,000 sq. miles under other crops. Of the remaining area of 31,000 sq. miles, sugar and—(including canal cover)—about 25,000 sq. miles and the rest region of about 10,000 sq. miles of forest, bare land under water, and the

unutilized tracts spread over the districts of Bankura, Birbhum, parts of Midnapore, Burdwan and the Barisal district and the districts of Dacca and in North Bengal."

It would thus appear that the portion of unutilized land is a small fraction of the land now under cultivation; so that increase in production by bringing such lands under cultivation is likely to be very small, more so because these lands must be below the margin of ability.

We can calculate the area of cultivation per agriculturist from the above, taking the agricultural population of Bengal to be 26 per cent of 5 crores. Mr. S. C. Mitter gives 2½ acres as the figure per agriculturist. But from the Census Report of 1921 we find 3½ acres to be the cultivable area per agriculturist. However, this does not give us an adequate idea of our agricultural position. To quote Mr. N. B. Sarkar, "there are also people other than actual cultivators who are completely dependent upon the income from the soil. Taking all this into account, we find that the average area per agriculturist makes out at about only 7½ acres in Bengal." I do not know whether our agricultural condition is so bad as that. But whatever it be, it is clear that there is a tremendous pressure of population on the soil and that a vast majority of our agricultural population is in a state of chronic starvation.

Considering all these facts, to my mind, there are three courses left open to us for the economic betterment of our people: to eliminate by organic methods a big percentage of our population, to relieve the congestion by the establishment of big, small and cottage industries and to intensify agricultural production.

The first is not a possible course. Though science is advanced in this regard, steps to mass for such purpose is only possible in a highly advanced state. My thesis is also not with regard to the development of industries.

My thesis is the creation of these organizations in our district and in our provinces which will make intensive agriculture possible. I have already said that much land has come into the possession of the zamindars and the superior landholders. The first problem will be to consolidate these lands into blocks of 25 or more acres. Under the Bengal Tenancy Act

of 1928 the superior landlords get a fee of 5 per cent of the value of land or 1½ times the rent whichever is higher in the case of mutual transfer [Sec. 26 D—Clause (4)]. Under Section 23 F and Clause (c) of the same Act, it is to be noted that no right of pre-emption exists on the part of the superior landowners in the case of such transfer, so that the highest fee payable to them being 1½ times the rent it is fairly favourable even in the case of the agriculturists to effect mutual transfer. This payment of a fee together with the short-sighted devotion to one's own land, blindness to one's own interest and spite of other people's advantage is likely to frustrate all attempts at consolidation. But consolidation is the first thing required. Mr. M. L. Dutt, C. C. S., officer on special duty to organize the rural credit side of the Reserve Bank, recently in an informal talk to the members of the Agricultural Association of Pooné stressed the importance of consolidation as one of the measures urgently called for. Mr. Wren Sayer whom we have already quoted states:

"The development of the sugar industry in India has been considerably handicapped by the progressively small holdings of cultivators. It is not possible to obtain in one simultaneous block a sufficiently large area to rent the lands of a sugar industry."

I maintain that the zamindars and the superior landlords are better placed to help the policy of consolidation. The exchange of land with them by the cultivators will be exempt from the transfer fee, moreover they can effectively exert their influence to overcome the prejudices of the cultivators with regard to such transfer and to secure compact plots for themselves as well as those who are likely to form our progressive agricultural class.

The defects of scattered holdings will be palpable to everybody. Take the question of irrigation. We know that "except in irrigated tracts agriculture is a gamble in rain." Mr. S. C. Mitter in his book, *A Recovery Plan for Bengal*, suggests a method of irrigation by sinking bamboo tube-wells as is prevalent in Japan, which may supply water to 2 or 3 acres of land. But no cultivator will be willing to sink such wells if he knows that his neighbour is going to benefit of his expense. Moreover,

by increasing the area of a holding better methods of irrigation may be possible. A compact holding of 25 acres or more will show better and immediate results not only from the point of view of irrigation but also of supervision and management, feasibility of following the direction of experts and easy availability of financial help.

Supposing then that these plots have been secured, what is the next step? If the zamindars become our pioneers in agricultural production, I presume that they will be everywhere without the help and guidance of the intelligent class in the management of these new organizations as in the realization of their rents. I have said before that agriculture has not attracted the middle class, because no proper organization exists, except in the Tea industry, where the employment of their intelligence is feasible. The Gandhi scheme is not likely to appeal to their psychology. We cannot expect them to interest themselves in actual cultivation, i.e., with their own hands. They can supply the director's brain or the lower-paid supervisors of day-to-day agricultural operation. What I have in mind will be clear from the instances of Java. Though in Java agriculture is combined with industry as in the Tea industry of the Dehra and Assam, the agricultural produce being directly used in the industry, the same sort of organization is possible even though agriculture be divorced from industry. I do not maintain that these medium or large farms cannot encourage some sort of industry; it is quite possible that the problem of reabsorbing the village industries and giving employment to the cultivators during the idle months will be easier for solution under the aegis of such organizations, but that is not what I press forward now.

In Java the sugar plantations and factories are combined for two purposes:

(1) There is the "Research Station Association of the Java Sugar Industry" which looks after the agricultural and manufacturing interests of the plantations.

(2) There is "The General Syndicate of Sugar Manufacturers" which looks after their political and economic interests.

The Research Station and the General Syndicate are financed by the factories and

the plantations. There is a levy of so many guineas per acreage with a maximum contribution from each plantation, so that a very large plantation has to pay a smaller amount per acreage.

We may have such a Research Station by having a contribution from each farm. I believe that if a policy of inducing large scale farming be followed we can see our agriculturists lifted from the masses into which it has fallen. It will not only lead to intensification of production as in Java, where the production in the plantation is about double that of an ordinary cultivation, but it will help to solve to a certain extent the problem of unemployment of the middle class. Moreover these farms will serve as examples in the countryside to the ordinary cultivators in follow better methods of production or by co-operative effort to consolidate their holdings or to start large scale farming themselves.

I have stressed the importance of this stimulus in the inception of a new policy in the agricultural organisation because they have the necessary resources at present and the influence. Even though they may seem to have lost the influence, they are now in a position to regain it. Moreover they are likely to take an active interest in securing sources of income other than rent if the recent trend of events are brought home to them. Already a bill has been passed imposing on them an educational cess for primary education. Further legislative encroachments on their income are not only probable but sure to take place within a few years' time. For example, the Joint Parliamentary Committee Report states, "The White Paper proposes that the provinces should have exclusive power to impose taxes on agricultural income, which are not at present subject to income tax. We approve this proposal." I cannot but finish this essay with quotation from Mr. Wynne Sayer:

"The strength of English agriculture lies in the fact that every portion of soil important in England from the River Severn to a farm and is interested in farming and stock. I think I should begin at the end. If the Vicar had a farm of high class cattle and exhibited them, your district crops and helped to show that he was directly concerned it would give a great lift."

Summary

A. Comparative production per acre in different countries:

	Tons of rice produced per acre.			
	1900-01	1921-22	1923	1927
Japan	1,165	2,250	2,350	2,510
U.S.A.	922	1,670	1,123	1,331
Java	912	281	361	970
India	577	543	341	507
British India		1,346 (1921)		

Table showing yield per acre in 10 of various crops in different countries
(Average for 1918-20, 1920-21)*

Crop	America	France	Africa	Europe	Asia	China	Japan	India	Others
W. K.	1,651	1,380							
France	1,083	1,013	982	734				425	1,274
Italy	961	775	1,251	870				184	
U.S.A.	715	1,077	1,050	1,165		371		320	
Canada	749	1,077	1,016					321	
Australia	775	562	1,130					347	
Japan	1,018	1,018	1,018	1,018	101	647	491	882	
Japan	1,018	1,018	1,018	1,018		594	1,048		
British India									
India	577	564	1,018	1,018	239	50	225	490	

Country	Date	Tobacco
U. K.		1,360
France		835
Italy		794
U.S.A.		794
Canada		460
Australia		1,055
Japan	1710	1,470
Japan		
British India	1077	

*From the point of view of intensive cultivation India lags far behind other countries in the production of wheat or rice, cotton or sugar."

B. Income from 1 consolidated plot of 25 acres each on the basis of the *sat-sahaj* system prevalent in the district at the present level of production, taking the local level. We assume that the lands yield two crops a year.

Yield of paddy per acre=10 mts.

" " " " " " " " " " " "

Total production of paddy per 100 acres (valuing at 10 per cent. above local price of the highest of some local districts)=1,000 mts.

Total production of 300 from the same

* From *The Wealth of India* by Wadia and Joshi.

(allowing 10 per cent, that we had crops on the leasing of waste land) follow—750 yds.

Share of the owner=750 yds. (paddy).
1000 mds. rice.

Taking the price of paddy to be Rs. 1-4 per mdt. and that of rice to be Rs. 3 per mdt. the leasing of the owner is Rs. 1950.

Assuming that the owner pays Rs. 30 and Rs. 50 per month respectively for one supervisor and one assistant supervisor (it is better that they should have some agricultural training) and Rs. 200 per year for two jumbans, total cost of supervision will be Rs. 1040 per year.

The net income of the owner will be Rs. 640.

The income from the same land as rent of Rs. 5 per acre is Rs. 500.

Thus we see that the manager will have an

income (income of Rs. 500 per year from 100 acres of land if he anticipates the land on the sub-leasing system, taking the lowest level of production and the lowest price of agricultural produce yet reached).

It will be a great incentive to the labourers to give their best interest if stipulation is made with them that they would get 25% of the share produce.

How improvement in production is possible when such limits are stated, I have the readers to imagine and to consult authoritative books and brochures on the subject. One thing I would like to lay stress on is that it brings in the intelligent class in such a scheme.*

* Read at the meeting of the Economic Society, Myrmara, on 1-12-31.

STUDENT ORGANIZATION OF GERMAN UNIVERSITIES

By AMILYA C. SEN, M.A.

DURING a stroll in the spacious and crowded "Erfrischungstram", i.e., the Refreshment Hall, of the Berlin University one cannot but be impressed with the chequered life there compared with other restaurants in the city: then there are other little things which draw one's attention, such as short amusements on the "Speisekarte", i.e., the menu-card, in the effect that typewriting work or shoe-repairs for students can be done at cheap rates in rooms No. 20-22-23 of the University or that a couch is wanted for each-and-each subject etc.: progressing through the meal as one comes to put the sugar-cubes into the coffee-cup, it is noticed that these cubes are wrapped in jacking bearing the legend "Studentenwerk-Universitat-Berlin". While leaving the Refreshment Hall and peering into the Reading Room (Lesesaal) one notices further that a book sale is going on in a stationary shop alongside the corridor. One naturally feels that behind all this there is some sort of an organization and enquires about the information that this organization is the student's union of the University, called the "Studentenschaft".

No country in the world can boast of so many Universities as Germany and no city

such a gigantic centre of learning as Berlin. By long tradition the University students of Germany have always been regarded as an important link of the social organism. In other countries of the western world it is only the financially successful men whom the public esteems but in Germany a Professor is ranked with the high officials of the State. Elsewhere the student is a poor devil who has no status save that of being his father's offspring, but in Germany he is looked upon as a future man of science and of letters and as such, no matter what his parents may be, he is treated with respect. The term "Student" does not apply in Germany to school-boys or pupils of other educational institutions—these are more "Scholaren"—and a "Student" means a registered University undergraduate. After taking his degree a graduate here describes his profession officially, if he happens to have no other definite situation, as "Dr. phil." or "Dr. med." etc., and during his undergraduate days too, his official designation is "Stud. phil." or "Stud. med." etc. The status of a student entitles a man to many privileges. In Germany and he enjoys an amount of freedom from external control that is impossible in other countries. In former times this freedom of the student-world made them self-sufficient so

some extent; they were not centrally organized on any big scale but had numerous small group-organizations, but when the time for organization came, there arose the "Studentenschaft"—big and complex like all German organizations, and it took up space a number of after-lunch talks with some of its leading and active workers to comprehend fully its manifold activities.

The "Studentenschaft" came into being after the War in 1919 under the name of ASTA (Allgemeine Studenten-Anscharfung, i. e., the General Corporation of Students). It was a private organization with a rather cheapskate spirit, having also had the misfortune of being declared illegal by the Social Democrat Government in 1923, yet it maintained its troubled existence until 1933 when it was taken over by and merged with the NSDStB (National-Sozialistischer Deutscher Studentenbund—i. e., the Union of the National-Socialist German Students)—a totalitarian group started by Adolf Hitler in 1926.

The Studentenschafts of all German Universities are now under the control of the Kultusministerium, i. e., the Ministry of Education, of the National-Socialist Government. In conformity with the "Führerprinzip" or the Principle of Leadership introduced by Hitler-Government, Herr Fuhrer has been appointed by the Government as Reich-Führer of this organization. This is a whole-time post, the moderate salary of which is paid from the funds of the Studentenschafts and this fund is derived from small compulsory membership-fees paid by every student at the time of his admission into the University. All other workings of the organization are part-time and honorary. At present the principal activities of the Studentenschaft fall under three divisions:

1. SCIENTIFIC DEPARTMENT

This department attempts to make the study of all intellectual subjects subservient the

ideals of National-Socialism. They hold that intellectual occupation should be undertaken not only for the benefit of the individual or for the sake of abstract sciences but for the good of the whole nation, so that all scientific discoveries and studies may tend not towards the private gain of professors and capitalists but towards the enlightenment and material comfort of the population as a whole—not



A girl student working to a pair of old woman

"science for science" or money's sake" but "science for the sake of the welfare of the people" is the motto of the present ruling party. This department tries to foster this spirit among students, school-teachers and university-lecturers by arranging lecture-courses, study-circles and educational camps, etc.

2. FOREIGN DEPARTMENT

This department provides facilities for foreign students to study and travel in Germany and also helps promoting German students to travel and study abroad with a view to establish cultural relations with other countries. It not only gives information of the nature of tourist-agencies but advises as to opportunities and modes of study, gives introductions to educational centres and also arranges for scholarships.

(c) DEPARTMENT OF SOCIAL HELP

This arranges for cheap living and scholarships for deserving poor students, for reduction in travelling fares for all students, for free meals for deserving poor students and cheap meals for all students, for running co-operation stores, and for sick-insurance. Hostels are run where the deserving poor can live on half the usual rates; a reduction of 50% is granted in the railways and on the traffic within the city by tram, bus or underground. By substituting a compulsory but minimal position every student becomes a member of the Sick Insurance Fund and obtains medical advice, medicines and hospital treatment of all necessary kinds practically free of charge. The "Studentenwerk" referred to above comes under this department.



100 students making Xmas toys for poor children

(d) EXECUTIVE DEPARTMENT

It co-ordinates the activities of all the other departments and serves as the medium in all inter-departmental contacts.

(e) PRINCIPAL DEPARTMENT

This carries on Press and other kinds of propaganda work among the students. It runs papers and journals, prints booklets and posters, holds lectures etc. for the spread of the ideals of National-Socialism among the younger generation.

(f) WOMEN'S DEPARTMENT

Although girl students participate in the activities of all other departments, yet this

department arranges for the development and utilization of the special womanly gifts. The Winter-help campaign conducted by the National-Socialist Party during the last two years was an occasion in connection with which the activities of this department came out conspicuously. This campaign was inaugurated in order to render help in clothing, heating and food to the poor during the dreary winter months, from funds raised by public subscription. Boys and girls out with collection boxes on the streets on Sundays is a regular event in Germany now. There was also a huge collection of old clothes which girl students mended and washed and pressed before these were brought in the dozens of the ready; they also made fine toys out of rags and other cheap and cashtery material, for distribution as Xmas gifts among the children in the poorer quarters. Girl students also went into the houses of the poor and spent the long winter evenings with them, reading and talking, and thus bringing joyous and instructive recreation to their less fortunate fellow-belongs.

I mentioned above cheap hostel accommodation for poor and deserving students—these are called "Kammeradschaftshäuser", i.e., Camradship-Houses, and by recent regulation not only the poor but every student has to live in these houses for at least two semesters. The object is to train the student in living a simple and disciplined life, to bring him in close contact with students of other social grades, to supplement college-work by studies, circles, and to foster in all possible ways community-spirit and social service. It is also a new rule now that no student pass from the High School to the University unless he or she has put in eight months' service in the "Arbeitsdienst" or Labour-Camp. This is also called "Landjahr" or "a year spent in the country". These camps are of extreme simplicity in all matters of living such as food, dress, furniture, etc., and are under very strict rules of discipline. The work is mainly manual and on the land, such as, road making, road-repairing, helping the peasant with his field and harvest, carpentry, smithy, wood-cutting, etc. The whole idea is to make the younger generation feel and realize their intimate connection, even though they may be intellectual,

workers in slits in later life, with the land and rural population and the dignity of manual work.

Healthy socialism and community-spirit that new Germany is trying to instill into the minds of the young will be comprehended from the demands it makes on parents. The new spirit can very well be understood from an incident reported by the Berlin Press some time ago. A high official of the Reichsbank owned house-property in Berlin which he let out to tenants, one of whom, being unemployed, defaulted and was in arrears of rent amounting to about 10 Marks. The landlord used the tenant by arrears and obtained a decree for ejectment which he was about to execute in spite of the fact that the tenant's wife was in indifferent health with two young children, but the Government intervened and ordered that when a man in the position of the tenant had contemplated such drastic action against a man in the situation of the tenant for such a paltry amount, the landlord must clearly be understood to be a traitor in the new order of things and as a punishment for his lack of consideration for a fellow-being he



A girl waiting collecting gifts.

should lose his post in the Reichsbank and go to the "Concentration Camp" until such time as he developed a more socialist frame of mind.*

Indo-Deutschschde Exner,
Cologne, Prussia.

* The physicians treated were kindly supplied to us through the courtesy of the firm Admetus, Prussia Co. G. B. H., Berlin.

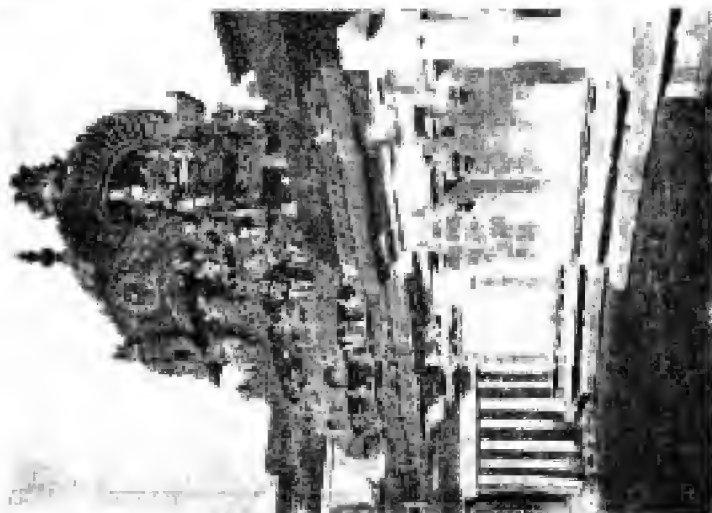
KUMBAKONAM, AN ANCIENT RELIGIOUS CENTRE IN SOUTH INDIA

KUMBAKONAM is an ancient town of high religious importance in the heart of the old Chola country.

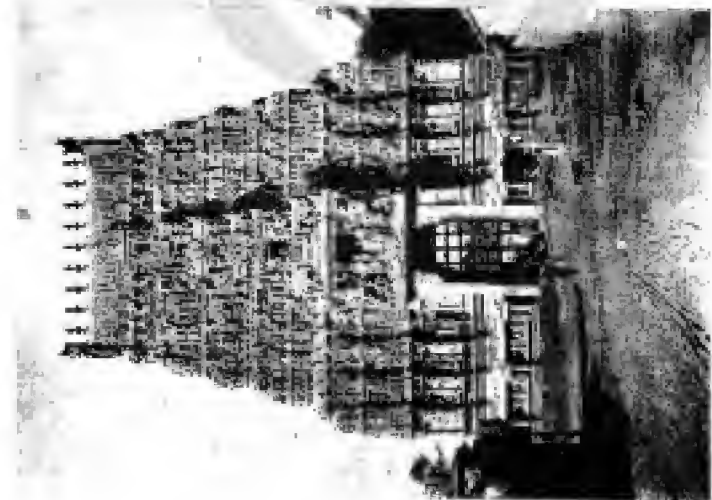
It lies on the south bank of the sacred Kaveri running on the north while the river Aravali passes on the south of the city. It is an important station on the main Madras-Mannargudi main line of the South Indian Railway. Near this place stood a palace of the later Cholas, and the ruins of the ancient capital lie in the adjoining village going by the name *Solemanigudi* (the palace of the Cholas). *Soleman* near this village is also a centre, where a Chola palace existed during the days of King Rajendra I (1012-1015 A.D.). Here lived the most of this King Kumbakonam. It is while staying in the palace here that King

Rajendra I enquired into the accounts and the real administration of several temples in his dominion and entrusted the proper management to local committees composed of respectable men.

The town Kumbakonam is said to have been formed immediately after a deluge, and on this account a separate shrine exists to Bedana, the creator, in this place. The grand Mahanavadya festival takes place here once in twelve years, when the planet Jupiter passes over the constellation Leo. On this account the tank, in the heart of the town where this festival takes place, is named *Jahannavadya tank*. The waters of the chief nine rivers of India are supposed to enter this tank on this holy occasion by under-current. Sculptured representation of these



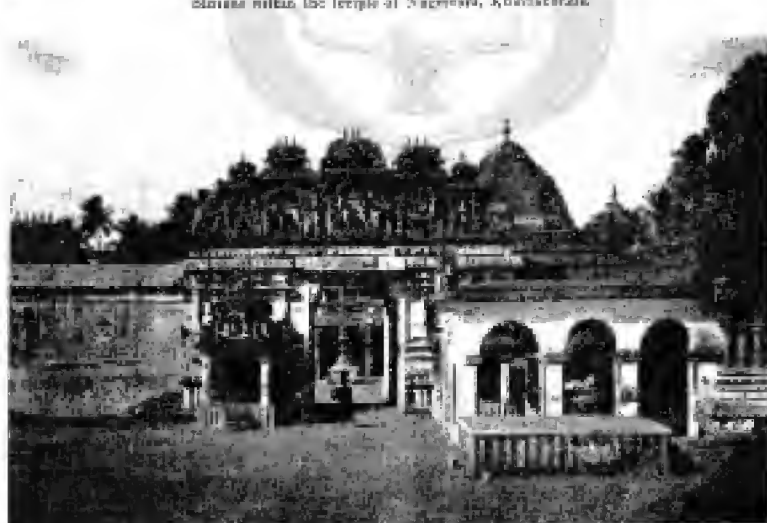
Temple near the Esoteric, Nagaswara temple, Kanchikudam



First entrance, temple at Kumbhara temple, Kumbakonam



Shrines within the temple of Nagayana, Kumbakonam.



Second entrance of Nagayana temple, Kumbakonam.



Nataraja shrine within Nageswara temple, Kumbakonam

also river-epigraphs are available in a temple on the north bank of this tank. The sudden risk of water on a *Mahotsavam* day was witnessed by King Achyuta Narayana of Tanjore, who performed a *tulasthava*-ceremony, and gifted the wealth thereof to the putting up of the sixteen small shrines that now adorn the banks of this tank. The verses relating to this gift are sculptured in the ceiling of a *mandapa* near the tank. The famous Vijayanagara King Krishnadevaraya also visited this tank on a *Mahotsavam* occasion.

Kumbakonam was the scene of an important battle between the Cholas and Ganga-Pallavas on the one side and the Pandyas on the other side during the 9th century. Mention of this fact is also made in an epigraph in one of the temples here. At Tiruppurambiyam near Kumbakonam was fought a battle between the Palaina King Aparajita assisted by the Ganga-Pallava Prativipati I and Varaguna Pandya, Nannakal

on the south of Kumbakonam was the stronghold of the Pallavas during the 8th century. Of the several temples in the city the one named Nageswara is important from an architectural point of view. Though the distance between the outer entrance-*gopuram* and the central *Shiva* in the sanctum is several hundred yards, the rays of the morning sun fall over the head of the *linga* for three days in the year—11th to 13th *chithirai* (April—May). This is in accordance with the *pothuvu* version that Surya (Sun) worshipped the lord in this temple. The Nataraja shrine within this temple is a piece of high value architecturally. It is the shape of a rounded chariot drawn by horses. The female figures on the outside wall of the central shrine do not seem to belong to the Hindu cult, and this attracts the attention of all antiquaries. This may be due to Buddhist and Jainism having held a stronghold over this place at one time, and a school of *goddharmas*, a community

an *apostolic* centre, having been established in this temple. Sambandam, the saint saint who was instrumental in converting these other religious, was enshrined in this temple. The sculpture of Sambandam with a fine cloth-covering, allied in the naked Brahmins, is surrounded by lovely women, deities, birds, insects etc. He carries



Sculpture (Freddie) in a niche, in the wall around the Sambandam Nigamam Temple, Kumbakonam

on his shoulder the skeleton of Brahma tied by a rope to the staff. The *Sambandam* scenes existing in bas-relief over the base of the garbhagriha are interesting. From the inscriptions over the walls of the sanctum, we find that provision was made for feeding



Sambandam in the sanctum of Sambandam Nigamam Temple, Kumbakonam

the devotees, maintenance of a school in the temple precincts for expanding the *prabandam*, King Parantaka I levying a tax on the residents to meet the maintenance of the special army that subdued the Pandya country, and the lodging of Selarajapada image in the central shrine.

RAJMOHAN'S WIFE

By RANKIN CHANDRA CHATTERJEE

CHAPTER XII

The Friends and the Stranger

THE recent shower had left in the morning a delightful and invigorating freshness. Leaving the mass of floating clouds behind, the sun advanced and uncovered on the vast blue plain that dense grove and every house-top and every tree-top, the cactagales and the dypcals, the mango and the acacia revealed the flood of splendid light and rejoiced. The still-lingering water-drops on the leaves of moss and creepers glistened and shone like a thousand radiant gems as they received the slanting rays of the luminescent. Through the openings in the thick-knif branches of the groves glared the mild ray on the molten green beneath. The newly awakened and joyous birds raised their thousand discordant voices, while at intervals the "papia" sent forth its rich thrilling notes into the trembling air. Light fleecy clouds of white swampered in the solitude of the now purified blue of the heavens, which were figured by a light breeze that had sprung up to shake the pattering draps from the pendule and waving boughs.

The reader will now follow us to the pond which had been the scene of Matangini's temporary danger and escape on the previous night. The sun had run a "two hours" course in the heaven. Beneath a young married tree, where the surrounding underwood kept a sort of cover, Matangini sat on the moist grass. Her clothes were wet; her ears had been cooled by mud, her usually ruddy cheeks, washed by the distering rain, now felt in stanght and lusciously-flowing batches on her neck and arms; and her head was slightly bent to permit the surface to play on that raven hair, darker than any cloud which had ever opposed their progress through the atmosphere. Close by her was to be seen the rather full and developed figure of Kanak shivering with recently rubbed oil. A dirty napkin thrown over her neck, the loose dhoti (satisfying its expectations but as yet empty bulk close by its mistress, and the blue sari which had recently been called upon to

lend its hue to her teeth, showed that the morning showers had driven Kanak out of her house, but that important business had not been hitherto postponed. The friends were evidently engaged in an earnest and interesting conversation. The reader need not be informed that with much of the subject of this interesting dialogue, he is already acquainted. Matangini was pouring cautiously and in whispers a narrative of the circumstances of the eventful night into the faithful and discreet ears of her only friend. The concluding part of this conversation we shall, with the reader's leave, place before him for his gratification.

"Ata gae?" said Kanak with a shudder, after having listened for some time in silent and acute astonishment. "Ah! were I, I would have been dead through fire. But you are a brave woman. But do you think of returning to your husband's house?"

"Where else can I go?" replied Matangini with a deep drawn sigh.

"Ah, do not, do not return, I beseech you," uttered Kanak vehemently. "they will kill you."

"I know my death is inevitable, but who can help her? Who will tell me how I can find a shelter elsewhere?" and Matangini wept.

"My house will be no shelter for you, I know well," replied Kanak, her eyes beaming over with tears in sympathy for the affliction of her friend. "But you must not return home. Why will you not go to your sister?"

Matangini's features changed; she dashed the tear-drops from her eyes, and assuming the same energy of voice in which she had hidden Mathias farwell, said, "Never! never again while life lasts."

Matangini's manner silenced all contradiction. Kanak covered her face with her sari¹ and wept.

"Ah, mothers!" interrupted a voice from behind "What are you speaking of in secret? Ah, you are weeping I see; why, what is the matter?"

The new speaker who stood by the startled friends, was a middle-aged woman of a dark complexion. Her hair had turned partly grey and her countenance was fast becoming wrinkled.

¹ Saree or sari.

² Pancha.

³ Turbans.

⁴ Sati.

She was dressed in a coarse shawl,¹ rather clean, her freshly siled face, the dirty napkin on her shoulder, as well as the empty bowl on her wrist, betokened the nature of her visit to the water-side.

"Why, it is Suki's mother," said Karak, forgetting her tears and laughing and smiling to an instant, "why, Suki's mother, why this unusual visit to the Pindpukur today?"

"I rose late this morning," replied Suki's mother, with benignant civility, "and so, instead of going to work direct, I thought of washing myself first. But what has happened, child? Why are you both weeping?"

"Ah, Suki's mother!" said Karak, her eyes again moistening, "how shall I speak of this poor woman's misfortunes?" A spirit but significant gleam from Matangini's eye, which meant that her misfortunes were such as should not meet strangers' ears, warned Karak against indiscreet disclosures; but Karak, replying by a glance as full of meaning as need to imply that her secrets were safe.

"Tell me of her misfortunes," said Karak to the seamstress. "The wretched woman has been turned out of her house by her husband and she knows not where to seek a shelter."

"Oh fie," exclaimed Suki's mother, "is that a thing to weep for? Husband and wife quarrel in the morning and become reconciled in the evening—who does not know that! He is angry now—he will entreat you to go home as soon his anger is gone. Fie, mother, why do you weep for that? Ah, Karak, when my cousin-lav comes to see us, there is not a night when he does not quarrel with my daughter. But what of that? He loves my daughter as no man else loves his wife. Even last Wednesday," he came and brought her a handsome gold anklet—and such a robe, Karak!" Karak cut short the happy mother's description of her son-in-law's amiable disposition by observing, "Tram, Suki's mother, but Raju-da wants to marry another girl—the march that came from Jungleharia; you know well now why he needs her after this fashion, when and often; she will not go home again. Suki's mother, the woman ought to go. She will never trust herself again in that house to receive laughs and reproaches. But alas, poor woman, whither else can she go? Is her father's hut close by to give her shelter?"

"Ah what a hard fate!" said the good slave.

sympathizing, "No no, if she be worthy of the name of woman, she cannot return home. Hark! again! Why, where could he get a more beautiful wife? And will the little child he will bring home be a handsome like her? No, no, no, do not return but go to your sister and see what he will do."

"Alas! Suki's mother, she cannot go to her sister even," responded Karak, Matangini silently crying the ground from shame and confusion. "She has quarrelled with her sister because Madhan Babu did not invite her husband at the late festival. I could indeed give her shelter, but we are poor, Suki's mother, and I cannot take her there to starve."

"My dear; but what a simple-hearted woman is she!" replied Suki's mother. "She quarrelled with her sister on behalf of such a husband! The man does not deserve such a wife. Were he my son-in-law, I would have scolded not only him but his mother and his father too; his come, mother," said she, turning to the silent and confused Matangini, "come with me and live with my mistress as long as you choose; the older Thakurani likes you so much that she will be overjoyed to see you. Then, when your husband forgets his anger, and entreats you to go,—for soon he will—you can return to your own home. But do not listen to him too soon; first see that tears flow from his eyes—and that he takes the straw between his teeth."

"Ah! yes, yes!" exclaimed Karak joyfully. "You have spoken well, Suki's mother. She will go with you now; what say you, sister? Will it not be the best thing to go with Suki's mother? The elder Thakurani, I am sure, loves you; you must be quite welcome to her. Why do you not speak?" Matangini frowned, but without heeding her, her inquisitive friend went on glibly. "Yes, yes, she will go; go, better yourself, Suki's mother, and when you return she will follow you. Go then, delay not."

Suki's mother hastened to perform her morning ablutions. When the towels were done, Matangini spoke. "To what a depth am I fallen, Karak!" said she.

Karak returned with an impressive energy of manner, "Oh! do not say any—drink my blood if you do. Go—go now; in the evening I will see you—Be silent."

Karak waited not for a reply, but taking her Suki up in haste, she ran to the water-side to join Suki's mother and to perform her morning ablutions.

¹ Plain washed cloth.

² A Sautia's wife—P. B. I.

³ Sautia's wife.

⁴ Funeral dress.

CHAPTER XIII

The Protestants

The house of Mathur Ghose was a genuine specimen of medieval magnificence suited with medieval want of cleanliness.

From the far-off puddly fields you could survey through the intervening foliage, its high pinnacles and blackened walls. On a nearer view might be seen places of plaster of venerable antiquity prepared to bid farewell to their old and weather-beaten tenement. Some rods and un-painted shatter hanging by a single hinge whose companion had left the precinct years before, while in others both hinge and plank had left little trace of their existence and had been supplanted by the less pretentious tribe of *the screens*.^{*} But a small portion of huge edifices had now been plastered on the outside. On the foreworn region which boasted such decoration, and which no doubt accompanied the ancient sanctuaries of some great man in the house, if not Mathur Ghose himself, you might survey a few apologies for vegetation, but window panes the giant house had retained as too frail a substance to be permitted to ornament its limbs. By far the greater part of the exterior was unplastered, and the dried skins and roots exposed on the mass of bricks to murky grandeur. Not infrequently a young shoot of a *fig* or a few meagre vegetables had struck its roots in the crevices between the layers of bricks, realising, rather on an humble scale, the Persian monarch's dream of a hanging garden.

The house was divided into four distinct sections. In front you entered through a pair of massive iron-plated and tin-coloured doors into a spacious courtyard, three sides of which were faced by double-storied verandas of no very respectable height. Opposite the portal *gate* the lofty and spacious hall of five arches. All around was well plastered, but the return of many a rainy season had discoloured the white with streaks of dark, particularly in those regions which were surrounded by spouts for drawing off the water from the top. A narrow suite of dark and damp apartments led from a corner of this part of the building to the inner *palat*, another quadrangle, on all four sides of which towered double-storied verandas as before. These had indeed a plastering of sand and lime, but four were the pillars which were these decorations entire, decay aided by the incalculations of idle children having stripped most of them of their coverings. The walls of all the chambers above and below were well striped

with numerous streaks of red, white, black, green, all colours of the rainbow, caused by the splitters of earth as had found their aerial way much unaccounted with *pois*[†] or by some imprudent woman servant who had broken the *Gole-kamot*[‡] while it was full of its muddy contents, most frequently by the finger of her whose pleasant task it had been to prepare the hotel leaves, and who had cleverly depressed the walls into her service and had made them act as substitutes for towels. Numerous sketches in charcoal, which showed, we fear, nothing of the corruption of Angelo or the lustings of Guido, adorned the art or idleness of the wicked boys and ingenuous girls who had contrived to while away hungry hours by essays in the arts of designing and of defacing wall. The courtyard, devoid of brick or tile, exposed mother earth in all her vegetable glories. The mid vegetable glories, however, were gathered in the four corners leaving in the centre paths in several directions for entrance and exit. Household filth and water had left thick rings of slime which exposed for ages in unmitigated blackness. A narrow passage, terminated by a small thick door, led you to the third section of the house. This was the kitchen of the household; it had two suites of one-storied apartments on two sides of a vast courtyard where vegetation was much more rank than in the other. Here might be always seen the traces of the native daily made on vegetables of the earth, and the fishes of the water by the good dames in charge of this useful department, and here too might be seen the staples of food in all the majesty of darkness. The fourth department lay behind the kitchen, but apparently all seems to it was barred from this side and free were the domains of the household who had ever set their feet on it.

A thick and massive door led to the "god-down,"^{*} as the *palat* was called by the natives, directly from outside. Bare ten high walls, the summit of which were secured against the invasion of human feet by broken fragments of bottles enclosed it on three sides. On the fourth stood the single row of one-storied apartments which it contained. The walls of the apartments were all of unusual thickness, the doors small and plated with iron, and not a window was to be seen. The use to which these "godowns" were put was known to be that of storehouses for all sorts of things. A vast garden of *Sapari* trees interspersed with *Bahal* wood on one side of the building, and being enclosed on all sides by

* Best bed.

† Pot of cow dung plaster.

‡ Washhouse.

* Split bamboo.

brick walls and surrounding a well-filled tank in the middle, composed the *dhuk* of the household. The passage to it lay through the produce of the cook, from which a small door opened on the garden.

The *rajgar* still lay good enough to ground in our company, through a flight of duck and upper stories of solid brickwork to the upper story of the undercroft, properly so called, that which formed the second section of the large edifice: a view of which we have placed before him. We invite him to enter a no less unapproached and unapproachable region than the bedchamber of Mother Choo herself. The polished plastering of the walls was clean enough, though not unimpairedly mouldy; and sometimes he seen defacing its purity. A little towards one end of the room stood a massive and high set of iron-work on the uncovered floor over which loosely hung a striped gauze curtain, rather disproportioned to the wooden frame. A few large alibates and chest of drawers of the same material, the carvings of which had considerably been soiled by time and rough usage, lined the four of the walls opposite to the set. One or two carvings, as well as some enormous ivory boxes and chests decorated with enormous lion plates across their lids and on the edges, and ornamented with semi-lunes of *Chamuse*,* completed the wooden furniture of the room. Two paintings of the largest size, from one of which looked the grim dead figure of Kali, and on the other of which was displayed the crab-like form of Durga, faced each other from high position on two opposite walls.

On the two remaining walls, and placed lower than the terrible Kali and the gorgeous Durga, might be seen, arranged a few specimens of European art, and the exquisite conception of the Virgin and Child might itself be seen adorning the chamber the inmates of which had little knowledge what the artist's genius and engraver's skill had strove to represent. A female of about twenty-eight years of age sat on a *stomah* sill. Her face and figure were still handsome. Her complexion was that of a *bramh* and her eyes were large, dark, and shone with a wild and almost benignant lustre. Beyond this there was nothing particularly remarkable in her countenance, unless it was the expression of sweetness and amiability that never abandoned it. A clean set revealed her rounded limbs and frame, but not her head, which was now uncovered; and the crisp and shining tresses of hair, rendered still more so by recent ablation, fell loosened on the

back, scattered and uncombed, but still beautiful from their irregular luxuriance. Golden ornaments of great value but rather of lighter make than usual, graced her ears, her neck, her bosom and arms and wrists. For some reason or other the fine and delicate circumference of the waist was absent from her waist and chest, but the tickling mantle maintained their place in her ankles. A few long ringlets of human hair tied to the window-grating furnished occupation to her little fingers as she tried to weave them into that awkward object of young girls, the hair string. A child of about ten years in white exquisitely handsome features might be discerned a likeness to the elder female, sat by her and proved by the manner she took in the composition of the latter that it was so. In bondage her own wild locks that the product of her mother's delicate labours was destined. A little removed from them, modest, confined, unobtrusively, sat another woman who however needs no introduction. Suki's mother—the mother-in-law of whose infirmity the reader has had her own description—had referred her promise in leading the reluctant Matangini to the presence of Mother's first or eldest wife—the female who was weaving the hair string for her daughter.

A dialogue was being carried on between Mother's wife and Matangini in a low voice, while Suki's mother was pouring on a large *griddle* without any apprehensions of interrupting either. We need not detain the reader with a detail of either the dialogue or the practice, as of their purport we will do him the justice to presume he has already some conception. Suki's mother had rendered her mistress acquainted with the unfortunate position of the refugees, so far as she had gathered them from the rather faithful version of Kanak, embellishing the narrative with a good many interpolations of her own, and a few observations on consubstantial felicity as exemplified by the lot of her own happy daughter. The good dame rightly judged that such embellishments and interpolations would do no harm to the interests of her protégée; while at the same time they would afford a varied field for the display of her own powers of harangue. Matangini had not the heart to disclose the real circumstances of her misfortune, especially in the presence of the servant. She therefore unwillingly passed over most points in the good woman's narrative in silence, intending to undeceive her own friend, should it be necessary for her to pursue long on her kindness, on a future occasion,

* Sandal-wood.

rackon.

and with as much reserve as might be necessary to conceal the depth to which her husband had fallen. Mathur's wife gave her the warmest and most cordial welcome, rendering it apparent by an invitation generosity of heart wholly dissimilar to acquired polish of manners, that she rather guessed an invitation than afforded shelter. One step, however, was indispensable before Mataringini could be enrolled a member of the household; Mathur Ghose's permission had to be obtained. With the intention of requesting it, she deputed the still eloquent parent of the happy daughter to the altar to request her husband to step aside for a moment, without, however, mentioning her object before Mataringini. After a few minutes, her husband entered the chamber, the wife drew her cloth over her head, and Mataringini, as etiquette required, stepped out, not however without meeting a fixed gaze of recognition and wonder from the eyes of the master of the house.

CHAPTER XIV

Between rival Charms

Continuing a dissertation on matrimonial warfare.—A slight and a dubious capitulation.

Mathur Ghose, as our reader had no doubt guessed in the course of the previous chapter, had the good fortune or misfortune of being blessed or incriminated by double ties of matrimony and was the master as above in both of [his] two wives. Tara, the eldest, has already been introduced; Champak, the younger, was Tara's junior by not less than eight years. She possessed decidedly superior over her rival in the regularity of her features and in the blooming freshness of her complexion. To this, nature had added a richness of copiousness grace that marked the movements of this proud and modest beauty which won for her the envied distinction of the pettiest damed in the vicinity. Friend and imperious, Champak ever ruled the household with the authority of its sole mistress. The household approached her with fear and perhaps with a secret feeling of dislike, for often it was that her saucy temper made them feel that every fair face is and the collector of a generous heart. And, in spite of the rival and superior claims of Tara, she was the real as well as the apparent mistress of the house. Mathur Ghose was not perhaps formed by nature to love and be loved; affection was not incidentally the ruling passion of his heart, but the power of woman and her beauty have their influence upon all, and Mathur Ghose was fond of his wife. Sensibility and refinement

of the heart lend to the passion of love the form of a fervent and etherealized feeling which finds its gratification in the countenances of heart with heart; while, in greater measure, it degenerates into the yearnings of desire or perhaps into a blind obedience to the mystic power of female loveliness; but the strength of the passion can be equally great in either case. It was not strange therefore that Mathur loved Champak, or if we may not use the word love, was fond of her blindly and ardently. The master who bent with an iron will the wishes of all who surrounded him to subserve his own—was but a slave to the will of this coquette. To Tara, whose weakness and passion put it beyond his power to be offended—he was indifferent, too much so perhaps to be ever struck.

Tara had procured an easy assent from her husband to her proposal that the wife of Rajaram should find a shelter in their house. "Food and clothing," Mathur said in reply, "are not scarce in my house, under the blessing of the gods and the Brahmins, and if the woman is as you say of good character, let her remain here as long as she chooses." But Tara's simple heart had not reckoned upon an opposition which certainly was powerful enough to counteract her benevolence. Champak fled on that it should be under the auspices of her rival that the stranger should obtain a footing in the household.

The sun was shedding its moltenest purplish beams on the brow of Mathur Ghose, and the day which had been ushered in amidst the gloomy deeds which threatened the fate of Mataringini was hastening to a close. The slanting rays fell at intervals on an open veranda on the second floor. Tara was seated on the lawn ground and was employed in tying the hair of her daughter into a *choupa*,* the knots and bands of which however satisfied neither herself not the child. Mataringini sat close by answering with reserve to some very provoking and important questions, while Champak, employed in painting her little feet with the haldi, by the aid of a barber's garland wife, was pouring upon her, without the consciousness that a misgiver to whom her husband had afforded shelter from mere compassion and whom she herself could turn out any moment, could ever entertain reluctance to answer questions coming from herself direct. Mataringini was answering with modesty and reserve, which however had merely the effect of provoking further importunities from the thoughtless beauty. Thus was the reaction of her privilege.

* Hair-knot.

and delicately interfered by drawing off the attention of both.

"I can't do this child's *dhoupas*, though you say I have been trying my hand at it since noon," said she addressing Matangini. "you can do it, better perhaps. If you will only show me how to trim this *dhoupas* I think I can do the rest." Matangini asked to be permitted to visit the inside for the day herself.

"I do not think I can do it well," she said, "but I will do what I can."

Matangini took her position behind the child and taking up the braids in her hands, began to undo them and trim one once.

"Ah!" said Champak, "I fear our sister will make only one of her women count *dhoupas*. It is how as it is."

"If I succeed in tying a *dhoupas* as they do in our part of the country," retorted Matangini, "this beautiful child will look twice more beautiful."

"No, no—you must not do it," rejoined Champak, "that is the way in which respectable families dress their hair—it does not look soodly in good people's children."

"O be!" interposed Tara. "Is beauty ever destroyed because sometimes a bad woman is beautiful? At that rate, sister, you should have disfigured your own face countenance long before this. No, no, because bad women may have a fine type of hair, that is no reason why a good woman should have none. Tie the knot as you please, sister," concluded she, addressing Matangini.

Champak replied not, but it was evident from the sudden looks she assumed that Tara's compliment had not been enough to make her forget that she was adorning her own way. The pool of honey-scented feet was just then heard dashing, and Mathur Ghose soon appeared in the veranda. Champak drew her cloth over her face down to the very chin and lightly tripped to her own chamber, her maids following as she ran; Tara drew her cloth over her face also but not so the same depth, and slowly rose to retire; Matangini covered herself also, and stood aside. Mathur Ghose stopped to speak with his daughter to whom he addressed a few ordinary questions, Champak who was watching him from behind the door observed, and jealous wife as she was, observed it with dismay, that though he addressed the child alone his eyes occasionally wandered with an eager glance towards the veiled form of the stranger. Mathur Ghose passed on to the apartment of his younger wife, and the interrupted

female resumed their occupations with the exception of Champak whom her husband found in the apartment.

Champak well knew that the steps of her husband would seek her there, and she herself sought an interview. But to avoid the appearance of having sought her room in the expectation of meeting him, she hastily opened a door as soon as the new him leave the veranda, and buried herself in taking out of a wicker choice spices used in preparing the hotel food for mastication. Mathur Ghose saw the floor strewn with many a silver, horn, or wooden *Amras* without end or aim, and his wife little inclined to take any notice of his entrance. Her face was still partly covered with her cloth, her back was turned towards her husband and the work of unweaving the floor with little boxes of cardamoms, cinnamon, cloves, almonds, went on bravely progressing. After waiting for a few moments in silence, Mathur observed, "What is the matter now? Some steam brewing I suppose?"

Champak answered not, but went on stirring the floor with *Amras* after *Amras*.

"Ah! I see it," said Mathur, "now tell me for what offence I have to pay the penalty."

But still Champak did not reply. She now began to gather up the *Amras* as if she had found what she sought, and having replaced them in the box and locked them up she turned towards the door to go out.

"That won't do, my life!" said Mathur as he arrested her progress by catching her by the arm, "this cursed ghoul has no business here" and he pushed back the cloth from her face.

"Why do you decide so?" asked Champak, casting on him a look of high displeasure.

"Tell me, my life, what have I done that you wear this look?"

"Let me go," she said, though of course no courtesy was needed to obtain her release as her husband held her arm by a tight and loving grasp, and she could have had her pleasure if only she were so minded, "Let me go, I have business."

"You have business, my life—what can this business be?" enquired Mathur, laughing.

"I have to prepare *pois*," responded she with the same irritable look.

"Do it then here and let me have some," said he.

"Let me go," said she again.

"Why, what is [it]?" said Mathur fondly, "Name but my offence to you and I promise you explanation."

¹ Small cakes.

² Oil.

³ Folded back.

"Offence to me," said she in the same pettish manner, "what offence can you be guilty of towards me? What am I that I can be offended with you? You can do what you please without offending anybody—and I am nobody."

"Sabach," said he, "this is anger indeed! But tell me, queen of [low] life, what is that I must undo, and I will undo it immediately."

"Go to the wide you face," she said, "and she may tell you if there is anything to undo, and undo it then.—What matters to you the wishes of a poor woman who no further responses on your bounty than to live in your household which even strangers are permitted to do?"

"Oh! can it be that?" asked Mathur, now comprehending her reasons stood—"are you angry that I have taken the poor woman to my household at the—he would have added—"at the intercession of your rival,"—but he forbore and stopped short.

"It is your house," returned she, still with apparent displeasure, but now glad to hear that he had declined the cause of her displeasure, "you can admit anybody you please."

"But seriously," he added with consciousness of manner, "let go your animosity now and tell me truly how you can object to my affording temporary shelter to such a fallen creature."

"Forsake woman!" returned Champak, "why if she has done ill, she has deserved to be turned out."

"And how do you know she has done ill?"

"Why, do you think she would be turned out for nothing? Do people turn out their wives from caprice?"

"Yes—it may be she was wrong—it may also be her husband was wrong. But still it cannot be wrong to give her shelter in the house if any man."

"You can do your pleasure," she returned childlike again. "What do you ask my opinion about it at all?"

"There again! Prithee, a woman should be more kind."

"Yet, kind to those who deserve kindness. But is it right to be kind to all alike, be she good or bad?"

"And still you cannot be sure she has not been more unfortunate than anything else, and must speak very favourably of her conduct."

"Report!" said Champak with a contemptuous swing of her large fine arm, "you have picked up all your information on the point from Saki's mother's little gossip and you dignify her gossamer lies with the name of report."

"Why, have you heard any one speak other-

wise than well of her?" inquired Mathur rather surprised.

"Women always hear more of each other than men," said she.

"What have you heard?" Mathur again inquired.

"What progress is this in you," replied she a little wrothly now, "to enquire about the secrets of women?"

Mathur chose felt vexed. From whatever motives, he ardently desired that Matangini should enjoy the benefit of his protection, and he felt vexed, as we have said, at this unexpected resistance from one who, he was aware, was pretty well accustomed to have her own will.

"At least you will admit," he added after pausing for some time, "you will admit that it looks very bad to turn out a kinswoman from the house, for you know she is a kinswoman of ours. Has she not a claim upon us?"

"She is our kinswoman though another kinswoman," was the ready reply. "Why has she not sought shelter with her sister? Are we nearer to her than her sister? She does not perhaps to seek shelter with those who know her well."

"You are very ungenerous," returned Mathur in cessation of spirit, "what can you have to object to an unfriended woman? Is there want of food or room in my house?"

"No," returned she proudly, "at least I shall not claim my share if she becomes welcome to them. Send me to my father's house and let him fine him. My father is not one who will be pleased to see his daughter the inmate of a house in which such a woman lives."

"What is all this again?" Mathur said, becoming irritated.

"Send me to my father's house," she replied.

"You know I cannot part with you. Leave all childishness," returned he, warning.

"Then part with that woman," was the reply.

"Part with the woman; why, what is she to me that there is any difficulty in my parting with her? Well, I will think of it."

With these words Mathur left the room, resolved to pre-arrange and decide his wife till her mind should change.

That evening when he again returned to the chamber, an extraordinary spectacle presented itself to his eyes. In a corner of the room, far from his bedside, another bed had been neatly prepared on an humble couch which had been pitched up from the room for service.

"What is that for?" asked Mathur, as the additional bed caught his eye. Champak spoke

men, but throwing herself on it, went to sleep without deigning a reply.

Our readers will guess what a night the nervous Mathur those passed. When he rose next morning and went out to his *ambuk-havai*,^{*} he observed a visitor waiting for him, who said he was Rajmohan Ghose. He explained to Mathur the object of his visit to be that having obtained indulgence that his wife who had left his house on pretence of a quarrel was here, he had come over to request that she be made [to] return. Mathur could not well refuse to restore a wife to her husband, a course which he had been taught, was become necessary to him to preserve other considerations, if he had any relish for domestic peace and the smiles of Champak.

When Manangini was informed that she must depart, her blood froze within her as she reflected on the fate that awaited her. When dead than alive, she followed the steps of Sukhi's mother, who was entrusted with the duty of receiving her home. Tara accompanied her as far as the postern gate and would gladly have gone further if she could. She bade her farewell with sorrow and heartily wished her peace and shilling of past disagreements with her husband.

CHAPTER XV

Consultations and Council

The wild and largely sterile of the Mathurani are covered even in the vicinity of well-irrigated villages by a tall rank grass eleven to twelve feet high. Such a spot of peculiar and almost frightful solitude lay a little to the south of Radiganj. There the imperious grass was intermixed with an equally high and imperious range of cane-bushes and other underwood which extended far into the land from the margin of the river. Were there a site in the vicinity which commanded an unobstructed view of the whole area covered by this interminable underwood, not a single interruption could have been discerned to its luxuriant uniformity. One narrow foot-path seemed to present the only evidence that human footsteps had ever disturbed this dark habitation of venomous reptiles. But even this foot-path could be discerned upon the closest observation and for a short distance only, and then every trace of its further progress was lost. To the practised eye of those, however, who were wont to thread its maze, it presented the only guidance to a little hotel of stone which stood in the very heart of

the jungle. The roof of the hotel, a little elevated above the general height of the bushes, was scarcely concealed from the view of persons even outside by so drawing off and arranging the twigs of adjacent boughs that the whole ditch wore the appearance of the top of a bush higher than the rest. The inside of this small and wretched habitation, if such it could be called, was gloomy and damp. The walls were of bamboo and dried,[†] and two or three slabs were spread over the humid floor. Blackened pots and cooking utensils were stored in one corner of the hotel, though apparently they were not often put to use. It was still early in the morning and the streaks of darkness that had penetrated inside through crevices had the length that [blasting] rays alone could possess. Its only inhabitants [were] men of a deep black complexion and of a stature and muscular formation that promised great strength. A short and coarse cloth of small white highly covered the waist of each, but their legs and thighs and the rest of their dark bodies were completely naked. Baskets and swords lay scattered beside them and betokened that their profession was anything but peaceful. The nervous form of gajals which was being smoked by the two by turns, filled the whole cabin. They were engaged in conversation with each other in a guarded tone which the excited hearing made little secret.

"What will the business bring?" asked one in whom the reader will recognize Shiba.

"A large sum," responded his companion who was no other than the squire, "full five thousand rupees. It is as good as a night's affair, my better, for we go shares with nobody."

"Bada" ejaculated Shiba, his dull eyes glancing with joy, "but why will you not attempt it on the road when that lawyer carries it with him? How else can you get hold of it elsewhere?"

"Because you know that accursed woman, Rajmohan's wife, had overheard me talking to her husband about it," replied the squire, "and has informed Mathur that we wanted it. He has warning and means to send the paper under good escort. And we are only two. He has now outwitted, you monkey?"

"But how can we get at it otherwise?" observed the other. "Two of us cannot force the house."

"Leave that to me, leave that to me. We will succeed where strength fails."

^{*} *Bamra*, natives were from long cloth split lengthwise.

[†] *Sitka*.

^{*} *Pariksha*.

Shiku pulled a long puff at his cigarette and then leisurely sent out the smoke in curls before him. Then shaking his head he observed, "No, no, sardar. I don't see how it can be done. I tell you one thing, will not our employees advance us out of the five thousands he has promised? It will be a most profitable business, then; he cannot find us out when we leave this place."

"Do you think him such a fool?" replied the sardar. "To hear what conditions the sharp bargainer has proposed. He gives us one thousand when we cut those five paper to be in our possession; we arrive three thousands in all when we deliver it to his hands. And only when the cut is won, which will surely be if the bill is destroyed, will we get the other two thousands."

"But, then, tell me how we are to rob it."

"No, no, not you will spoil the business if you know it beforehand. Counting Rajmohan may make you give it out to him. Follow me as my shadow and not assured we will succeed."

"Rajmohan about me that way!" exclaimed Shiku with some enthusiasm, but immediately lowering his voice he said, "Thank I but foregoes approaching."

A cry like that of scorch-coals had suddenly issued in a human voice, was heard from within the jungle.

"It is only Rajmohan," observed the sardar and responded by a similar cry. Rajmohan soon made his appearance at the house.

"What news, Raj?" asked the sardar.

"All is well," replied Rajmohan. "I have got back my wife."

"Indeed! how was it? Where was she?" asked he with some show of satisfaction.

"Well it is rather strange," said Rajmohan. "Instead of going to her sister where did she go, think you?"

"Where?" enquired both the landlady.

"Why, did not I think she would go there? The house of Madhur Ghose himself."

"Indeed, and what has she been saying?"

"I believe, nothing, so far as I could gather. I had some talk with the domestics on purpose, but I believe they had no suspicion of anything."

"Still," said the sardar, lowering his eyes while a few glances shot themselves, "we must get rid of her."

"Why, consider," said Rajmohan, "consider if she may not be spared."

"Ah! was I right when I said you agree?"

"Dear me sardar, hear me out," interrupted Rajmohan with vehemence. "I hate that wretched woman more than you can ever do. Had I

found her son that morning, you would have seen I set no lover. But I confess now that my blood has cooled. I hate not the marriage and surely in this such a deed. Besides, what we feared she had not done: she neither went to Madhur Ghose's house, nor made a noise of last night's affair. If she has not done it to-day, what reason is there that she will do it to-morrow."

"Well," said the sardar, raising, "I have a place and it may suit both your mind and mine."

"What is it?" inquired Rajmohan.

"Pick up, take your beautiful wife with you, and come and live with us at Bhagnatla."

"And lead the life of a robber?"

"Yes. Are you not one?"

"Perhaps, but it is impossible for me to be one by reputation."

"You decline to go?"

"Yes, I have others to take care of, besides this wretched wife. Can I lead the life of a robber with such a family?"

"Have we not my families there?"

"Yes—but then your men not know that they live with—"

"Peace!" exclaimed the sardar, interrupting him authoritatively. "If you want to join us you can easily send off your sister and her children to her husband—poor husband or rich husband. It is to look-out of justice and as to your son, she is the aunt of many others like yourself and can shift for herself."

Rajmohan still hesitated. A long debate ensued, but the threats of the sardar joined to his own wish to leave the neighbourhood of Madhur Ghose for ever, at length prevailed on Rajmohan, and he consented.

It was yet wanting to noon when Rajmohan returned home to bathe himself and break his fast.

The first person who met his eyes was his sister Kishori.

"Kishori," he said to her, "tell the wretched woman to come before me. I shall teach her how to run away again from my house."

"Where do you mean, brother?" enquired Kishori.

"Whom? who, your sister-in-law?" exclaimed Rajmohan, irritated at the question. "Where can your senses be gone?"

"My sister-in-law is not here, you know," replied Kishori.

"Not here!" ejaculated Rajmohan in surprise. "Has she not returned in the morning?"

"You said you would send her here from the Elder House," returned Kishori, "but you have not done so."

Rajmohan started up in anger and surprise.

"It is false!" he cried, "I myself saw her coming in that woman Saki's mother's company."

"That's strange," replied Kishori, "but she has not returned. Ask anybody here—none has seen her." Rajkeshab flew like a tiger round the house and ransacked every part of it, but could not find Matangini skulking anywhere.

"Bem," he cried to his sister, "run to her sister's house; the woman has sheltered herself there no doubt. Stop—ask aunt to go over to Kanak's house and look for her there. She may be there probably. I shall keep watch for her here."

Both Kishori and her aunt started on their errands, but both returned unsuccessfully. Vacation, rags, and surprise bewildered the disappointed husband. With angry words and gestures he again compelled his slave to undertake another fatiguing journey in the midday to learn by inquiry in Madhar Ghose's household if Matangini had not returned. The obedient Kishori executed her commission with patience and fidelity, but could not succeed in bringing any news of her sister-in-law.

(To be continued.)

KHADI AND SOCIALISM

A Reply to Criticism

By J. B. KRIPALANI

SRI. Sampurnanand has contributed a criticism to my article in *The Modern Review* on "Socialism and Khadi." If the learned friend had read (having more conveniently his attention on khadi would not have been lessened, his task too would have been easier, it is now difficult to separate argument from invective.

My article in *The Modern Review* was one of the series dealing with objections to khadi from various quarters. In this particular article defence was made against one of the arguments of the "communists," and some of the socialism. I am told "the communist party was declared illegal long ago." Does this mean that their mode of thought and their arguments have also been declared illegal, and have therefore no validity? I did not know that! My critic says my "argument is evidently against the powerful and consistent body of socialism called Congress Socialism, though I have not corresponded so sure it." In the West every socialist group or for the matter of that, every political group or party has its distinctive philosophy and authoritative books or pamphlets expounding the same. The socialist groups here have no such authorized books giving the peculiar shades of opinion held by each group. Under these circumstances, even if I had desired to name one group or the other, it would have been impossible for me to do so.

I am accused of characteristically defining the communist argument that low physical conditions are a very necessary and essential cause of a revolution. I am told "no sensible communist or socialist believes in this argument." It must then be taken that I am not arguing against the possibility of any group who do not hold such wrong and partial views, but against the fallacy behind it in some groups. Sri. Sampurnanand is by no means a weak brain. He is reported to have a fine brain all the twelve months round. He was once therefore called upon to consider an argument which ran on in his party holds, for they are all sensible men!

SOCIALISM AND PATRIOTISM

Members of my article have I said that the socialism is *irrational*. They may be rational or deterministic, as they prefer to call themselves. My argument has nothing to do with that. But Sri. Sampurnanand was fully entitled to suspect his philosophy on this occasion, for all occasions and all platforms may be, obliged to propagate one's ideas.

I have not said that the socialism or any group of them hold that honesty and sterility must be followed by all means. I have only said here the logical corollaries of the theory which holds that poverty is the most necessary cause of revolution and underclassism requires only dull the edge of revolutionary ardour. I have never suggested any group of trying to do so. I have only laid bare the logical implication.

REFORM AND REVOLUTION

Sampurnanand's next apt remark was that the work of reform and amelioration should be done in a particular revolutionary spirit. I repeat have emphasized that point. What I hold is that, in the storm of every day work to a superficial critic it may appear that the aim is illegitimate. In the case of Gandhi I hold that some socialist friends do look at him and his activities from this superficial point of view.

CLASS CONSCIOUSNESS AND NATIONALISM

The learned critic says that Trade Unions are definitely organized on the basis of class consciousness, while khadi and village industries are not so organized. I have never suggested that Trade Unions are not organized on the basis of class consciousness. They may, or they may not, be. It all depends upon the particular kind of labour organization. But surely even Sampurnanand does not expect khadi or the Village Industries Association to be organized on the

back of their consciousness. Gandhi and the Congress as it is today are chiefly concerned with solving national problems. If they do not consider class consciousness in the sense in which some of us think it in the phrase, it cannot be blamed. That is not one of its aims. That class has contributed to national consciousness can only be denied by prejudiced persons.

COMPARISONS OF KUTUM

Many people seeing Gandhi counted just and joined the movement and they did not belong to the Spanish Association or any organization connected with it. I have never questioned that. My contention is that there has been in the rise of these organizations has not been in the way when the call to fight has come. Sangparanandi naturally is not aware of the contribution in men and in other directions, that these movements made. In U. S. many of their workers resigned their places and covered jail. In other places too it was so. The organizations as such and officially did not join the movement. In this they behaved at least as well as or better in any of the labor organizations none of which joined the fight as organizations. If "they" looked in vain for leadership of splinters and women," one also looked in vain for leadership of Tamil Nadu members of whatever category. It was only talking of those who are charged with leading Gandhi and backward-class movements.

REVOLUTION AND CLASS STRIFE

I am accused of having condemned soap-detergent revolutions. I am told that Shinde and Chingghabhai were not the heads of revolutionary movements. The fact of the Marathi proverb was, I believe, a revolution not only in politics but in education as well. A new nation had been. It was not a mere soap. Anybody who has made a study of the course of the rise of the Marathi power will admit my contention. Chingghabhai was responsible for the movement of people from Central Asia that had universal representation not only in Eastern but also European history and culture. A socialist like Sri. Sangparanandi cannot ask if the leaders of the two movements were conscious of their aim. They may or they may not have been. That is immaterial. The point is that if the strength and genius of their leadership had been lacking the movements associated with their names might not have come about. To say that the course of history cannot be deflected

by certain incidents, happening one way or the other, is foolish. At a given time even for a revolution there may be more than one course open. Sangparanandi himself I hold makes a lot of differences. Shinde's and Chingghabhai's names were mentioned along with other leaders to prove my point that a critical time appropriate leadership is one of the major causes of a revolution. Sangparanandi admits that "Buddhi and Chitthi were master revolutionaries." That is to mean anything, except that Shinde and Chingghabhai were lesser leaders. I was not building an hierarchy of revolutionary leaders, nor was I giving the complete list of names of such. As for these leaders being the schoolmasters of the time—that just as Lenin was, I am not in a position to decide. What I said was that powerful and wise leadership is one of the great factors in a revolution. Whether the leader tries to seize the leadership in the first-moment automatically makes the leader, is a question which the scientific socialist might have considered in their special laboratories. For a humble student of history to dwell this question is an difficult of solution as whether the hen spawned the egg or the egg the hen the seed the tree or the tree the seed.

POVERTY AND THE REVOLUTION

Sangparanandi has given me a lesson as why few material conditions of the slaves and the Negroes failed to produce revolutions. But that is exactly my thesis that there are many counterpoise lines poverty and deprivation that are necessary to produce revolution and such causes are more psychic than physical and that poverty is not in itself alone the necessary cause.

DEFINITION OF REVOLUTION

Sangparanandi gives his definition of revolution. He believes that "it is a revolution that does not bring about the transference of power from one economic class to another." This I hold is an arbitrary narrowing down of the meaning of a term which is as old as human history. I hold as I have said in my article that revolutions are radical changes primarily in the values held by a portion of humanity and these changed values come to be embodied in public institutions. Such institutions compared to the old are called revolutionaries. These values may be economic, political, social or any other, or all combined. Usually in great revolutions they are all combined.

Editor's Note. This controversy is now closed, so far as *The Modern Review* is concerned.

THE TRUTH WINS

Soon, dear children, you will be grown up and fathers and mothers yourselves. So, now your parents as you would like your children to treat you. Treat everybody as you would like him to treat you. We are all equal, we must all be equally free, we must not do violence to anybody. Perhaps one of our future Presidents is among you. You, our future President, will be speaking to children here in thirty years' time. Tell them that, all that time ago, we men with the first President and joined ourselves with him always, to follow the principle of our forefathers that "the truth wins."

—President Thomas Murphy to a group of Pacific school-children, who named him as his birthday.

THE PARSIS : THEIR RELIGION AND RACE

BY NAGENDRANATH GUPTA

II

IN the thirteenth Fargard of the Vendidad there is a passage relating to the souls of deceased persons being conveyed to the bridge Chinvat, the Bridge of Judgment. Of the heavenly, well-created, swift and well-formed soul it is said that it is accompanied by a dog. The remaining words in this passage have not been deciphered. This is also a Vedic simile. Two dogs were sent by Yama, who is also Pluto of Greek mythology, the King of the nether region, to the dying when first re-animated. Among the Parsees the dog is still a pure animal. After death a dog is brought in and made to look at the dead body, and this practice is also called *aspid*. It is believed to have the effect of driving away the evil being, the evil-female demon, the *Devil Naush*. By the law of customs, which followed the religious split between the Indo-Aryans and the Aryans of Iran the dog became an unclean animal in India and yet we find the saying in the Vendidad fulfilled among the ancient Indian Aryans. At the conclusion of the great epic the Mahabharata, the Pandavas, Yudhishtira, Bhishma Arjuna, Nakula and Sahadeva, accompanied by their common wife, Draupadi, and a dog, left their kingdom on foot and proceeded northwards towards the Himalayas, intending to cross it and proceed further north, and so to reach heaven. In the Avesta the Drakht Name, the Dove, the Parikar, and the host of Angro Mainyu came from the Northern regions. As the party proceeded, Draupadi and the four leaders of Yudhishtira, one after the other, fell down, died on account of their sin, though of a minor character, not being able to reach heaven in their mortal bodies. Only Yudhishtira and the dog went on without halting, and presently the chief of India, the lord of the gods in heaven, came down to take Yudhishtira up to the heavenly region. Yudhishtira insisted that his dog should accompany him. Indra tried hard to dissuade him, saying that the dog was a very earthly animal and could on no account be admitted to heaven. But the Pandava king was inflexible and declared that he would rather forgo heaven than abandon a dog which had followed him so faithfully. Ultimately, the dog was recognised as the god of Right-ness (Dharma) and the difficulty was cleared. Here the poet has skillfully reconciled the two conflicting beliefs, the earlier one recognising the right of a dog to enter heaven and the later one degrading it as an unclean animal. The bark

of hellish dogs all about the line. The souls of the Vedic Indians were degraded to demons by the Avestan Iranians; the Indian Aryans lifted heaven to the north, the Iranian Aryans lifted the north region with the spirit of Angro mainyu's evil-feminine teachings, were belittled among the Vedic people; they were looked upon as gradually becoming by the Avestan people.

There can be no question that the Indian Aryans had the same method for the disposal of the dead as the Aryans of Iran follow to the present day. There is a story in the Mahabharata which sets all doubts at rest. The story is all the more important because it was told by Bhishma, the aged and wise warrior, to Yudhishtira. A Brahmin had a son who died as an early age. All around were forests in which dead bodies were left to be devoured by vultures and animals. The day was drawing to a close but as hour or two of sunlight was left. The vultures, tiger and other beasts were waiting bitterly in the forest when a culture and a jehol came out and arrested the vultures. The culture begged them to leave the body at once and return home since nothing could be gained by burying them as immediately after the disappearance of daylight, wild animals of prey and voracious vultures would come out. If this advice had been followed the body would have fallen to the share of the vulture. The jehol, on the other hand, consented that it would be horrible for them to leave the dead body of the child so soon, that they should stay for some time and remove their loss. With his paternal wisdom Master Dharma went so far as to suggest that a miracle might happen and the child might come back to life. The jehol knew that the vulture would have to go to its rest with the setting of the sun and then he could feast undisturbed. In this particular case the miracle did happen and the god Shiva restored the child to life. This peculiar form of miracle, the dead being called to life, had always had a very strong hold upon the imagination of men. The Aryans in India regarded the custom of burying the dead as a practice of the Brahmins, or Hindus, and it is also strongly condemned in the Avesta. The rite of cremation was introduced in India much later, when the Brahmins were satisfied that this is at all times a purifying agent and cannot be contaminated. It was also recognised that fire is one of the five elements of which the human body is composed and to which the soul returns after its departure.

In one cardinal doctrine, however, there is a marked conflict: as belief between the Indo-Aryan and the Indo-Aryan religions. The chief rupture is not difficult to explain, for here the cleavage is more serious. The Avesta conception from the outset two supreme and heavenly beings, representing the powers of good and evil, respectively. The similarity in their names is noticeable: *Spenta-mainyu*, the Pure spirit, is Ahura Mazda himself, called Ormazd in the Khorshid Avesta, and *Angra-Mainyu*, the Evil Spirit, later known as Ahriman, who is the supreme Power of Evil, in the Gatha Avesta, the earliest. His of the Yavans, are the following verses:

"The two spirits who first of all existed,
the being proclaimed to me of themselves.
The good and the bad is thought, words and works.
And of the two the highest selected the right
one, but both did not do so.
When the two spirits first came together
in order to create
Life and death, and (to order) how the world
should be as the end.
Then the most evil one appeared on the side
of the Impious but the best spirit appeared
on the side of the pious."

The conception of a Supreme Power of Evil challenging the might of the Creator, resembles the Semitic conception of Satan, in the twelfth, second, fragment of the Yashtid. Ahura-Mazda says, "Then the serpent (*Angra-mainyu*) looked at me" in the Old Testament the first appearance of Satan is in the shape of a serpent, which was more subtle than any beast of the field which the Lord God had made, and he tempted Eve to eat of the fruit of the forbidden tree. It was an act of disobedience for which Adam and Eve were expelled from the Garden of Eden. Later was personified the devil of Satan, having been the first among the archangels, but he was cast out of heaven and thrown into hell because he had rebelled against God. In the Mithraic epic we find him falling in hell and it is of him that it has been said, "How art thou fallen, Lucifer, Son of the Morning!" In the Gospel Satan is frequently called the devil, and Jesus alone called him Satan when he was tempted by the archangel. In the Khorshid Avesta the word *Satan* is used for the first time in the Yavans, which is usually in Persian, about Ahura (the name of the good). *Satan* and *Ahriman* are identified as one. The word *Satan* is a pure Hebrew word and is found in the Bible and the Quran.

Karabaskin was composed in the same manner as Jesus. *Angra-mainyu* said, "The Yashtid, XIX, 23-25, Where the good *Mashayun* Law, whom happiness as *Vandhu* (*Vandhu*) the land of regions, has obtained it."

He answered the holy *Karabaskin*: "I will use curse the good *Mashayun* Law, Not if better, good, and evil-power were to separate themselves asunder."

Karabaskin was promised the lordship of the

regions. That was possibly the temptation offered to Jesus.

"And the devil, taking him (*Jesus*) up into an high mountain, showed unto him all the Kingdoms of the world in a moment of time."

And the devil said unto him, "If this power wilt I give thee, and the glory of them: for that is delivered unto me; and in whomsoever I will I give it."

If thou therefore wilt worship me, all shall be thine."

And Jesus answered and said unto him, "Thou shalt induce me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The temptation of the Archangel by Satan and his host on the night that the Teacher attained Enlightenment under the Bodhi tree is also an exact parallel.

The Ahriman of the Avesta, is more powerful than Satan, for while the latter has only the power of corruption and leading man away from the higher law of creation, he is a Creator in his own right, the creator of Hell and Death, the twin spirit of *Spenta-Mainyu*.

The Avesta conceptions of India recognize an such being. There are two Powers of Good and Evil, no Heavenly Being who controls the supremacy of God at every step. *Angra-mainyu*: There is only One without a second. There are Powers of Evil that appear from time to time, but they are always overcome in the end. The lower desires of divine incarnation have won the master finally at last. When the Soul is heavy laden by the burden of sin and evil the weight is lightened by God himself, who appears among men. The famous hymn of *Sikrebra* in the *Shapashdiga* illustrates the question:

"*Yade yade Angra-mainyu jinihshanti, Shorata.*
Shapashdiga Angra-mainyu Angra-mainyu Angra-mainyu
Angra-mainyu Angra-mainyu Angra-mainyu Angra-mainyu
Angra-mainyu Angra-mainyu Angra-mainyu Angra-mainyu
Wherever there is a group of righteous men (*Angra*), O Angra (*Angra*), and their is a solution of righteousness (*Angra*) than I myself come forth, for the protection of the good, for the destruction of evil-doers I set them from age to age."

If, however, there is a definite divergence of doctrine in an important and initial article of faith between the Indian and Indian Avesta there is a singular coincidence of belief between them in regard to the central and the most important doctrine enshrined in the *Shapashdiga*, which is remarkable in regard to the mystic name of God. The Indian teaching in the *Shapashdiga* is the doctrine of *Shakti*, known as doing of work without desire for reaping its advantage or benefit. Addressing *Angra* *Sikrebra* said:

"*Angra-mainyu Angra-mainyu Angra-mainyu Angra-mainyu*
Angra-mainyu Angra-mainyu Angra-mainyu Angra-mainyu
Angra-mainyu Angra-mainyu Angra-mainyu Angra-mainyu
Angra-mainyu Angra-mainyu Angra-mainyu Angra-mainyu

Script has been in maintaining the superiority of words with definite, unambiguous, or at least of all words is called *zandshirsh* by the Parsis.

Long before the introduction of this teaching the word *zandshirsh* came from the line of Zoroastrian, the Parsi. In the Ahmashahi Gatha, the thirty-fourth line of the *Yasna*, Zoroastrian begins his chant with these words:

The immortality which I have obtained
Through faith, words and offerings,
And purity, give, I beseech, O Mazda,
and the dominion of power,
Oh thou who give to them, Ahura, first!

This immortal but priceless gift, the giving away of the immortality and spirit earned by good deeds, prayer, and *Yasna* (Yoga and meditation), is frequently mentioned in the *Yasna* and the *Mahabharata*. At the present day, in every corner of India, *Yasna* had permeated the soul so much so that it is called in *Shikhrish*, the *Yasna*.

The scriptures of a nation are of two kinds, and are the scriptures of a long period of time. They are recorded in the sense that they are placed when the spirit is moved and inspiration comes from above. The Old Testament covers a period of many centuries, the New Testament is the work of several men and is spread over a considerable period of time. The *Vedas*, the *Vedas* and the *Puranas* belong to different epochs. So does the *Avesta*, but in this case there have been several changes, even of language. The *Veda* Samhita is different from the *Sanskrit* of the *Upanishads* and the *Puranas*, but all the sacred books represent different phases in the development and evolution of a nation, original language. On the other hand, the *Khordeh* (minor) *Avesta*, which contains the prayers for the laity, is partly written in languages wholly different from that of the earlier books. Besides extracts from the *Yasna*, there are numerous passages in *Parsi*. None of the later languages of Iran, *Parsi*, *Pahlavi* and *Persian*, can be regarded as derived directly from the *Avestan* language. The *Sanskritic* language of the earlier *Avesta* was known only to the *Mohels*. It ceased to function as a current language. The innovations of the renaissance of the *Yasna* are frequently in *Parsi*. In the name of God, *Ormuzd*, the Lord, the Immortal. This is like the invocation in the beginning of every *Sura* of the Quran, *Bismillah, ar-Rahman, ar-Rahim*. In the name of God, the Immortal, the Most Gracious, a sentence like *in Allah's name, peace and blessing*—I cannot and repeat of all my sins—is not only *Parsi* in language, but *Parsi* in spirit, behind which is the *Mohel* doctrine of original sin. The *Parsi*, the *Yasna* or marriage prayer, the *Avesta* of the seven *Amshaspands* are all in *Parsi*. The *Parsi* *Adab* contains a formidable catalogue of sins. *Adab* was the son of *Mahmoud*

and we learn from the *Parsi* *Adab* that he was successful in the teaching of *Zoroastrianism* and the doctrine of purity. The writing of the *Khordeh* *Avesta* has been ascribed to *Adab* *Mahmoud* (1141-1170 A.D.). The *Yasna* and the *Puranas* and some other parts of the *Khordeh* *Avesta* are comparatively modern writings.

For a very long time the only way of preserving the scriptures, both in India and Iran, is the absence of any written alphabet or script, was the systematic method, a systematic list of memory by which whole books were transmitted from teacher to disciple by word of mouth and were retained by and accurately repeated from memory. In Iran, however, there was a special difficulty which did not exist in India. The priests' classes were entirely cut off from the original language of *Avesta*. There were no books, no grammar, the *Sanskritic* language of the *Avesta* had been succeeded by *Parsi*, *Pahlavi*, and *Persian*. When the *Mohels* collected the *Yasna* in the time of *Apshir* *Shah* and put them in writing much had been lost, much was imperfect and the parts of the *Avesta* now available are only fragments. In India a considerable portion of the *Adab* *Yasna* has been lost but there has been nothing like the wreckage in Iran. How much was lost, how much was destroyed by a ruthless vandalism, was there other books of another kind, the beginning of a great literature, works of a superior, practical nature, of which glimpses and bright flashes are to be seen in the *Avesta*? To such a question no answer will ever be found. It is true that in the *Yasna* there is a list of prophecies, *Nasas*, out of which only the *Vandinas* is extant. This has been verified by scholars of repute. These books, if preserved, would have added a great deal to our knowledge of the ancient people of Iran. The *Sanskritic* is a valuable work in *Parsi* corresponding to the Book of Genesis in the Old Testament.

The material prosperity of the *Aryans* of Iran far exceeded that of their cousins in India. Whole countries were conquered in the ancient faith of *Zoroastrianism* just as the original indigenous population of a large portion of India was absorbed by the *Aryans* and converted to the *Aryan* faith. From *Darius* and *Cyrus* (Korsh) the Great to *Nabonassar* the Great (Korsh) it was a record of unparalleled magnificence, the *Parsi* Empire extending from the banks of the *Phasis* to the shores of the *Mediterranean*, from the *Red Sea* to *Spartan* and the *Indus*. Then came the Greek and *Parthian* invasions (before the *Sassanid* period) and the breaking up of the Empire into petty kingdoms. Finally followed the rise of *Islam* and the *Arab* conquest of *Iran* and conversion from *Aria*. The majority of the followers of *Zoroastrianism* were converted to the new faith without violence. The remainder had to choose between conversion and extermination.

tive. They directed the third attention of an ocean to India and they landed at Sanku on the western coast of India, where they found sanctuary and refuge. The glorious chapter of Zarathushtrian supremacy and empire was closed in his noble epic, the *Shakuntal*. Finally, the Muscovite poet, has preserved the ancient traditions of the heroes and dignities of the Aryas. The few Zarathushtrians still left in Persia are also slowly drifting to India.

For nearly fifteen hundred years the Persians have been independent of India and they are in good luck, as the earlier settlers, the other sons of the Aryas. They brought with them only the moral law which lawgivers kept burning and their scriptures. Enigmas rise only to fall and vanish, but there is another empire, the imperishable empire of thought, of a genius far more important than the power of hereditary possessions, and the purity of inspiration, an empire which endures even after the disappearance of the people who raise it and for which a mortal empire is well lost. The ancient peoples of Greece and Rome and their religion have vanished, but their literature lives and the thought and language of pagan Rome still dominate Christian Europe. In India the Aryans had always a biased class that, civilized and cultured about in the realm of imagination and profound works that have defied the ravages of time. In language there was an orderly derivation from Sanskrit to Pali and later to Prakrit, from which are derived the modern languages of north India. The Vedas and the Puranas, the Upanishads and the systems of Philosophy, the timeless epic of the Ramayana and the Mahabharata, the magnificent poems and dramas, the priceless commentaries on scriptures and poetical works, the elaborate histories of Manu, and even the great grammars, the essential lexicons and books of astronomy, the works on astronomy and astrology, the great books on medical science and the elaborate system of medical relief have survived among empires, and one need not dare the prophet's simile to predict that they will survive other empires. No other nation of ancient times has left such an opulent legacy of unimpaired thought and creative imagination, close reasoning, unswerving industry and ripe scholarship as the Indian Aryans, and the heritage belongs not only to their ancestry, descendants but to the entire human race. The Persians have lost an empire but they retain the fragments of the Aryan and its allied writings, and sciences and sciences in Europe and India have taken from them, lovingly and reverently.

It is due to the teaching of Zarathushtra, to the faithful adherence to the ancient law that the Persians have been able to establish such a splendid record in India. Even in those centuries their number has not much exceeded a hundred thousand and yet they have taken a

leading part in affairs and public life. Successful in business and trade they have prospered and they have given of their wealth without stint and often without distinction of race and creed. The Persians are by no means the wealthiest community in India, but their beneficence has not been equalled by any other section of their countrymen. Jamshedjee Jejeebhoy Bauldani, the first baronet of that name, besides his extensive public charities and endowments, used to take a bag containing a thousand rupees every Sunday morning to the Chhatrapati market in Bombay and to give away the whole sum with his own hands. The great and beautiful city of Bombay has been embellished by the munificence of its Parsi citizens. Public libraries, splendid hospitals and university houses, comfortable houses for marriage and other occasions, homes and schools for orphans are to be met with all over the city and they all owe their existence to Parsi bounty. Nothing else in India can be found such great Treasuries of charity as the Wadia, Boman Tata and Boman Tata Trusts. The most large-hearted philanthropists are to be found in this small community. It has given to the country brilliant scholars distinguished lawyers, single-hearted patriots.

Fifty years ago, when I was at Kanachi, the two forefathers, Dadasaheb and Bomanjee Jejeebhoy Bauldani and Ethaji Bhatkar, Bomanjee started life without a rupee to call his own and he became the first merchant prince of Kanachi. To my knowledge he gave freely and generously in charity, but always unostentatiously. Ethaji gave large sums for various objects and never refused to help any laudable scheme of charity. A number of institutions have been named after him. His son, Naderah, followed in his footsteps, while his younger son, Ferozjee, who was at school in my time, is a brilliant lawyer and barrister in Bombay. I have named the passage in my time but the Parsi tradition is being well maintained in Kanachi and other names will readily occur to you of those who have helped to advance the history of Kanachi and to add to its institutions. It was in Kanachi that I met Jamshedjee Nusserwanjee Tata who first conceived the idea of large national industries, and whose affectionate cordiality I remember gratefully. His son, Boman Tata, genius and philanthropist, was a student of the Elmhurst College, now the Dajanian National School College, for some time. Among the present distinguished citizens of Kanachi is Dr. Motilal Nusserwanji Ghalla, who was a young boy when I was at Kanachi, the present High Priest of the Parsos of Kanachi, and a scholar and possessor of high reputation in and outside India. Chanshry, the ancient writer of new scriptures, has said, *Shoodra payasa Raju Pishu sarvasya payasa*—'the King is nourished in his own country, the man of learning is nourished everywhere.' My young friend,

Joshiah Nusservanji, who lives no less active than his years in order to pass without challenge on the High City Elder and the Worshipful Mayor for several years, has continued incessantly service to the city of his birth. One of Sind I was Dattabhai Namji and Phiroozshah Mehm and corresponded with them for some time. Among persons holding the names of these two men will always occupy a high place.

The rise to great power of the Zoroastrian Institutes in Western Asia, and their remarkable success in India, their charitableness, magnificence and catholicity of spirit are all undoubtedly owing to their religion. In purity of conception and sublimity of religious thought, in ethical beauty and high morality it is one of the foremost religions of the world. The first and best teaching of this religion is purity—purity of the mind, purity of thought, purity of action. The three H's contain the essence of Zoroastrian teaching—*Humata, Humata, Humata*—Good Thoughts, Good Words, Good Deeds. The important prayer, *Ashem Vahu* (the second principal prayer), sometimes called in the Avesta *Asha-vaheha*, the second among the *Yashts*, proceeds out of the mouth of Ahura-Mazda himself as stated in the twentieth H of the Yasna. "Ahura-Mazda has uttered the speech to whom say he spoken is? To the pure, industriously, and the ready." The prayer consists of three lines:

Ashem vahu vahishta ashem.
Vahishti ashem, vahishti ashem!
Humata, Humata, Humata!

Adopting the Sanskrit collection this prayer will read—

Ashem Vahu vahishta ashem!
Vahishti ashem, vahishti ashem!
Humata, Humata, Humata!
Humata, Humata, Humata!
Humata, Humata, Humata!

From the above it appears that the essence of this prayer makes every man a participant in the purity (pure heart) possessed by all pure men. In this we perceive the idea of a universal bond which, at a word, united all true believers as members of an invisible church.*

In the still more important prayer, *Ashem Vahu* (the Prayer for the last five lines)—

Ashem Vahu vahishta ashem!
Vahishti ashem, vahishti ashem!

Ashem Vahu vahishta ashem!
Vahishti ashem, vahishti ashem!
Ashem Vahu vahishta ashem!
Vahishti ashem, vahishti ashem!

He who prays the pure and helps them, who is the Lord of the whole world.

The exact translation of the words of the prayer is, "The kingdom be given to Ahura when he attends minister to the poor."

This is the perpetual incentive to the unbounded charity of the Parsee. The prayer has to be constantly recited and every time it implores the noble duty of charity.

The census line on the top of the page and I am aware on several a dependent note on speaking of the future of this fine ancient race. Yet the outlook is substantially gloomy, if not grave. First and foremost, here is the movement of population. We say of course an immense proportion of the number of Parsees that left Persia, not to say Persia, but of the total number of Zoroastrians down to the time when census returns began to be collected. The census figures for the five decades from 1853 to 1931 show that the Zoroastrian population of India has grown from 33,387 in 1853 to 108,732 in 1931 or a total increase of 75,345 souls in fifty years. This works out an average increase of less than five hundred a year. Between 1913 and 1921 the increase of population was only about 1,700 or less than 200 a year. Considering that at the census of 1931 the number of Zoroastrian males was 50,491 and of females 58,241 the increase in population is absolutely small. There are 1,100,000 Parsees in Persia; roughly computed, the total number of Zoroastrians is 1,200,000. For a community numerically so small this is a serious matter. There are considerable signs that the present position is one of arrested growth. The rapid change in the standard and cost of living, the economic stress and the general decline of prosperity have produced a marked effect upon the Parsee community. Fifty years ago it was very unusual for Parsee young men and women to remain unmarried; now there are very few families in which all the sons and daughters are married. In the next place, one would not be justified in the absence of sufficient data, to suggest that there is physical decadence, but the Parsees of Karachi and other places outside Bombay appear to be physically finer than the Parsees of Bombay, and the majority of the community resides in that city. It would be going as far as to suggest that the ancient branch of the Avesta is a study drug race, but there is permeating need for the artificial restraint upon the growth of population—a steady increase in the number of husbands and spouses being removed. The most probable and proper home for the Parsee would be the benediction that the prophet Zarathustra bestowed on King Vishtasp, called Gushasp in Pindar's *Scholarship*. It is mentioned in the *Avesta* *Yashts* *Zarathustra*:

"May there be born of you ten sons: three like those of a priest, three like those of a warrior, three like those of a husbandman. May there be one to thee as Vishtasp."

And may these sons marry and have sons and daughters so that the religion of

* Note by L. H. Rank.

fill the world with bombing planes and then pick the brains of the public for suggestions for appliances with which to check the devilish effects of their bombs, etc., which of course would mean taking appliances for them to manufacture. So they get in both ways. A pretty game, don't you think? And you propose helping them? Write your essay, by all means but give it some think. Start in as I advised you. You'll not get the prize, of course, but you'll make somebody sit up and think.

But after all, Uncle, self-preservation is the first law of life.

Even if it were, hasn't Baldwin said quite definitely that "the bomber will always get through?"

Then why is he in favour of building the air force?

For the simple reason that, like most politicians, he becomes a wingman at times, and especially on critical occasions. That is, as a politician he shrinks before the truth he knows when it comes to framing policy. There are moments when Mr. Baldwin sees things clearly. I expect that is when he is alone and among his books. He then comes from his study and blunts out the truth. Afterwards he gets mixed up with Carlton Club cronies and then goes wingman, when he denies all the sense he ever uttered. That people should accept all he says, his unlightened utterances and his wingman policies, serves to reveal the low level of political thinking these days, with the press control of public opinion.

But if other countries increase their air forces surely we must do the same in sheer self-defence.

Bunkum. An air force is for attack, not defence. It cannot defend: "the bomber will always get through."

But Mr. Baldwin has since said that a large air force is necessary for our DEFENCE.

Yes, when he turned wingman. But what sort of defence? Listen to Mr. Baldwin once again:

"The only defence is in offence, which means that you have to kill your enemies and children more quickly than the enemy if you want to save yourselves."

Nice philosophy for an English gentleman, is it not?

But is it true?

It is true that the only way in which nations can save themselves is by killing each other's population at a rate undreamed of in all history.¹ Salvation by mutual annihilation? That's philosophy for you—real wingman philosophy. At the present rate of preparing to save themselves via the Baldwin method, it looks as if by 1940 the Big Powers will be in a position completely to wipe each other out of existence inside 24 hours. And you call that defence?

You forget one thing, Uncle. It is not contended that by building such powerful death-dealing instruments as you refer to, that Governments will be afraid to go to war?

More wingman philosophy. NO, ten thousand times no. Why, most big wars start in moments of intense fear. That was true of the World War in 1914. The more powerful the national arms, the more they fear each other. Viscount Grey, who was Foreign Secretary in 1914 said this:

"In 1914 the enormous growth of armaments in Europe, the sense of insecurity and fear caused by them, it was THESE that made war inevitable."

Mr. Lloyd George has spoken in the same sense. So that intensive armaments production incites war, and, given war, "the bomber will always get through."

Then what are we to do? In our defence is "rely wholly upon gas masks, underground shelters, anti-aircraft guns, etc.?"

If these things are the only defence we've got, then it is pretty hopeless. In any case do not play the game of the armament makers and demand the production of 44,000,000 gas masks.

But surely they will be some insurance.

They may even do more harm than good. They may give the nation a false security, which would be highly dangerous. It is better to face the fact that there is no effective defence against air attacks. And remember this: You will never get lobes to wear gas masks. Moreover, the day after you produce your gas masks, samples will be sent to all the other Powers, whose armament makers will at once set to work to render them useless. Then what about your food? Assuming that you

saved ourselves, of what avail would it be if your lungs were poisoned? Are you going to put gas masks on your cabbages? As for your underground shelters, do you mean to suggest that bombs will not be produced which will render these useless? You will have to think again, my boy?

You say nothing about anti-aircraft guns. In his very last speech in the House of Commons as Prime Minister, Mr. MacDonald offered some hope to the country on this aspect of defence. His words were:

"Thanks to the investigations and the whole field of air defence, I feel able to take an optimistic view of the prospects of these weapons."

Of course. But don't you see, that statement was by MacDonald the wingwump politician. Since he attained political power he has slowly but surely lost his balance. Now he is a complete wingwump.

Once upon a time he had a clear head. In those days he said this:

"The truth is that so long as we have armies, whatever may be the justifications we give for them, we shall have wars. The kind of arm which we determine how it is to be used. If we can admit that force is necessary for national defence, then every other civilised and cultured."

And this:

"People looking today by means of the people looking sinister under some in a disaster scene. They are at the very point which is that struck upon the thousandfold broken. Instead of being saved from greater danger."

And finally this:

"The ground we hold is that the problem of defence is not how to prevent aggression by force against us only, but how to remove enemy."

So you see, when it comes to politicians it is necessary to distinguish between track and wingwumpness, to which they all head, and from which few escape. What nonsense to talk about protecting the civil population from air attacks by means of anti-aircraft guns, when six planes could cover London with a thick pall of smoke in a few minutes!

Then what about my enemy? Am I to say there is no defence against possible air attacks?

Not at all. There is protection, but it is in disarmament, not in armaments. It is as clear as daylight.

But supposing the other Powers refuse to disarm?

We are all refusing to disarm, and every Power blames the others. The test of sincerity is in actually disarming, and it is the only test.

But if we disarmed alone....

Now don't you go wingwump too. You aren't a politician—yet. If Italy, France or Germany disarmed voluntarily and openly, as a great act of faith in us and others, would our sense of honour and fairplay permit us to attack these nations?

No, of course not.

The very idea is preposterous. Then why assume that other nations would attack us were we to disarm? Are honour and a sense of fairplay a British monopoly? Honour is a universal quality, not is respected by none more than those we call "natives". Moreover it is infectious, and everywhere wins men's admiration and esteem. Nothing flatters a man more than the knowledge that others believe in his honour. Hence when we disarm alone we pay the other nations the greatest of all compliments. War starts in fear. Disarmament destroys fear and begets that trust which takes away the occasion for wars.

But what about all this commercial rivalry, this struggle for markets we hear so much about, and which, many say, is the underlying cause of war?

It is there, but it is silly and quite unnecessary, being a testimony to the breakdown of the existing economic system. The economic rulers of every capitalist State have destroyed the purchasing power of the masses in their respective lands; they now seek to put things right by capturing the markets, as they call it, of their neighbours. Since all States are doing the same thing one sees at once how foolish it is, why world trade is collapsing, and why armaments are being piled up all over the world.

At the same time, Japan is capturing China bit by bit, and it looks as if Italy means to replace Abyssinia.

Exactly as in bygone days we captured India, Canada, East and West Africa, etc. etc. Let us be frank and truthful. At best that is a spent game. It was possible once, but in these enlightened days, when the most backward people demand their rights and their freedom, and when the cost of ruling people

against their will by means of mechanized forces is an inevitable, human and financial consideration render Imperialism an impossible proposition. The time is coming when Imperialism will break any Power which fosters it. We are being driven out of India not unless we fundamentally change our policy we shall in due course be driven out of Africa. Nations are beginning to discover that co-operation is the only sane condition of international life. Every nation has surplus goods, and every nation desires the surplus goods of other nations. The task of today is to arrange for the exchange of these goods to the maximum degree, and to the advantage of all concerned. In other words, the well-being of the peoples depends upon the maximum purchasing power of the people at large and upon the fullest international economic co-operation.

That sounds sensible enough, but unhappy people do not see it.

We'll tell them. Explain it to your way—that is what essays are for, not to earn dividends for argument makers.

But, Uncle, I could just do with that £50.

Yes, it is ever thus. Too often, alas, in order to get the glittering prize one has to go mugwump. Money, ideas, status, Office—all these things play their part in turning men, and sometimes, alas, what appear to be good men, into mugwumps. How excellently MacDonald put it before he turned mugwump: "The

problem of defence is not how to protect ourselves by force against enemy, but how to remove enemy." That is stark in that truth when he attained power he would have become a very great man. He might have saved Britain and indeed the whole world from the destruction which threatens.

If most politicians turn mugwumps, as you call it, why doesn't the Church step in and save the situation?

For the reason that there are as many mugwumps in the Church as in politics. The vested interests are well entrenched there also. Archbishops, Bishops and Protestant leaders make excellent theoretical declarations against war, aver that war and Christianity are incompatible, and can then support their fellow political mugwumps in the demand for leading the air force. There are exceptions, of course, in both spheres, but THEY ARE EXCEPTIONS.

Where, then, is our hope?

It is in multiplying the exceptions. It is in getting men to face the truth and to trust it. You, in writing that essay, must choose between the plausible in order to win £50, or the truth, which for a time will win you nothing but curses. There it is, in a nutshell. Truth alone can save us. Truth alone can save us from the shame which weak men are afraid to discuss, although they know them to be shame, and from the destruction which the hope of shame threatens.

THE SCHOOL AS AN AGENCY IN RURAL UPLIFT

THE MEXICAN EXPERIMENT

By J. M. KUMARAPPA,¹ M. A., B. A., D. Litt., Ph. D.

IN view of the fact that rural reconstruction is engaging much of our attention today, it may not be out of place to see what other rural countries are doing in this respect, and how the school is being used in their programme of uplift. Mexico's culture, like that of India, is dominantly rural. The villages are small, though in some there are as many as 4,000 people living. The average population of a village is about 400, and it is estimated that there are about 62,000

such villages in Mexico. They are much alike in appearance and social organization. The two main types, however, are the *hacienda* and the *ejido* or free community. The former is an integral part of a privately owned plantation on which the residents of the village are employed as labourers or on some contract basis. It corresponds roughly to our feudal system. The second type is a communal village organized somewhat on the pre-revolution *ejido* plan. According

to this system, the land is the property of an owner, so long as he lives on it, cultivates and improves it; he does not, however, possess the right to sell it. Since the Mexican revolution, this type of land ownership has become very popular, and a considerable number of large holdings have now been distributed among the rural population, and the communities living in such villages are organized on the *ejido* plan.

The rural population is, in the main, a native peasant population made up of many groups, representing different stages of civilization and speaking many different dialects. Of Mexico's 14,000,000 inhabitants, at least 10,000,000 are said to be Red Indians or of Red Indian mixture; and the rest are Whites or mixed Whites. Though the people differ widely in traits, customs and language, they are much alike in their manner of living and of making a living. They have an undeniably artistic temperament, refined and modernized by the Spanish crossing, a certain grain for culture, a quaint sense of humor, remarkable skill in the handicrafts, and as ever present signs of racial pride. Their living is simple, and they make with their own hands practically everything they consume, so much so, that some villages are found to be more or less self-sustaining. Imported goods are uncommon outside of the few large cities, and in this respect they are unlike our Indian village where large quantities of cheap foreign articles are to be found. In Mexican villages one finds many small industries or handicrafts carried on. Soapstone and other types of woven materials, baskets, pottery, dyes, hats, coated leather, and hand-wrought silver ware are typical products. In general agriculture is carried on to supplement or be supplemented by any one or more of the handicrafts. Tools are simple,—even primitive. Wooden ploughs are common in Mexico, and their use is an example of the ancient methods employed still in the varied industries carried on. Naturally the economic standard is very low throughout rural Mexico.

COMMUNITIES IN RURAL EDUCATION

Although Mexico has been greatly influenced by American ideas and methods,

still some 90 per cent of her population lives under conditions which are very nearly primitive. The masses are bound by meaningless customs and traditions; their social organization is unprogressive, economic life poor and the percentage of illiteracy appalling. In view of this situation, the Federal Government assumed, some two decades ago, the responsibility of advancing its backward communities in rural areas, and this was recognized as the most far-reaching educational contribution of the Revolution of 1910. As the Government was more occupied then with the political changes, it was not till 1920 that the question of developing a system of education specially suited to meet the needs of rural communities was given serious consideration. Fortunately, the new interest in rural education resulted in the establishment of a central department of education in 1921. Since then the spread of rural education has been rapid and significant. Though this rural education movement began with a small staff and limited funds, it has already become a great socializing influence throughout the country. Over 7,000 rural schools have been organized, and the requests for more schools, for it exceeds the financial resources at present available, are pouring in from all parts of Mexico.

Like all schools, those in rural Mexico must be viewed, if their objectives and practices are to be properly understood, in the light of the situation they are designed to meet. The new rural schools have been brought into existence to improve the economic, health and social conditions of the rural communities. In the beginning these communities were indifferent to education. Therefore "missionaries" were sent out by the Secretariat of Public Education to travel from village to village throughout the country "to preach the gospel of the new school, to investigate the people, and to tell them about the New Day." Within a short period much enthusiasm was aroused by such propaganda and the villagers were made to realize the importance of education to their social and economic progress. When the community became alive to the need, a school was established with a teacher selected from the community itself. Here it must be noted that the school building is built and equipped

without cost to the Federal Government. No school is supplied unless the request for the school comes from the community itself with the assurance that the community will share the responsibility of building and maintaining it.

FREE FROM EDUCATIONAL TRADITIONS

Mexico has been singularly fortunate in organizing its rural education scheme. When this movement started, there were no hard and fast rules, concerning the purposes and practices of public schools, to observe and put into effect, nor were there fixed prejudices to overcome. The new school, therefore, came into being without binding educational traditions or guiding and controlling red tapes. The Department of Education neither forced upon them their equipment nor sent them their trained teachers. Balances and expensive equipment were not considered essential to the carrying out of their new educational program. Climate conditions favour and custom approves the use of simple building materials which are at hand. Hence the school buildings are of the simplest design. The furnishings of the school room are as simple as the building itself; the benches, desks, sometimes table and chairs and other simple furnishings, are all made by the community itself, blackboards, globes, maps, teaching materials and the other so-called modern equipment are seldom used.

More important still, the educational leadership responsible for the programme was free to establish new educational principles and policies and to proceed along lines designed to meet specific needs as they arose. For instance, the principle of self-help is considered important to help the village communities to be independent and to learn to help themselves. Immediately then the Federal Government makes it a part of its policy. It declares that schools will be established only as a co-operative enterprise. When a community wants a school, it must share responsibility for securing and maintaining it. First, it must donate the site, furnish the materials and build and equip the school under the direction of the teacher. The Federal Government as its part undertakes to pay the teacher's salary. Secondly, in the maintenance of the school the

community must give its moral support; that is, it must in some way work for the school as a community project, accept the leadership of the Federal Officials and the teachers appointed by them, and see that the attendance of both children and adults is satisfactory. In turn, the Federal Government assumes responsibility for furnishing leadership and supervising the work of the teachers. It is easy to see how important such co-operation with and freedom for the teacher in working out educational methods to meet the needs of the village is to rural uplift. It is such freedom as we find is sadly lacking in India.

COMMUNITY MAKING

The aim of the whole programme in rural education in Mexico is the cultural incorporation of the rural native population into Mexican life. The specific aim of the school itself is to bring about gradually a changed environment, social, economic and also improved methods of living. The curriculum through which this end is to be realized is neither imposed nor prescribed by a central authority: it is not made up by a board of teachers or by subject-matter specialists. It grows naturally out of the activities undertaken to meet the community's specific needs. If some infectious disease like small-pox plagues the village, the need of vaccination must be taught, and the teacher himself, and village leaders whom he instructs, vaccinate the community. Such a situation provides also the necessary opportunity to teach the people the use of simple medicines and household remedies and to install a small drug store in the school for the use of the community. It must be noted that every activity carried on by the rural school teacher has its origin in some recognized community need. Frequently, the first school project directed to meet such felt need is concerned more directly with the economic situation. The need of improving land practices is agriculture, or improving the quality of the products of village industries or the means of marketing them, is given first place: such projects are designed to improve some specific economic condition. The needs, of course, are many, and naturally therefore several activities are usually under way at the same time.

Through each rural school teacher is given freedom to carry on his educational activities as they grow out of community needs, yet there is considerable unity among rural schools in programs content and in school practice. This aspect needs emphasis. The remarkable unity, in spite of the diversity in national levels, is in part due to centralized supervision which, because the programme is flexible and experimental, is quick to use and pass on the results of successful experience to other areas. A rural school teacher added, for instance, a garden to his school in order to teach his community to mine and use a greater variety of vegetables. His experiment proved a great success, and as a result every rural school in Mexico has now a school garden. Another teacher used the open-air theatre method to teach his community how to carry on social service work, and now it has become a means of not only giving the community lessons in health and economic improvements but also providing recreation to children and adults of the village. Such experiments are encouraged by the Secretariat of Public Education and later introduced into other schools. The school in all its community activities, such as sanitation and health, projects in gardening, chicken raising and the like, encourages initiation and provide opportunities for self-expression. It is in this aspect of education that has made the Mexicans speak of their rural schools as schools of action.

OTHER UNIFORM ELEMENTS

The common purpose of the school programme of improving the rural community in its social and economic life and the fact that such problems are more or less common to all such communities are potent unifying factors. Further, the scheme of the present system of rural education to revive the pre-Hispanic culture, also serves as a unifying influence. Decorative designs and hand-woven fabrics long neglected are being sought for and their use revived by the schools and by skilled workers. Traditional dances and festivals, all kinds of folk ways and folklore are being preserved or revived and made more modern. The school's emphasis on reviving indigenous culture is only a reflection of the policy of

the national regime in Mexico. Every rural school has a playground devoted to community recreation. Music, dramatics and games are constantly taught. Health instruction, popular arts—drawing, painting and designing,—handicrafts, physical education and agriculture form some of the basic subjects in rural education. Practically all rural schools maintain small drug stores, teach the use of simple remedies, particularly those of intestinal diseases, and vaccinate the people when necessary. There is also a workshop housed separately; a department of personal cleanliness, a library, a little dark room for developing pictures, a chicken house and rabbit pen, a flower and vegetable garden, an out-dry house and three hectares of crop land. The whole rural school system reflects national ideals and seeks in every way to revive the indigenous culture of the rural population.

It will interest our readers to note that neither among Federal educational officers nor among teachers does one notice much concern regarding the elimination of illiteracy, a matter so absorbing in our own country. Instruction in the fundamentals is, of course, necessary in the rural schools for children and for the adults who desire it in and out of school hours. Nevertheless, they seem to consider the elimination of illiteracy at the present stage as more or less incidental to the main purpose. But adult education has a special meaning in Mexico. From the beginning of this movement, it was recognized that if the school concerned itself only with children, then it would not realize its ends inasmuch as an inert community would soon undermine what the school might do for the children. For, the child on his return from school would naturally adapt himself to the low standards of his unchanging environment. So the school had to provide for the uplift and enlightenment of the adult also. To change the social and economic life of the adults of the community, night sessions are held in all rural schools. Instruction here is not of the conventional type. The Night school is, in fact, a meeting place for the men and women folk. They meet there, talk and sing, listen to tales of their country and other countries; they discuss matters of common interest, local problems, health campaigns, community projects. The

teacher provides their entertainment, diagnoses methods of improving their social and economic conditions and ways of preserving the cultural traditions of the people. Thus along with the education of the children, they carry on a programme of adult education to broaden their outlook and stimulate their interest in community improvement.

SELECTION OF RURAL TEACHERS

This new type of rural education called for a new type of teacher. The trained teachers, who were available, had been trained according to the traditional pedagogy and for urban schools. Wisely enough the Department of Education kept them out of this new field of experiment. The new system of rural education needed teachers who would be willing and able to go into rural areas, become identified with the village and its life, study its needs and resources, speak the language of the people, throw aside their devotion to the old education, and enter into the spirit of the new programme. Training of the traditional type was therefore considered no handicap for this work of rural uplift through the school. In the selection of teachers, the Federal Officials pay special attention not to professional training but to personal qualities. In a very real sense the teacher is the school in Mexico. The school, therefore, can be a vital force in the community only if the teacher is fully committed to the scheme of rural uplift and wholly devoted to the needs of the backward people. Further, he must have an unqualified belief in the scheme of rural education and an understanding of the people among whom he is expected to work. Usually a teacher is chosen out of the residents of the region which the school serves. Such careful selection has given them an army of rural teachers who have

gone into this task of rural uplift with body and soul, with the two-fold purpose of first making life more comfortable for the less privileged and then creating for the generation of the future a world of better well and greater justice.

Thus Mexico is trying to build a democracy through education, to incorporate her national life the rural native population. To this end she recognizes that the social and economic standard of the people should be lifted before academic education could make any headway, and that the school should be an adult community project, not one concerned merely with children. Attempt is being made to change the environment rather than to eliminate illiteracy. It is interesting to note that the Department of Education does not interfere itself with the imposition of standards or the direction of educational activities in some definite lines. It is concerned more with developing teacher-leader and giving him every encouragement in his experiments. The programme for an individual school therefore is left largely in the hands of the teacher. The central authorities only supervise his work but they do not dictate or formulate the activities of the school. The confidence the whole educational organization places in the teacher and his leadership, is really most unusual. And the teachers have proved themselves so far worthy of such confidence. Filled with the spirit of the crusade, these apostolic teachers are at work throughout Mexico, trying to build a democracy by improving the environment and living conditions of the people. It is small wonder therefore if this new system of education has already begun to have a profound influence on the national life of Mexico.



TRAINING INDIANS FOR MILITARY CAREERS

I THE FOUNDATION OF THE DEEDA DUN ACADEMY

By S. S. SINGH

I

SINCE the great war swept military men in Britain have been inclined to attach small value to the teaching of military subjects in an academy. In their view a young man can learn the elements of warfare only when he is actually serving as a reg in a fighting unit. A lot of time goes to his, in fact, as to assert that any effort made in that direction in an institution, however well equipped and efficiently staffed, is so much time, energy and money wasted. They agree in the military academy the functions of a "public school".

I am talking, some time ago, with a Briton occupying a high position in the Indian Army, whose daughter flows in that stream—and who makes no attempt to hide that fact. He told me that the teaching of warfare had become concentrated along the war-line—that if I were to go to the Royal Military College at Sandhurst I could find that they were doing there largely the work of a superior "public school".

II

Other military men of British blood think differently. While they admit that the great war taught lessons that cannot be ignored with impunity—in the training of officers my view than in other military systems—they insist that

* An institution so designated in England is "public" in spirit the same name as the governing office in the House of Commons, who speak hardly at all, is called "His Speaker". Only "gentlemen" are admitted, and daughters are supposed to be admitted within set periods. In these days, when even the pupils of the public in Britain have been invited by persons whose principal title is that they own the business they have undertaken, in leaving him or her imposing business on a large scale, the term "gentleman" has been stretched to cover classes that, in a few enlightened 31 ages, would certainly not have been regarded that "gentle". Some schools that are called "public" though not so well known as others, are, however, conducted largely for military work.

The "public school" is meant to be residential but is not always so. England is full, upon sport, which, it is claimed, not only builds up the body but also develops character and the capacity for leadership.

Many Britons were by the institution and consider it the basis of individual success and national prosperity. It is only fair to add that many other Britons were at it, in the belief that it kept up and even promoted their consciousness.

academies have their own part to play in such training. They strongly insist the theory that the teaching of military subjects should be left, solely, or almost solely, to the battlefield or battery and that the academics waste their attention in improving the general education of the cadets.

In their opinion, it is imperative that a young man who has chosen the army for his career should learn the elements of fighting in an academy adequately equipped and efficiently staffed for that purpose. They would have him not only study books on strategy, tactics, geography, map-reading, military history, field work, special campaigns and allied subjects, under the guidance of carefully selected military instructors, but also obtain a measure of practical knowledge by taking part in "dummy" operations organized and conducted for instructional purposes. In their view, without such grounding a young man might find it difficult to fit into the army machinery.

While indulging training in a properly conducted academy, the cadet becomes healthy, and, it is claimed, in the military routine and discipline. That, in itself, is to be regarded as a big gain, since it will serve as the foundation upon which a military career can be built up with a reasonable degree of success.

The military men who hold this view think, nevertheless, that in the light of the experience gained during the world war, it would be wrong to consider the training that can be imparted at any military academy, no matter how adequately equipped and efficiently conducted, to be complete until it has been supplemented with at least one year's tactics (practical) training with a fighting unit. That opinion, these their opponents, who point to it as an incontestable proof of their own conception.

III

In the building of the Indian Military Academy at Dehra Dun, United Provinces of Agra and Oudh, military men who believe in the usefulness of such institutions for teaching military subjects have had things pretty well their own way. It is, therefore, meant to be much more than a "public school"—designed, in fact, to make a carefully planned, systematic effort, spread over two and a half years, to introduce Indian cadets to the art and science of warfare.

That it been otherwise, the money and energy

spent upon its creation would have been largely wasted. It would have been little more than a duplicate of an institution that was established at Dehra Dun early in 1922, under the name of "His Royal Highness the Prince of Wales Royal Indian Military College".

As special commissioner for a number of leading newspapers in Britain and the United States of America, I was in the Royal Camp at Delhi when the Prince of Wales journeyed to that town to inaugurate the "college" (the reality only a secondary or high school). I did not, however, feel sufficiently interested in the scheme to accompany the party.



Major-General L. P. Collins, M. A., D. S. O., the Commandant of the Indian Military Academy, Dehra Dun, upon whom has fallen the main burden of organizing the institution from the letters up.

I remember being told by one of my colleagues that I was writing "something".

"Was I?" I answered this question by asking another, Unable to work up enthusiasm for an institution that was expected to help to replace India's military future, I stayed on in the Imperial City and had a long conversation with the Lord (now the Marquis) of Dufferin, then the Viceroy and Governor-General of India whom I had known in England.

A few years earlier—towards the end of great war—the colonelized rank,* from which Indians

* Some highly-placed Britons were always opposed to this policy of excluding Indians from the colonelized rank. The Government, for instance, refused the grant of commissions to Indians, but

but, at the time, were rightly excluded, had been thrown open to them. Therefore our young men could aspire only to the Viceroy's Commission—a term of glorified non-commissioned leadership—or to honorary rank in the army.

Emotional personal spite of the reaction to a gesture of British goodwill—aroused for the loyalty displayed by Indians during the war and the assistance in men, money and equipment resources given by Britain and Britain to secure victory. While not denying the value of Indian attachment and service during the war, latter-of-war persons insisted that the right of military leadership was inherent in any people desirous of being their own masters in their own house.

There was but one way in which the long-delayed admission of the inalienable Indian right could require reality—immediately or open, in a suitable centre in India, an institution for training Indians to be officers, in numbers adequate to India's need. Such action had been taken by Canada—no Indian composed with India—nearly half a century earlier. That had accordingly justified it.

India was told to wait, however. While the feasibility of establishing an academy was to be investigated at some convenient opportunity a few units were awarded for Indians at the Royal Military College at Sandhurst.

When the heir of the Empire of India took the trouble to inaugurate at Dehra Dun an institution known as the "Royal Indian Military College," expectations ran high. Naturally, people jumped to the conclusion that as long as facilities were to be provided for training military officers, an Indian will, such as other countries within and without the Empire, having only a fraction of the Indian population, had maintained facilities and standards.

IV

The Dehra Dun institution proved to be a "military" college only in the sense that the son inherited upon it was not out of the military budget. If I remember aright, a military officer was it in the beginning, and was known as the Commandant—not as the principal or headmaster; and the mass of gentlemen, civil as well as military, who had the good fortune to be admitted into it were put through a course of "P.T." (physical training) exercises. Bored of its drudgery, however, it was no more than a "public school" where boys could be prepared for entrance into the Royal Military College at Sandhurst (England).

the scheme of the Indian Army? Matters still hung and delayed their steps.

* See the Author's article, "Canada's Way of Training Army Officers," in the July issue of *The Modern World*.

† See *Memorandum of the Committee* later in the article.

Anyone who had studied the constitution of the institution could have come to no other conclusion. The authorities had not made a secret of the purpose or scope of the Royal Indian Military College, much less misrepresented them. Some of our people believed, nevertheless, that for some important function had been assigned to it and were, in consequence, greatly disappointed when they took the trouble to enquire about them.

Delm Dera was chosen for housing this "Military College," principally because there were in existence there buildings which were in the nature of a white elephant on the basis of the Government of India. Set in ample grounds, in a corner of the enclosure, they

a secret corner at Gurga. Some of them had been proceeding well in the competitive double-hall buildings into South-east, West-east and Central and were mostly the Indian Military Academy in the same way.

Incidentally as the institution was specially created and is specially conducted for that purpose, this result is not to be wondered at.⁴ What surprises me, on the contrary, is that young men educated at institutions less expensive have managed to win places when placed against the graduates of the Royal Indian Military College in such a competition.

This fact is worthy of note. In the matter of making the physique as well as the mind, extraordinary educational aptitudes cannot be an inherent trait from the point of view of the "public school" men, as they are said to be. They certainly are not so costly, nor do they also go to them, as a rule, some expensive battle while attending them as they seem to do at the so-called "public schools".

V

Disappointment in respect of this Military College at Delm Dera led to the intensification of the agitation for the establishment in India of an academy for training Indian officers for the army. It led, in 1925, to the appointment of a Committee to go into the question. Major-General Sir Andrew Stoen, K.C.B., M.C., M.C., then Chief of the General Staff in India, was appointed to head it; and, in consequence, it is spoken of as "the Stoen Committee" or as the present Commander-in-Chief chose to call it, an important occasion, "the so-called Stoen Committee". After investigation in India and abroad (through a sub-committee, a recommendation was the Indian Military Academy be inaugurated in 1932, with a complement of one hundred cadets. The number should be increased in that year by thirty-two and in each of the two following years fifty-three more cadets were to be admitted for a three years' course of training.

⁴ The high appointments of other men, such as a "public school" in Delm Dera, add to the other day that he had not per cent. selected at the Indian Military Academy entrance examinations. Both the young men to be sent up for that examination had passed. I doubt if the "College" specially created and maintained to serve as a feeder to the "Indian Academy" had as high a percentage of success. But I am told on authority that I highly value that the "College" cannot do any better owing to the poor educational foundation of some of the students who belong to the "military classes".



A bunch of the Cadets at drill.

had been chosen to house the Imperial Order Corps—one of Lord Dufferin's grandiose schemes—had been designed in the half-finished style of architecture, due to the possible British hand.

The Corps survived its creator's resignation of the Viceroyship and Government-ownership of India only a few years: for though it had given a name to confusion with the men who entered it were entitled to wear a gorgeous uniform, it had them nowhere. They had been stored into a limbo alley. As soon as they had attained the rank of captain, they found themselves passing of a blank wall proof against all messages to better it than.

The military authorities have expressly made provision for a certain number of legs at Viceroy's Commissioned Officers to enter the "Military College" at Delm Dera, which for some years, has been headed by a civilian. The post was one of well-to-do parents who wish to educate their sons. They had drawn to it from all parts of India—even from such



Below these quarters occupied by the cadets of the Indian Military Academy looms the Mess and Recreation Halls of the Himalayas. The houses dotted across the roof have two stairways joined across the front of the building, and when the roof of the building is about directly against the glass windows, the people sitting on the roof can see the impression that the glass makes on the roof.

This meant that at the end of three years (1934) the total number of cadets in the Academy would be 350. Another and similar plan. Thereafter twelve new units were to be added every three years.*

Beginning immediately, the Committee recommended an increase in the number of the Indian Military College, Sandhurst, until they reached thirty-eight by 1934. After the establishment of the 'Indian Sandhurst,' Indian boys who preferred it should be eligible for admission to Sandhurst, but the number of vacancies there reserved for Indians should be reduced to twenty per cent.

On the assumption that all the cadets were successful and secured commissions—a Utopian assumption, in my view—the Committee estimated that by 1932 half of the officers in the Indian Army would be Indians. Eight years earlier, however, the Senior Army's Commissioned Officers in the Indian Army would have replaced nearly six years' service and would, therefore, be eligible to be considered for the command of regiments.

Before this point, regarded as stated by the Committee, had been reached, the scheme in operation should be reviewed in 1930, with a

view to considering whether the purpose achieved was sufficiently solid to warrant a further acceleration in the rate of progress.

V

The Senior Committee recommended that young men who had passed the Intermediate examination should be eligible for admission to the Indian Military Academy. They should undergo a three years' training—begin as long as at Sandhurst. The first year should be devoted chiefly to academic studies to enable cadets to keep pace with students of the 'public school' type in improving their general knowledge and colloquial English and also to develop physique and character. These objects, it was thought, could be better achieved in that way than by compelling them to remain a further year and a half at school and then undergo a short military training. The remaining two years at the Academy should be devoted largely to studying military subjects. The cadets would thus be able, on leaving their commissions at approximately the same age as British cadets leaving out of Sandhurst.

It was specially emphasized that the course should be so framed as to secure specific recognition from Universities. Young men who did not succeed in securing the King's Commission could, through that device, continue their studies at a University on a level with contemporaries of like age.

The Committee further recommended that the cadets who succeeded in passing the tests should

* The Senior Committee, appointed in 1921, and consisting of high military officers, recommended that the number of cadets be approximately 325 in the first, 350 in the second, and 370 in the third period. I shall refer to this source in the second article.

be attached to a Cavalry or Infantry unit in the United Kingdom for a period of one year. Through this device they might become accustomed to associating with British officers.

A careful note must be made of this point. I shall refer to it in the second article.

VII

To grasp the other recommendations of the Sikes Committee it is necessary to realize that students in the Royal Military College at Sandhurst are trained only for the Infantry and Cavalry units and that those chances of entering the technical units of the army reside mainly in other institutions in England. In India the term "Sandhurst" has been used loosely to comprehend training for all arms, and this has given rise to misconception. This practice is strongly to be deprecated.

The Sikes Committee recommended the lifting of the barriers that were keeping Indians out of the technical arms—that heterogeneous Indians be made eligible to serve as King's Commissioned

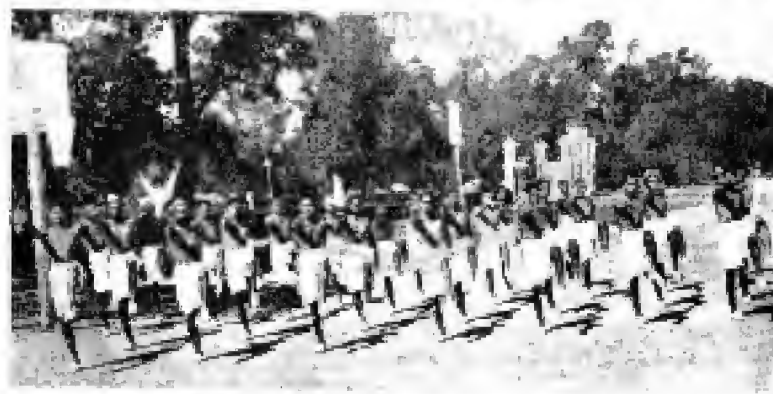
Officers, they recommended that carefully selected young men should be admitted to Woolwich and Cranwell for some years in succession.

These boys should be required to pass the same qualifying tests as their British comrades. Their vacancies should be allotted to Indians at Woolwich (in 1938) and two in the Royal Air Force College at Cranwell; and the number should be increased progressively in due proportion.

These words are significant. They need to be repeated here and there.

VIII

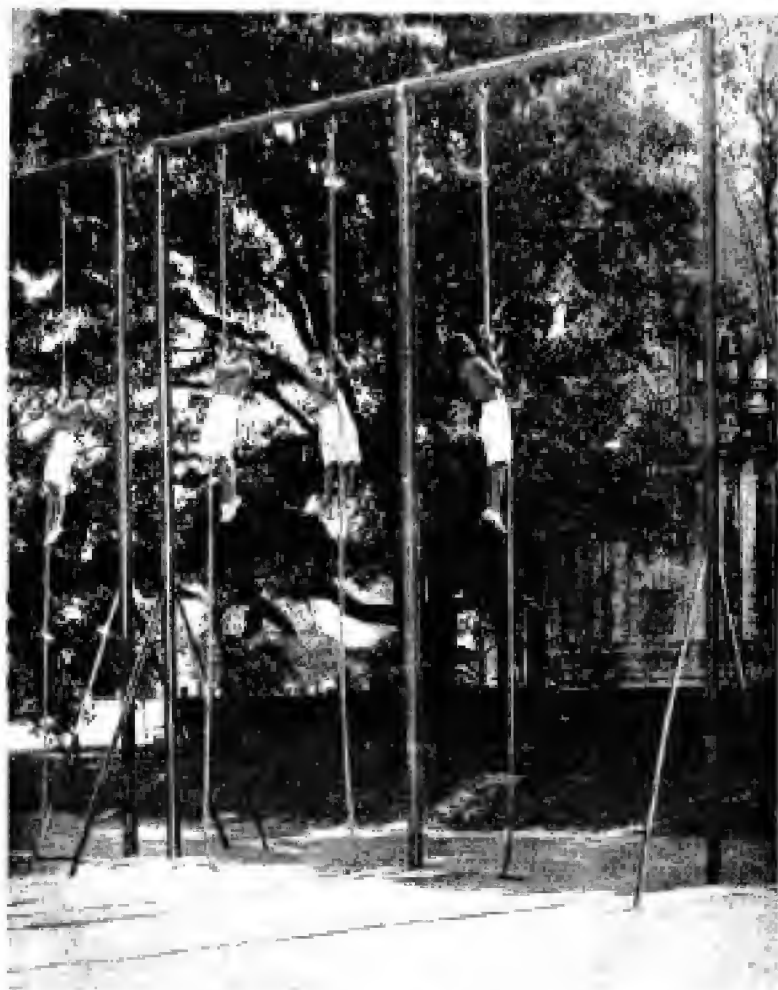
I have taken the pains to summarize, in some length, the principal recommendations of the Sikes Committee, as I understood them, because, for the first time in the annals of British India, a body presided over by one of the highest military officers in India carefully investigated the question, with the cooperation of distinguished Indians—Mr. M. A. Jinnah, M.L.A.; the Hon'ble Member, Sir Jagendra Singh, Minister of Agricul-



Cadets at one of the P. T. (physical training) exercises

Officers in the Armillery, Engineer, Signal, Tank and Air arms of the army in India. The members of the Committee who had travelled in other lands and studied conditions there had come to the very definite conclusion that adequate facilities for giving the necessary training for such purposes were not available in India. Existing engineering establishments in our country—the Thomson College of Engineering at Rochester was specifically mentioned—fell below the standard of similar institutions in Britain. Since it would be uneconomic immediately to provide facilities in India corresponding to those in

some European Government; the Hon'ble Sir Prithee Sahasra, Member of the Council of State; Dewan Sahasra (now Sir) M. Ramachandra Rao, M.L.A.; Nawab Sir Sahibzada Abdul Qasim, M.L.A.; Sahasra-Majors and Honorary Captains Sahasra Bahadur Hira Singh, M.L.A.; one of the 14th Brigade; Dr. Ramditta Ahluwalia, C.I.E., M.L.A., and pro-Vice-Chancellor (now Vice-Chancellor) of the Aligarh University; Captain J. N. Bhattacha, B.Sc.-Law; Major Thakur Jagendra Singh, M.A., Chief Secretary to the Council of Administration, Bikaner State (representing the Indian States); Sahasra-Majors



Girls doing a "top"

and Honorary Captain Haji Gul Nawaz Khan Gadar, District, late of the 18th Lancers; and Major Raja Sahib Datta, 7th Rajput Regiment.

Parthi Mani Lal, Nabra had been approached a member of the Committee, but the Indian National Congress having decided to non-co-operate with



Originally built to house the Railway Port Office, this long, spacious but straggling, with a miniature tower, is said to be the administrative office, library, club rooms, dining, conference and assembly hall of the Indian Military Academy.

the Government, tendered his resignation early in the proceedings. The report they drew up, and published on November 12, 1931, and the earlier Shree Committee recommendations, provide us with a gauge, however rough, against which to check the methods subsequently adopted and the results they are capable of producing.

I must hasten to add that in publishing the Shree Committee Report, Mr. G. M. Young, Secretary, Army Department, emphasized in the foreword that neither the Commission of Enquiry nor His Majesty's Government had yet formed their conclusions on it and that these conclusions must necessarily take account of certain "facts" of which it was not within the province of the Committee to undertake a complete survey. For example, "though the recommendations in themselves were designed primarily with a view to Indian conditions, the problem of recruitment and training of King's Commissioned Officers for whatever service" was "essentially an Imperial concern, and any proposals relating to them" would "require close scrutiny by His Majesty's Government and their military advisers". He also indicated that the Government, when called upon to deal with any scheme of increased Indianization extending over a number of years must leave themselves free to consider whether the basis of the scheme offered the one single line of advance towards the creation of a "Dominion Army" or whether alternative methods which did not fall within the Committee's terms of reference

would not be properly explained." The report would be, such, he clearly implied, "as a starting point for the discussion with His Majesty's Government in which the Government of India would, in due course, forward their considerations on it."

IX

The general public first realized in which the official wheels of war were gradually surprised at the agility with which Army Headquarters moved in the summer of 1931, to accelerate the establishment of a military academy in India. Hardly had the Defence Sub-Committee of the Shree "Indian Round Table Conference" passed a cryptically worded resolution "as it seemed, at any rate, to put when it Committee was set up to go into the question. It held its first meeting on May 26. Such haste did the Committee-in-Chief (the Viceroy) send Sir Philip Chetwode) put into its proceedings that the report was published on July 15th.

I shall refer, in another place, to some of the recommendations made by the Committee. Suffice it, for the present, to say that it insisted upon the Academy beginning operations before the end of 1932—over a year earlier than the date set by the Shree Committee for the inauguration in India of a military college.

X

—Before then, selected for the location of the Academy, was tucked away in one corner of the United Provinces of Agra and Oudh. It was

* The word must be carefully noted. If India was to have, even day, a "Dominion Army," it must surely have been recommended to create her a third army. The date of the document from which the quotation has been made is November 14, 1931. Why all these hesitations in 1932?

* Description obtained in section 418 C of Report of Sub-Committee No. 7 (Defence) of Indian Round Table Conference.



Proper training forms as imparted again in the training imparted to the cadets of the Indian Military Academy. The course through which they are put is said to be, if anything, stiffer than that of the Royal Military College at Sandhurst (England).

linked by ribs and armor plate with the rest of India.

Perhaps the most important consideration in making this choice was the fact that the Government of India had neither white elephants on its hands them.* An expensive estate had been acquired, many years ago, on the road leading to Chikrain—a military cantonment west of Mussorie—some three miles east of the town; and a number of buildings, not particularly artistic but really, had been erected. Here were to be trained the higher cadets until, that, military power, still-born for various then causes logically be discarded here.

The climate of Dehra Dun was certainly salubrious. During the spring, summer and winter, the temperatures were comparatively low, enabling the cadets of their native land during the pleasant part of the year.

At the back of the estate rose the Mussoorie range of the Himalayas. The houses dotted along the crest showed like diamonds pinned against the bosom of Mother Nature when the rays of the setting sun shot against their glassy outlines. At night the electric lights gave the impression that the gods, seated on dwell on the mountains, led by their divine fire.

* Dehra Dun, indeed, used to be, as a sort of stable for Government white elephants. A series of buildings set in a large estate at the edge of the town, originally designed for the Great Game, destined for some years, have recently been sold to an association for establishing a "public school". If I am rightly informed, the amount received is one-half of the original value of them.

In front, across a stretch of level land, ran the long, rather low, jagged escarpment of the Pirabak hills. Even though largely denuded of timber, through the foliage of grove trees, they presented an attractive appearance, particularly when India was assuming lifeless by hanging over them a low canopy of white or grey clouds. The hills fell, and appearing to the definite flash of rose deepening into golden, copper or purple tints, and again the multi-colored, flocked masses with which Nature decks a mountain.

At the left of the estate was the Forest Research Institute, set in grounds as fertile as that in addition to correspondence offices, laboratories and institutions stimulated by gardens, extensive areas could be put under plantations for experimental purposes. On the right, across a stream that, during the dry months, was only a bed strewn with stones of all sizes and shapes lay, during the monsoon, became a raging, boiling torrent, was a stretch of forest, privately owned. I believe.

From a practical point of view, this estate possessed certain advantages. It had been vital for shooting. Water was left on, though it was exceedingly hard when, with a little care, and, and more could have been brought in, in compensation from the Government, raising some twenty-five miles to the west. But some of the City Fathers of Dehra Dun looked the vision to recognize that the estate had to be abandoned.

Plenty of land was available for expanding when it might be deemed necessary to extend the Academy. The convenience of the rising

with a full brigade in readiness. In normal times, would afford facilities for military training.

XI

Investigation showed that the buildings on the estate afforded only about half the accommodation that would be required when the full complement of cadets (250) was in residence at the Academy. The requirements of a military college being far different from those of a railway staff college, a great deal of reinforcement was necessary, necessary.

Physical training, athletics and general sports had, for instance, to be assigned a place of great importance in the training of the cadets, while in the case of the railway staff officers in the making they were important chiefly from the point of view of recreation. A mess, too, had to be provided. None of the buildings then had served as hostels for the students of the Railway Staff College, required a mess large enough to suit its table, all of which, the total number of cadets. No such difficulty had been experienced by the Railway Staff College, because it had been constructed on separate principles each religious group having a mess to itself.

The central hall in the main building, though commodious and fairly finished, proved to be disappointing in respect of its acoustic properties. Since persons of a business turn of mind suggested that it had been originally designed to teach railwaysmen how to talk in one another in the echoing din of a railway station.

XII

In the spring of 1932, Colonel (now Brigadier) L. P. Collins, M.C., O.B.E., was appointed the Commandant of the Indian Military Academy. Soon after, efforts began at writing for areas and area, to assist him in bringing the institution into being. Between them they mapped out a scheme of studies embracing both general and technical subjects. They also sketched into shape a set of guiding rules to regulate the life and conduct of the cadets.

An army of labourers was set to work to turn selected sites into playing fields. Huge pits from which earth had been taken for making bricks for building the Railway Staff College and the Forest Research Institute, had to be filled up and the level raised so that the grounds were not become overgrown during the monsoon.

Structural alterations were taken in hand to provide a temporary mess while a building commodious enough to serve the requirements of the full complement of 250 cadets was being put up. From the very start the authorities contemplated to separate messes on "communal" lines.

The architectural arrangements decided for the mess-hall the purpose well enough, but did not provide accommodation for an anti-room (dormitory) without which no mess could be regarded as a mess. A mess-room was erected for the purpose.

By October, 1933, all was in readiness for the first batch of cadets to arrive at the Academy and begin their training.

KEY TO THE FRONTISPICE

Kumbhakara

In the household of Kumbhakara Arjuna, the great Pandava hero, was overwhelmed with grief when he saw that the opposite camp consisted of his wife and his, the Kauravas. Lord Krishna, his heavenly charioteer, is seen in the picture inspiring him to take up arms, even against them on the plea that they stand for evil. The incident occurs in Yudhis's ancient epic, the *Mahabharata*.



BOOK REVIEWS

Books in the principal European and Indian languages are reviewed in THE MONTHLY REVIEW. But reviews of all books need cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of imaginary speeches, addresses, &c., are not noticed. The receipt of books reviewed for review cannot be acknowledged, nor can any enquiries relating thereto be answered. No criticism of book-reviews and notices is published.—Editor, THE MONTHLY REVIEW.

ENGLISH

NON-VIOLENT NON-RESISTANCE. By Sir John Stirling Chambers. *The National Publishing Co., 10, Southwark Road, London, E.S.4. Pp. 31. 2s.6.*

The book presents a survey of the National Movement from the advent of Mahatma Gandhi to the fall of Indian politics. It does not aim at giving a complete chronological account, nor a full critical history of the period under review. Its object is to give a rough critical survey for the use of the student, and it is this, we believe, the author has succeeded fairly well.

One often feels that the conduct of the author should have been more explicit than what it actually is. For subjective predispositions have actually been responsible for a few misstatements of facts. Thus it has been said (p. 25) that "Indian women feared for the following reasons:—they were women... To and these discriminations." But so far as we know, those who have been fighting for "Swami" have not shown the least prejudice to any husband, have not claimed that as one of their objects. Similarly, the Viceroy is said to have charged the Congress with "trying to establish a parallel government in this country." The Congress pleaded guilty to the charge (p. 240). But the correspondence passed between pp. 241 and 242 does not lend itself to this interpretation. The Congress claimed the right to have a say in the matter of Indian administration; and the Viceroy pertinaciously refused to admit this right, stating that the final authority in this matter rested on with the Indian people but with the British Parliament. But this is far from establishing a parallel government.

Apart from these substantial mistakes, the book will prove very useful to students of modern Indian history, as it contains, within a small compass, a large amount of important information. An appendix containing notes serves to show the actual course of events would be a very welcome addition to the second edition of the book. The book has also to be freed from the indefinite inclusion of printing mistakes which disfigure it as much.

NIRANJAN KUMAR SEN

CHINESE DISTINCTIONS. *Sketches of present-day China: By Agnes Smalley. (Hong and Shantung: London, 1924. 6s.)*

Mrs. Agnes Smalley is not an unknown person in India. For long, she has acted as a correspondent also to various Indian papers and periodicals. In many respects, she is also familiar to the authors of the book "Daughter of Earth," that ruled considerable sections in various European countries, when it first appeared over some five years back.

Even after the publication of that book, Mrs. Smalley left for China. Nearly five years she has spent in China, having been witness to developments in that country. Besides in this period travelled into distant parts of this vast land, particularly to the great north-western. Mrs. Smalley is one of the few foreign journalists to have travelled and lived for a while in north-western China, to areas almost as big as Germany and with a population close to that of Bengal. Here for some years, a "Forward" and "Workers' Republic" has been one in existence, from economic steadily consolidating its position against heavy odds. Lord Marley, member of a former British Cabinet, on his return from China a year back stated in Manchester about it, as the only Government that could be said as holding high the flag of Chinese independence.

Mrs. Smalley's new book is an attempt to lay the first of short narratives of the various events at play in China as a whole today. It lends many striking and apt pictures: the misery and appalling suffering of the vast masses in China; an explanation right and wrong; campaign against revolutionary movement carried out with unrelenting rigour; revolutionary work conducted grimly with striking dexterity and astounding courage; great suffering among the women; and growth of a new feeling in the wake of the struggle of Kuo-Min-Tung. The pictures are drawn with great force. Mrs. Smalley has brought them in and laid them generally striking and not merely shocking, bringing out the height of the tension, both in their own efforts to believe that feeling. But the purpose of the book is not to shock; the aim is not sensation. It is to draw attention

in potential, remains of a great struggle, of international significance of which comparatively not much is known outside. "Chinese Destinies" is a book shuffling, revealing and inspiring. A volume well worth reading.

N. N.

THE ASTRAL PLANE. By E. W. Lathrop. *Thoroughbred Publishing House, Albany, New York.*

This is an exceedingly interesting book in which a vivid account is given of a Plane of existence and its destinies about which the ordinary man knows next to nothing and believes much less than what he knows. The account reads like the description of a historic, hitherto, hidden of the Earth seen by an alien-world explorer.

In writing this description, we are first of all asked upon to believe that "in our solar system there exist perfectly definite planes, each with its own matter of different degree of density" (p. 4). The astral plane is "the second of these great planes of matter—the next above for matter; that physical world with which we are all familiar" (p. 6).

Next we must believe that it is possible for one of us to have knowledge of this astral plane, though this is not always possible (p. 6). Such descriptions speak dramatically of the astral plane; but this is unimportant.

Our author apparently has scientific knowledge of this plane and gives a life-like picture of its workings, uses and dimensions, and its inhabitants.

The inhabitants of the astral world are (1) human, (2) sub-human, and (3) supra-human (p. 29). The "human" are either living or dead, i. e., those who will have a physical body and those who have not. The "living" again are subdivided into four classes, one of which includes the "Hiranyas Brahmins" (p. 29) and the last class includes "members of the upper race who project the physical form of the Ghast or Yodoo skeleton" and others of the same type (p. 34). To mark about the living human inhabitants of the astral world, "The dead again are subdivided into two principal classes (p. 38) the details of which must be looked for in the book itself.

In the last chapter we have a catalogue of phenomena which are caused by inhabitants of the astral plane. These are "ghostly phantoms", "apparitions of the living", "family ghosts", etc. We then have a fairly complete geography of this interesting world. If the question is asked: "How do we know all this?" the author's answer comes in: "By words spiritual training which has to be received from those who know."

LIFE BEYOND DEATH: By Maxon Kent Gwynn. Published by S. K. Gwynn, P. Abbott, Clarendon Lane, Columbia, Pa. 6+324. Price (hard)—\$4. 50, (paper)—100. 000.

This is an exceedingly interesting book on spiritualism in which besides recording some of his fairly lurid tales, the author brings together from outside other evidence of senses and spirit mediums, etc. The several points will find the book of absorbing interest, and the adept spiritualists will find in it materials sufficient to further advance the conclusions of his science. The mediums recorded are well authenticated; and the authority of persons will alive and holding important positions in society has frequently been cited in support of many of the recorded cases of spirit-phenomena. All this will

enhance the scientific value of the book. Although the literature on spiritualism is growing fast, serious studies from Indian sources are not too many. Mr. Gwynn's book will supply a much-needed want. The printing and get-up of the book have little to be desired.

L. C. BHATTACHARJEE

FRANCIS MENIER'S THEATRE "POETRIE"

By Jean Gustave Albin, University of Illinois bulletin, *Proc.* # 1. 5. 0. 1932, 375 pp.

The honest attempt at a correct appreciation of Francis Menier, a typical sceptic and contemporary of Shakespeare and great Elizabethan dramatists, was undertaken by Mr. Albin and published by the University of Illinois as its bulletin. In the introductory portion, Mr. Albin has pointed the beliefs of Menier's reputation against his legacies inherited of a line of women and scholars not including Ward, Schelling and Adams—so that as we have in this book, Menier was a mere journalist and that no one of a high order, because, his literary and natural apt effect of acknowledgement, borrowed from English and Latin sources in making his comparative anatomy of English and classical authors. In this he was in doubt, particularly influenced by his times "the practice," as Mr. Albin says, "of an unreflected conspiracy against originality," but his method is referred on (introduction) to "no scientific journalism at all critical." The author of the volume is a little on hand at times on Menier to have finally disposed of his work as suggested by "periodical criticism and that" but the mass of evidence recorded against him seems to justify the reviewer.

Mr. Albin has reproduced the text of Menier's "Poetrie" with critical notes, so as to make it really accessible to the general student of English literary criticism, and to reduce the almost universal appearance of Menier by the Renaissance. Apart from this well but imperfect work, the volume contains two valuable appendices on different phases of Renaissance culture in England and bearing on Menier's equipment and methodology. Notes, bibliography, index—all that is necessary for careful study or speedy reference have been carefully printed, and the mass of information, diligently collected and judiciously edited, will be of use to other works in the field.

THE DIVINE COMEDY. *Englished in verse* by H. R. Anderson. World's Classics Series. Oxford University Press, 1934.

A rendering in ten-syllable verse, a brand new revised edition of the first publication in 1921, with textual and other notes added to each canto, along with as index of proper nouns—this cover is the best. A handy volume for study or reference.

INDIA IN THE MAKING: By Suman Joshi-Bhattacharya. The Central Publishing Corporation, Bangalore, Madras, 1935. Paper (one vol.).

Suman Bhattacharya has made an ambitious attempt to cover problems affecting modern India, in the course of six chapters and it must be said to his credit that he has succeeded in providing his reader with a book on the dimensions. The different chapters consist of essays first published in journals mentioned by the Bhattacharya Center, but there is a continuity of thought and treatment linking them together. The

The translation is convincing and the simplicity of the style is commendable. Barnard's *Statistical Theory* is a very well-known treatise on Advanced Probability. It is one of the monumental works of the great author, a disciple of Gauss and Laplace of the time.

The printing and the put-up of the book is not attractive. There is no contents, nor any index attached to it.

It's Just a Little Secret...

GLIMPSES OF WORLD HISTORY: By
Pearl S. Buck. Vol. 1. Published by
Harcourt, Inc. City Press, Alhambra, Calif.
Pp. 6.

During the afternoon hours behind the glass walls of 1031-33 and 1081 Parole, Jovanovski-Nebra addressed a series of letters to his 15-year-old daughter, Irina, whom he had left outside at home. This Middlebourn volume is a collection of 63 such letters and furnished an interesting outline of the history of the world—the four-peaks and land-creation. The first volume under review covers the period from the earliest times to the Nineteenth Century.

[illegible]

The book is not a history in the common sense of the term and to serious students of history it will perhaps appear as imperfect, withholding as it does fragmentary details here and there. The book is rather in the line of an interesting family story than in that of history. Yet historical notes are related in their true perspective and few things that are of common knowledge come.

Frederick is a capable writer who sees his own intellectual art of juggling thought and the facts through the pages of a novel by the accidental entry by the author of the subject matter. His novel is well considered and well written. The work is admirably rational for the young people, to whom it is primarily aimed. In the literature, it could be placed with accuracy next to the *Uranian*, as a source of personal interest and inspiration to the students of human history, who will find in it a remarkable summary of the happenings and processes of the world from a large period of time.

The printing and go-up are excellent and have nothing to be desired.

SANSHEIT

[illegible][illegible]

RENNIX, XATM CUREN

BAUDHAYANA **DEPARASHUTLA** with
the commentary of *Govindachandrasekharendra* edited with
Notes, Introduction, Word Index, etc.: By **Samadhil**
A. Chinnaiyan **Ph.D.** Professor, **Bombay**
Marathi University, Kashi Sanshodhan Sanstha, Benares

That the International Dissectors comprise a number of men in various countries requires no explanation. There are already three editions of the text in Leipzig (1936), Moscow (1939), and Paris (1939). The contemporary of Gravidation is also published with the text in the Myxoz edition. Yet, there was the necessity of a new edition and this is now supplied by Paula A. Chismarova-Schmidt, a renowned Mineralogist and Vegetable scholar of the Orthodox school. This edition is based not only on the printed texts of which the editor has taken the fullest benefit, but also on more numerous of both the text and contemporary. Thus he has succeeded in removing the defects of wrong spellings that were once in the previous editions, and especially in that of Myxoz. Besides the editor has spared no means to make his edition useful by adding notes on difficult passages, explaining the principles of the Minerals, stating the sources of the data that are referred to in the Texts, tracing the names of the passages quoted in the contemporary, and adding the latest of words of the Texts. We wish to be clear to you the Index of the Texts, the Index supply an index of the Texts along with their Source used, which are attached to in the Texts.

It is evident that the editor has taken great pains, and we are sure it will fully be appreciated by his readers.

English Human Year

YUNUSKHAH, INTTALPATA

of accounts of important persons, the life-story has been supplemented by accounts written by the editor on the basis of information available from various other sources which may have been drawn upon. In fact, it is these notes that have undoubtedly added to the importance and utility of the work. A number of illustrations, reproduced at the beginning of the volume from a contemporary work by a Frenchman, depicting different aspects of the social life of the period, convey a vivid idea of the life and things of the time and make even the layman curious about the contents of the book. As a matter of fact, these volumes of Mr. Banerji will do as much justice to the general public, as to the scholar who will treasure them as valuable appendages to be referred to on different occasions.

It is refreshing to note that one important fact with regard to the value of these publications that seems to have been overlooked by the compiler when the first two volumes were published, but has been referred to in the Preface to this volume. This is the immense linguistic interest possessed by them. They preserve very good specimens of early Bengali prose. Though a thorough analysis of the characteristics and peculiarities of the language seems to be undertaken separately by another scholar, as index of the words highly popular at the time of the composition of these extracts though not classified or defined as such is deferred in any way. The compiler, however, hopes that this index will be added at the time (which is expected not to be far off) when some of these volumes pass through a second edition.

CHITRAKAR CHAKRABARTY

KLINICAL

ATLAS (Hindi): Edited by Dr. Anu Kumar Sharma, Published by Shree Office, 114/145, Dandi Chauri Office, 1st Flr, Price Rs. 2/-

Up to this time there was no good atlas in Hindi. This is the first Atlas, with the name, and contains a long-felt want in Hindi. Dr. Sharma deserves congratulations for it.

It contains 16 multi-coloured and 178 mono-coloured maps, besides the planimetric geographical definitions, facts of different countries, solar system and India. The maps show the political divisions, physical features, population, products, rivers, names

of communities of different countries and continents. Taking all these things into consideration the atlas is proved to be a most comprehensive and useful of things for the beautiful population.

R. M. VASIA

GUJARATI

CHITRA XI PALIMINI: By Tishitar Manojan
Thangal, Printed at the Satya Prakash Printing Press, Ahmedabad. Cloth Cover: Pp. 105; Price Rs. 2/-

Queen Kapiya is the heroine of this story and Eliza, Panna, is hero. It is a romance of old Gujrat, one kind of title song and romance. It begins in Vikram Samvat Era 1015, and is concerned with many stirring incidents in the beautiful reign of that king. These incidents have been set out in the usual romance style of this voluminous author. But what we particularly want to point out is the simplicity of one hundred and eight pages at the end, consisting of three parts in which the writer has examined the reign and character of King Panna and Jara. Lakh Panna as described in Indian and also from a historical point of view. He has collected many-seven different stories in English, Sanskrit, Hindi and Gujarati to compose this supplement. It is a novel, which when written in the director should follow.

(1) BAL CHHETISA, (2) RASAYANA, (3) SARASWATI, (4) VAIDYAK CHHETISA, (5) BAL, (6) BAL written by Pandit Gopabandhu Acharya Thakur, and printed at the Arya Samaj Press, Anand, Paper Cover and Cloth Cover: Pp. 260: 200: 200: Price Rs. 1, Rs. 2, Rs. 3.

Ayurvedic treatment of diseases is slowly making progress, and one cannot ignore many patients who desire to treat with the indigenous treatment for their complaints and how it can be had. To such persons, these three books furnish a mine of information; the last book for instance gives the herbal and cow prescriptions, with the cases in which they apply. The *Vaidyaka* was a pharmacy and also a medical journal, besides being a successful practitioner. Books written by him should, therefore, prove of great use.

S. M. J.



PANAMA AND SUEZ

By SASADHAN SETHI, M. A.

GÖTTE had dreamed of three canals which by making the world smaller would add to its civilization and prosperity. Two of these have already been realized and the completion of the third is now only a question of time. The isthmus of Suez was pierced in the middle of the last century, and although the project of a canal at Panama was mooted almost contemporaneously, it was not completed until the beginning of the Great War. The third, the Siles-Namibe canal, awaits a more propitious time for its consummation. By connecting the North and the Black Seas it will bring closer the north and south of Europe and the Near East.

Both Suez and Panama canals owe their origin to the genius of a Frenchman, Ferdinand de Lesseps, although the latter could not be completed under his guidance for some unforeseen cause, above all business mismanagement and the insupportable climate of tropical Panama. The Suez canal was opened to the public in 1869, while, despite the repeated French attempts, the digging of the Panama canal was scarcely begun when it was finally abandoned in 1901. In the seven years the United States Government stepped into the shoes of the French and completed it, albeit on a modified plan. It was opened to traffic in August 1914.

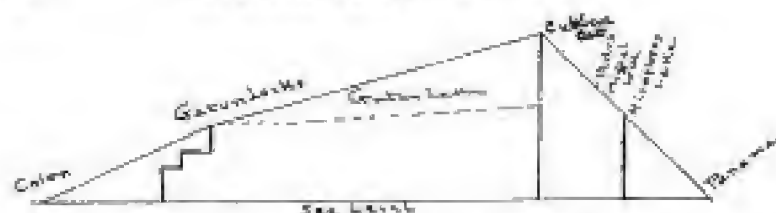
The Suez attempts made by America to stamp out diseases like yellow fever and malaria in Panama, thereby removing one of the main causes of the French failure and converting the Panama canal zone into one of the healthiest spots in the world, is common knowledge. Thus today its death-rate is lower than that of some of the healthiest American cities. Thousands of American tourists flock to Panama to seek health and pleasure and to avoid the rigours of a northern clime during the winter.

Suez is the larger of the two canals, measuring some hundred miles. But unlike Panama, it is a sea-level canal. Consequently,

the engineering difficulties in its construction were far less formidable than those encountered in the case of Panama.

At Panama too, the French engineers had decided upon a sea-level canal, but the Americans set their face against it. The present canal has been built through an uneven and difficult country. Its construction therefore differs fundamentally from that of the Suez. The plan of the canal is somewhat as follows. It is about fifty miles long, running east to west from Colon on the Atlantic seaboard to Panama on the Pacific. The mouth of the canal at either end, up to about eight miles, are on a level with the sea. The rest is on a higher plane and consists of two lakes, of which Colon is by far the bigger,—an artificial lake, created by damming the Chagres river and flooding its fertile and once inhabited valley. Two lakes are connected by a bar in the hill separating them, not from the other. On the other hand, the different gradients of the territory are connected by an ingenious system of locks, at different levels, enabling the ship to pass from the sea to the higher altitude by a gradual rise and on to the sea again. Enormous costs involved in digging a deep sea-level canal throughout the course has thus been overcome.

By joining oceans, both Seas and Panama have abolished distances and brought continents nearer and raised the importance of countries which would otherwise remain unknown or insignificant. Suez and Panama are, in a sense, complementary, because an artery of commerce they perform additional functions. Thus, for instance, in as far as Panama connects the Atlantic seaboard with the Pacific seaboard, its function is non-competitive. The same may be said of the Suez canal vis-à-vis Europe in relation to western and north-western Asia. There are essentially geographical advantages. The superiority of the industrial east of the United States over Europe in north-eastern Asia,



New Zealand and eastern Australia looks good for the same reason. Thus, for instance, Panama has shortened the distances from New York to Yokohama by 3743, Shanghai by 1875, Adelaide by 3743, Melbourne by 2770, Sydney by 3082 and Wellington by 3493 sea miles over the older route. Similarly, the Pacific sea-board has been brought considerably nearer to Europe via Panama, shortening distances to a maximum of over 6000 sea miles.

But geographical and economic interests do not always coincide. To the degree Panama succeeds in diverting trade away from Suez they become rivals. To what proportion traffic has been diverted to the former, it cannot be ascertained with accuracy, but there is little doubt that some diversion has taken place. The total tonnage of goods carried by way of Suez has remained to all intents and purposes constant since 1913, but meanwhile the total tonnage of goods carried over the Panama canal has grown from nothing to nearly the same total tonnage carried over the Suez canal. This coupled with the fact that the largest number of non-American vessels passing through Panama are of British nationality, the bulk of which presumably of New Zealand and Australian origin, is an unmistakable indication that the antipodes is increasingly coming within the zone of American economic influence and correspondingly affecting the traffic through Suez. The same is true of Japan and north-western Asia.

This is not to say that the advantages are all on the side of Panama. Suez undoubtedly possesses certain geographical superiority over Panama. Geographically Suez lies in the heart of the old-world trade centres and thus possesses advantages of intermediate trade, i.e., trade between ports at comparatively short distances, which are not shared by Panama.

Panama is separated from the mainland of Asia and the antipodes by vast stretches of sea with no similar advantages. This is a factor of no small importance to the carrying trade.

But the essential international significance of Panama perhaps lies elsewhere. To begin with, it must be conceived as part of a larger problem—namely, American economic imperialism. The opening of the Panama canal has at least made the United States an Atlantic as well as a Pacific power. Her economic dominance over all America, north, central and south, is now complete. At one leap, the doctrine of the Monroe doctrine becomes embodied, as it were, with teeth and blood.

The Caribbean diplomacy of the United States thus gains significance when viewed as part of this grandiose plan. Its heart is in Panama. The virtual preponderance over the whole of Central America and the islands of Cuba and Santo Domingo and the acquisition of Porto Rico are ramifications of this policy. The United States would not tolerate the interference of any other power in this region. Panama must not only be the main artery of trade and commerce between the Atlantic and the Pacific, but also the pivot of American naval strategy. The political and military control over this region ensures her naval supremacy in both oceans facing east and west. Panama must be to America what Suez is to Great Britain. This analogy also points to latent conflicts between these two powers, which are brought with redoubtful future possibilities. For Panama not only affects England by affecting the Suez canal, but also by putting a virtual cement on non-American economic activities in Central and South America. The intense conflict between the two countries over the exploitation of mineral resources in Mexico and Venezuela and elsewhere and over South

American exiles inseparably are massed in point. On the other hand, the two powers for the first time come into direct, conscious competition in the western Pacific. The Open Door Policy in China is the aversary of the Monroe Doctrine in the American continent.

The bid for economic hegemony on the part of America is paralleled by her demand for naval parity with Great Britain. The renewed interest in the Nicaragua canal is an indication that the U. S. A. is determined to assert her naval supremacy. Naval parity is a hollow phrase unless naval communications can be guaranteed in times of war. If Panama is in danger, the Nicaragua canal will serve as an alternative line of communication. Its role will be similar to that of the Cape route, in which there is a revived interest recently, as an alternative to the Suez canal in the British Empire.

The piercing of the isthmus of Isthmus and Panama, although superficially unrelated, touches at many more points than appears at

first sight. The discovery of new routes of communications or the obsolescence of old routes has had a profound effect on the fortunes of many a country. Great Britain's preoccupation with the granting of the Empire communications shows only too clearly how vitally her industrial prosperity and political power depend upon the safety of communications. The importance of Suez in British foreign policy is well known. Panama provides a parallel in American diplomacy.

Recently, Panama's potentialities are great. They are part of the future of American economic expansion. Only on the full impact of American exports in the international market begins to be felt, will Panama realize its full stature as a highway of international commerce. The supremacy of Suez is already challenged with the shift of the world's economic centre of gravity to America and to the western Pacific. The destiny of Suez is integral with the destiny of Europe as a universal provider of manufactured goods.

THE COMING OF SRAYANA

or

THE RAIN-CLOUDS

By PROFESSOR DR. S. C. SARKAR

[A.]

Musik: "Viva-Saraya"

Like Vikram' triumphs is Saraya' come,
In bold display of power, wealth and pride;
The canopy of clouds is spread for him,
Where jewelled hangings gleam, and flash their
light;

The aerial rank is filled with sounding drums,
The peepers change his tune in trumpet-tunes;
His left division brightly leads on earth,
His merry hosts in streams to humble hearts.

Like a shade from underworld is Saraya' come,
To give to men a glimpse of the Final Day,—
When worlds will end in thundercrash, and
swift

As lightning-light the Sword of Truth will sweep
The links of Life, and all be utterly drowned,
Like Siva dancing mad is Saraya' come,
Drooping, teasing, leaving us in joy!—
His tangled mass of cloud-like streams through
space,

Concealing 'neath the Sun-eye on His brow
And Coiled on His arm: adorn His locks
The Sacred Winters stream; (The Trident sticks
With thunder: while His twisted Serpents
twinkle

The surging winds, and fling their lightning-

flashes!

The swelling loon comes from His rumbling
brow,
And keeps the ocean-river and tides for
pilot!

[B.]

Musik: "Kurus-Saraya"

Like Motherhood revealed is Saraya' come,
To save the world from all its sufferings:
The Mother bendeth o'er Her troubled child,—
The shadow of Her mercy rests upon its feet,—
Beneath Her quickening glance its life revives,—
And showering bliss makes it smile again.

Like Love passionate is Saraya' come,
To run and win the Earth with all his might;
Sometimes, from welkin's end he looks on her,
With yearning, tender, earnest, agonic gaze;
Sometimes, in silent, pignant mood, he sees
His cloud-locks barely bow;—then all at once
He hurls in floods of tears that wet her red
Of green, and sole about in wildish winds
That shake her nostrils, breast with chest

breath;

And slightly do their souls commingle in dark,—
While thrilling waves of lightning pass between,
And sprays of joy appear all over the Earth!

FOREIGN PERIODICALS

The Machine

The century-old debate about the machine has been revived again in *The Commonwealth* by Mr. Marshall who says:

The Machine in human life affords a problem even more acute. Man, versus the machine. Is now the only slowly but surely the machine turns no gain—and man is robbed of his personality and responsibility.

The machine does not take up it not to be decided by any changing fashion—but by reason.

The machine has two elements: first, the machine develops, one of its creative functions, secondly, it causes the breakdown of the organization of distribution.

It deprives man of his creative power. Under the industrial system the intellect of the workman is cut off from his labor. Previously the workman followed every article with his own hands, bringing to bear on it all the skill of the craft which was his. All this is now done by the machine. He, who was once the craftsman, has no power only a series of repetitive acts. Formerly the material knowledge that forms the basis of civilization was handed down by the workman of a hundred trades; "culture" was in the keeping of innumerable different kinds of craftsmen. Now the whole basis of culture rests in the hands of two small classes—the machine and another—the director of the industrial world. They are the engineers who design the machine, and those who design the products of the machine—chemicals, etc. Work has changed, for it is no longer human.

To be human, work must always be individual as well as manual. For man is made up of both the material and physical nature, he is a rational animal. Human work is that into which man can put his whole self, brain and body.

The ordinary factory-hand has certainly no chance of applying his reason to his work. It is the last thing which is wanted of him. The technician pays the price for the work of designing the machine, the rest is repetition. The workman has to recognize that repetition. This leaves no room for the creative workmanship of the maker of things.

The second phase of the problem is the breakdown in the process of distribution. To put the matter in its simplest terms: the introduction of machinery displaces man, it creates unemployment, and thereby diminishes the demand for goods. A contradiction is created; you cannot throw the production into the street and then expect him to buy the goods made by the machine which has displaced him. The goods are made in far greater quantities than before, but the buying power is decreased.

Such is the basic problem.

The obvious solution is the Laissez Faire. Let every man, with a few hours per day or week, do the machine which produces the world's goods, and leave the rest of his time in fruitful leisure, especially in cultivating the powers of the mind. But the point

is that all men are not capable of using leisure, and yet live more free. To do this demands a devoting of oneself to the contemplation of truth. All are not capable of the contemplative life. "Those who are accused of their political uselessness, to action are naturally more apt to the active life because of their incapacity of spirit".

To look at the other side of the question. Now all labor before the advent of the machine was human labor; it thus created a vast amount of unemployment. The job of the man would be a case in point. Nevertheless, although the introduction of machinery had not thought of lightening man's labor, but only of making profits, we can if we wish, by being good out of self, and by using machines to do the necessary work, save man's time, and thus save him from the worst of the hand directed by the brain.

That the first rule in the control of machinery is this, that machinery should not be allowed to compete with the work of the craftsman, but should be restricted to its proper sphere, the performance of monotonous and non-human work. The fixing of the criterion for each class would obviously be a matter to be decided by social experience.

The second and complementary rule is that the machine should be subordinated to the artisan: that the large-scale organization of modern industry should give way to the small more intricate principle of the just distribution of property.

Machinery must be subjected to man, that is, reduced to such dimensions that it does not control man, but is controlled by him. Man must be placed in such a position that he can use the machine or leave it alone, according to his will. His free will must be secured against all mechanical forces. This can only be done when man is in his workshop, with the machine before him, able to use or not to be used at the same will. In these circumstances there will be no overproduction or underconsumption or breakdown of distribution.

War Memoirs of Lloyd George

Fredson Shaw, while reviewing the III & IV volumes of the latest book in the *Political Science Quarterly*, observes:

As before, Mr. Lloyd George continues his vendetta against the military and naval chiefs for their demand to train new leaders with the sword and their obstinate adherence to a "decision on the Western Front." Just like the British public with Richman, the French public.... relieved their belief in Joffre long after those who managed business with him had ceased to have any faith in his competence...the estimate of thinking that the state of intelligence is in the air. Great general, discussion and brains always have their great center. "When the morning is on the day the

elementary English. General Nettle is therefore a cool and competent player. By April he had become a chess player. "With the pleguani; Prince, thousands of mind it is not to be taken as an indication of soundness of judgment".

In these phrases and a hundred like them, Lloyd George is not only exhibiting rather bad defending himself, or, better said, the qualities that he admires in others, and also in himself—stamina, adaptability, individual intelligence, dash, audacity, imagination. He defends his employment of such language but really runs as Winston Churchill and Lord Northcliffe as the ground that gains, even if closely allied to madness, is needed in a great emergency. He despises, and easily very easily, the petty jealousies among the allied nations which make it impossible to coordinate their plans; he is particularly severe on the French failure to support any scheme for an Italian offensive against Austria. While Lloyd George is kinder anything but tacit in his comments on England's allies, it is due to him to say that his treatment is not with a nation but with a type, that the various republican dictators and officers whom he scolds in France he treats with even more severity in Britain. For the "old Parliamentary game" he has no respect, finding barely enough that his own hands had been free he would have made up his mind might not out or party leaders but fairly from the ranks of the back benches; and really from men outside of Parliament who in their own persons had shown flashes of energy, brightness, imagination, judgment, and courage. "On being asked if the proposed new Cabinet of four members would mean that we should have four dictators, I said: 'What is a Government for except to dictate?' If it does not dictate, it is not a Government, and whether it is legal or not, it is, the only difference is that four would take less time than twenty-five".

His name is taken crying who have charged him as a selfish man, whose interference with events in the field is the real reason that he did not benefit enough; that the country system as such and adequate reinforcement, by land, sea, and air, imposed upon civilian officers, and that he now reproached himself with not having overidden Haig and Robertson and forbidden the Passchendaele offensive of 1917. As for Haig, "I never met any man in a high position who seemed to me to utterly devoid of imagination", and as for Robertson, whom Asquith criticized as the greatest living strategist, "It was a ridiculous accusation, but as neither of them had marginal minds, the army and the respect of the continental were equally well fitted for their part in the crisis".

International Alliance of Women

The Twelfth Congress of the International Alliance of Women for Suffrage and Equal Citizenship was held in Basel. The following account is given in *The Outlook* (June 1):

The Indian women were as usual outstanding personalities. Mrs. Harriet Ali, the leader of the delegation, told the Congress that unfortunately child marriage was still a burning question in India; the Sarda Act was extremely defective and they wanted an Act giving powers to disinherit magnates on child marriages. The resolution regarding the evil of child marriage, passed in the name of the British delegation, and was proposed by Mrs. Patrick Lawrence, and supported by Mrs. Harriet Ali.

Another member of the Indian delegation, Mrs. Hansen, had been only eighteen months out of purdah and was married at the age of fourteen. She took her B.A. degree when she was the mother of seven children, and has since become one of the foremost educationists in the State of Mysore.

The Hyde Park, the magnificent palace where the Congress was held was in itself significant. Built as a palace by the late Sultan, its bright painted walls, brilliant chandeliers, gilded ceiling and luxurious fittings must have appeared strangely with the soberness and endurance of the Congress. And if there still lingered a lingering remembrance of the things passed from a quarter of the year, a passion that seemed passionately real at times, one could but hope that one spirit of those women could look down on what was now passing between those walls, and be at rest, content. It was wonderful that our Congress with its message of hope and work and fulfillment should have been held in such a spot—wonderful to see them on the bright flower-painted walls the gold and white banner of the International Suffrage Alliance with its stars and about the one word, Justice, and on each side of it the golden flag of Turkey, for so many centuries the symbol of the subjection of women.

The work of the Congress was divided into six Commissions: Suffrage, The Equal Moral Standard Commission, Life conditions of Work, Position of Women under the Law, Maternity Commission and lastly, the Commission for Peace.

Mrs. Harriet Ali, an efficient figure in her beautiful robes, presided over the Congress in the women's organization over here. She led: she instructed not only India but the whole continent of Asia, and it was astonishing like St. Joan's Alliance which, by their example, had done so much to awaken the women of the east.

Barney MacDonald

The following editorial appears in *The New Republic*:

To some he was once the most hated man in England. He was proved and proved and called a traitor to his country. Others, however, loved and defended him. They saw in him a champion of right and of the weak. On a wave of reaction, born of the war's disillusionment, he came to power. There was great rejoicing and much was expected of him. Promising much, he accomplished little. Compromise followed compromise until, for reasons best known to himself, he abandoned his party and his cause. Those who once hated him now admired him and those who had followed him shook down the scales of his name. Today he is an old man, his run much longer to live. He has been checked, played in a high-scoring bout of little power or meaning, and it is expected that he will be made a peer. It is such like the ending of a novel but it is true. His name is Barney MacDonald.

Language Mastery

Prof. T. F. Cummings writes on the methods in language training in the *International Review of Education* in the following manner:

While the eye can imitate the ear materially by seeing the visible actions of the vocal organs, and

to help the poet to induce these notions, yet any substitution of eye-reading of letters for ear-hearing of sounds, as the solution for securing the correct speech patterns of the new tempo, must result in failure, for the eye is the organ for receiving form, not sound, and it can neither receive nor transmit to the brain sounds or any new patterns of sound. The eye can merely learn to recognize the forms of the visible symbols representative of those sounds and sound patterns, or vocal images which are already fixed through the ear in the memory. To try to build a language superstructure on a foundation of eye-reading, writing and translations, without first laying their foundation on hearing and speaking, is not to this failure in speaking, it is to ensure it. All such modern use their native vocal patterns, not those of the new tempo, for the latter they have not consciously grasped.

The actual method of acquiring any skill major or subordinate, is always the same. First, a clear definition by the accurate sense of the thing to be learned and the fashion of the ideal pattern to be made. Next, trying to reproduce this pattern to do this thing. Thirdly, continued trial with occasional constant success. Then, possessing trial with more frequent success. Finally, possessing trial with sufficient success to succeed. And finally, then and only then, continued trial for more rapidity and security of performance.

This procedure is absolutely essential for the various skills which combine to form the art and practice of speech.

Russian Exhibitions

The following account of the exhibition appears in the *Journal of the Royal Society of Arts*:

The impressive Russian Exhibition at a Belgian Square, it is meant in being till July 15th. A remarkable assortment of works of art and craft has been assembled by the courtesy of owners of many valuable items.

There is a good deal to excite the visitor, and on the ground floor a collection of boxes has been brought together which can only excite the passer unaccustomed and pleasure. Some of the finest of these paintings are displayed first, so as to induce pleasing art.

The Palladium point on the first floor, the purchased point that is supposed to have belonged to Cagliostro, is insured for £250,000. The first was the point and to have been devoted to make a drink for Anthony. Be that as it may, the Palladium and the other chief works in Room 6 make a display, which, if it is not primarily artistic, is at any rate historically interesting, and of a kind we cannot see every day. In the same room are many examples of the skill of Filippov, who conceived the fascinating idea of specialising in miniature necklaces for kings and queens to give each other as presents.

Indeed, three-quarters of the exhibition are associated with the Romanoffs. Their crowns hang on the walls, we are shown the porcelain of which they dined, and on the third floor are some of the slightest thousand dimes that could be (like the correct verb) the wardrobe of the Empress Elizabeth: (one per day for half a century). The elegance of their capital is best shown by some of the topographical water-colour drawings, and the kind of atmosphere that was created by the people in Tolstoy's novels, things

famously to the charming wadsworth-like room on the second floor.

It is being said that the art of the Russian, which means so much to Russia, should be recognized: many designs for silver and gold and cutlery have been brought, including, of course, characteristic examples of Bakst.

The success from the exhibition are to benefit sick and destitute Russian children in England. The object is worthy, and the exercise of unusual interest: for the sake of the 100,000 alone everyone who gains for beautiful things should be ready to pay his half-crown.

China's Ministers of Beauty

In a discourse on Chinese Art, Sister Dora describes in the *Wings of the Dove*:

A mis-stroke, for an artist, is not a very serious catastrophe if he happens to be of the West. Works can be wiped out and done over again, and there are few artists indeed who arrive at the goal of consistency without producing a series of heterophanisms in their pictures, able to change the worn gear through to becoming a butterfly. With the ancient Chinese artists, however, there could be no late stroke, or if there were one, it would have to remain unaltered. For his 'sample' was not canvas at all, rather it was silk or a piece of paper which showed every mark and retained it permanently. Thus, at the very start hand and eye had to be one, and the voice single, as felt the artist had to be his beyond the painting, experimental stages in regard to the working out of his concept. "The Chinese artist," comments Miss Haden, "had to have a complete conception to the minutest detail of what he wanted to do, before putting brush to silk. He had to 'think it out with his legs' beforehand, as an ancient Chinese proverb once wisely phrased it. Naturally this called for a memory made practically useless through prolonged training in visualization, instead of looking without. The Chinese master looked within, not only for form, color and composition, but for the resonance of life as well."

Even to his own mind the image of the artist simple of direct manner consisted of the larger levels of constitution. Think, then, of the heights reached by those wonderful old Chinese who could not of their own mental content, impedance, with what security and how exquisitely, the naming means and the flowing cloud and the relationship between them!

Unity of the World

The following concept is repeated by the World Order from a recent work on World Unity by the historian Guglielmo Ferrero:

The world today is troubled by insecurity because both Europe and Asia are weak. The instability of Europe, the further terror of Asia, through the mechanism of the rest of the world. If the various races are to progress towards reciprocal fear, never more they must be used of each other than now. All of them are unhappy, they fear and despise each other and they each other less when they are not in need of their neighbors. Particularly is this true in Europe, which has never been so sure in peace, not so much in need of unity.

The contradiction is huge, terrible, monstrous. We should not, however, too hastily deny it. It has been noted that mankind should stop its aggression on only upon mutual trust and confidence for also upon mutual hatred and injury. For how could the outcome of every war, unless one of the combatants has been annihilated, last been positive. The single contradiction is the preparation for universal destruction which nevertheless will dominate the earth.

The civilization of the world, encompassed by colonization, by exploitation, by emigration, by universal infidelity, by trust, by commerce, diplomacy, individuals and telegraphic communication, may lead to a civilization of a universal character. A single body drawn together living under the guidance of several discordance and mutual confidence. The world body, which is now shaped a physical entity, requires a single conscience in which there will be room for all that is best of the civilizations already existing in reality is harmony, Christian morality, occidental industry and science, the ancient wisdom of the East, the forms of European and Asiatic art.

War, Poverty and Plagues

Steen Jarnesen in one of her books describes the present reality accurately: "There is a vital relationship of man, poverty and Plagues. If we will war, we will poverty with the same, inequities, Plagues, exploits and perpetuates death." On the three-fold mark of removing these evils they, Jarnesen actually says:

The challenge to mankind in this crisis of the world's affairs is to act more perfectly simple. Two things must be done, and done quickly, if humanity is to survive in ordered and progressive modes of life. First, and most obviously, we must get rid of war. The time has passed by when we can have any meddling with this infamy. In the old days war and civilization could exist together in the same society. But no more—no more! War is today an inherent in its nature and so destructive in its results that it sweeps everything to ruin. The world can survive in the future only under conditions of peace. Secondly, we must abolish poverty. There was a time when poverty was inevitable, since man had no means of satisfying a voracious appetite to meet the needs of a growing population. In spite of his best efforts, man, he always lived in the mud and sweating which characterized in turn a society economy. But now scarcity has been overcome by abundance. The basis of civilization is that there is no deficit but surplus. Which means that there is no reason any longer why any man, or group of men, should be poor. The end of poverty, in other words, is in sight, and need straightaway be achieved. Nothing is more significant at this moment, than the fact that of individuals in the support of leaders who by methods wise or unwise, promise a shining among all of the world's wealth. Finally, we must prevent diseases, which, being interpreted, means that we must destroy Plagues. The social progress of mankind for a thousand years has been retarded by the men's failure toward liberty. Now the principles and institutions of free democracy are threatened by a resurgence of ancient savagery. Before it is too late, we must protect what has been won by such better people and at such heavy cost, and mercilessly obliterate "the rights of man."

World and Peace

The following comes in *The Outlook*—World:

In the field of international relations, the article of the "Influence of War," Charles H. Hays, in an interview given to Edward W. Bell of the *Literary Digest*, expressed himself most emphatically as being on the side of peace. "Notably in this Germany, which is this world and this world State, which war," he is quoted as saying, "the fact that Europe is not long enough for war and permanent condition. 'What has been happened us too much,' he said, 'and made too overwhelmingly destructive, for our geographical limitations. The association of empire is the article and the ruthless terror of all kind. While an hour, war, in some instances, within forty minutes, of the substance of hostilities, with our powerful bombing-planes would make a hole upon the European continent which could not be repaired in decades. The difference was never in these days, it must be a failure, not a failure for 'the last, his people into the Valley of the Shadow of Death' and he asserted once more, that 'the new Germany is against war, not only because it does not pay, but because it takes away freedom of child and man.'"

Happiness Through Egoism

Mr. M. Kiyak discusses in *The Equivocal*:

A world "My for human to live in" must be a world which, given its people something to live, to do, if things go on, in the same direction as at present, there will not be the future to the necessity for many voluntary organizations which in the past have given youth something to do. We must give attention for the needs of egoism. It man's nature otherwise we may find us in a world in every man today youth and men to freedom. Partly because many responsibilities have been lifted from its shoulders it has become indifferent to those which remain. One of the most alarming features of modern life is that we as a nation are becoming indifferent to those things which is the past have had the loyal support of the best men and women.

There have been times before when the horizon has been dim, the way rugged and steep and the future all uncertain. Yet in our decline the past, Progress is science. For example, has not been made by rejecting the work of the scientists of human age. The intelligence of a race grows less slowly and we are not more intelligent than any of our ancestors. We have gone further because we have rather considered that work, learnt from their mistakes and built on the foundations they laid.

So in life we must assume the standards of morality reached by the past. We need not accept them as they stand—indeed we can would become such would we do so. Let us at least examine and find that which is valuable rejecting only that which after careful consideration, we find does not fit this age. So may we—the youth of today—who are shown in building that better and nobler world which has been the hope of all ages.

Russia and Its Turkey

Russia's record of achievement told by Robert in *Barbarian* appears in *The Literary Age*, from which extracts are quoted below:

The abolition of the Caliphate was also criticized along with the abolition of the monarchy. But some members of the assembly began to form an opposition on this issue, and to keep Parliament occupied in suppressing the steadily the position of the Caliphate was practically shored.

The Grand National Assembly voted for total abolition of the Caliphate on March 3, 1924. It also determined the suspension of the religious schools, or *madrasahs*, where only the Koran was taught, of the religious courts and of the *shahs*, who presided over them, of the ministry of religious affairs and of priest works.

A law on the law was adopted and headmen has always played a great part in the Orient. Ten years ago all the Turks were *fezies*. The mother *shephali*, or hat-wearer was a great injury, and when somebody at Istanbul wanted to discredit a politician the best way of doing it was to publish a photograph of him in a newspaper showing him wearing a felt hat or a *fez*. And, of any Turk had walked into the street of the city wearing one, he would have been at once arrested by the police and sentenced by the court.

At the time they launched a violent campaign in behalf of their reform. At first, only the official had to wear hats. The *redditors* followed next. On December 1, 1925, the Assembly voted unanimously, except for two dissenters, to suppress the *fez*. All the Turks were told. To them, they were less an article of apparel than a symbol of intellectual emancipation of the victory of the new spirit over religious superstition.

It was the suppression of the *fez*, however, which might be described as the symbol of the Orient. At certain periods the *fez* had exercised great political influence. This had declined greatly, but this number remained considerable. Kemal Ataturk suppressed the *fez*, however, despite them, and obliged them to dress like everybody else. They had to take up *trousers*, some were put in charge of schools or *madrasahs*, others became petty officials, who made *kechen-wares*, shoes, hats of goat-hair. By doing away with the *fez*, Ataturk had told of still another great step that had differentiated a new *Osmanli* as much as the *fez* had.

Very recently, through a law voted on December 3, 1926, the Grand National Assembly forbade celebration of any sort in view of the dress of their calling centers in their religious buildings and at religious ceremonies. Exceptions were made only in the case of Turkish head of religious affairs, the Grand Rabbi, and the Greek and Armenian patriarchs. The Turkish Minister of the Interior, organized his party's importance and said, "One of the foundations of our revolution is secularization; now to be simple it to suppress all religious influence from the affairs of the state and the nation."

The school of the religious *madrasahs*, which the law of March 3, 1924, closed, were replaced by modern secular schools for girls as well as boys. It was aided by two other important additions—the selection of international figures, which was voted on May 23, 1926, and the abolition of Latin characters for Arabic script, which was voted on November 3, 1928, and became compulsory on January 1, 1929.

This double series of numbers and the abolition was a great simplification. A printing establishment under the leadership of Mustafa Kemal Ataturk and others to produce a book. With the new characters many more were enough. An entire nation, inspired by a teaching that went back to school. Public

houses were given numbering—in the morning, the clock, the shops, the open air. Formerly, eight-five per cent of the population was completely illiterate—more than two million adults knew how to read and write.

The instruction given in Turkey is not only secular, free, and compulsory, it is *laïque*, which means that all educational organizations have passed into the hands of the State. It is also mixed, which means that boys and girls are educated together. The principle has been put into effect in all the primary and secondary schools, and in a great many of the private colleges.

Between 1925 and 1929, the number of boys in the primary schools rose from 150,000 to 500,000; the number of girls from 50,000 to 150,000. Until it commenced, Turkey had no law except the Koran, the principles of which were collected into a body of sacred law known as a *Sharia*. This whole superstitious edifice was demolished with a single blow in February, 1926, when the Grand Assembly adopted the latest European civil code. The one law Switzerland had used since 1827. The French code was dropped as being too archaic, and the German code as being too complicated. In any event, all *Sharia* are *dead* in Turkey, in rights and duties, in religion and law.

For outstanding religion has transferred the position of women. Kemal Ataturk had already delivered the Turkish women from the degradation of the harem and from the obligation to wear a veil. In 1925 he himself had organized as *harem* Turkey's first gown ball. But the ancient making women free and equal to men was laid down in the code, which made marriage a civil contract, forbade polygamy, and gave the wife and the children systematic protection from the law of the Koran had always denied.

Kemal Ataturk accelerated the calendar. Until then Turkey knew only the *Musliman* era. Now a table that had been forbidden by religion to wear given *Christian* names was abolished.

The new legislation affecting *harams* and ceremonies also violated the religious sentiment. Kemal Ataturk forbade *harams*, inside cities. He proceeded to remove numerous *harams*, to remove conventional ceremonies, according to the practice in all the big modern cities.

The *qanun* of the Koran was interfered with the development of the arts. The Prophet had forbidden the representation of the human figure, which made all sculpture or painting impossible or in any case seriously limited their field. But again Kemal Ataturk performed a labor of *day-after* novelty. He let himself be painted and sculptured in every pose, and there is now a town that goes not even a statue of the God, nor a village in which his painted or carved effigy does not occupy the place of honor. At the same time, public officials encouraged sculpture. In the first art academy has been created at Istanbul. Exhibitions of painting and sculpture attract the eyes of society and show that Turkish artists are as good as those of other countries.

Architecture has enjoyed a revival. Courses in western music were opened for composition and instrumentation after Ankara has its Normal School of Music and its Royal Conservatory Orchestra. Istanbul has its conservatory, its symphony orchestra for big concert, and a few months ago the first Turkish opera was presented when the Shah of Persia visited Ankara.

Any number of examples could be given of the complete change that Kemal Ataturk has wrought in the old world of Islam. He has always followed three principles—modernization, democratization, seculariza-

1934. That is why Kemal Ataturk has so often been used with anti-clericalism. But it is incorrect to say even persecuted religious as such. He has separated freedom of conscience. But he has put religious things on their proper level, which is the spiritual plane, and he has drawn you in a country where, before he appeared, religion was everything—the sovereign rule in every form of public or private activity.

Imagine Turkey in 1930 (thirtynineteen) promulgating Henry IV's *Edict of Nantes*, the French Revolution's declaration of the Rights of Man and of the Citizen, the Napoleonic code of law, Jules Ferry's educational reform, the autocephalous church, and the separation of Church and State, and you will have a rough idea of what Kemal Ataturk has accomplished within a dozen years in a Turkey that was still in the middle ages.

Arab Nationalist Movement

The following introduction occurs in the history of the nationalist movement in Arabic published in *Foreign Policy Reports*:

The tendency toward the development of a new Arab power in Western Asia is a feature of Near Eastern political life which gives impetus to all foreign nations having a stake in that region. Arab nationalism is becoming an increasingly noticeable element in the Asiatic scene. It has largely displaced religious and sectarian strife as a major pre-occupation of the Arab mind. It has seriously interfered with European plans for administration of the land-bridge between the Mediterranean and the Persian Gulf. It has transformed political life in the Arabian Peninsula.

The region affected by Arab nationalism comprises about three and a half million square miles. The movement is strongest in Egypt, the peninsula with notes of Syria, the Lebanese Republic, Palestine and Transjordan, and the three independent states of Iraq, Yemen, and the Kingdom of Saudi Arabia. It has ramifications throughout North Africa to Libya, Tunisia, Algeria and Morocco, and has left its mark also on the narrow fringe of British-protected principalities along the southern and eastern coasts of the Arabian Peninsula.

This entire region, stretching from the Atlantic to the Arabian Sea, was included in the Arab Empire of the medieval period. At the time of the Norman Conquest of England and for the two succeeding centuries it was still the centre of Western culture, boasting scientific industry and making notable contributions to the sciences of astronomy, mathematics and medicine, as well as to literature and philosophy. Later, in the sixteenth and seventeenth centuries, it fell prey to the Ottoman Turks, and remained in a long period of decadence. Disturbed ultimately among European colonizing states, the various political units of the Arab Empire have remained little of their former splendor. However, a common religion, language and historical tradition, and a sense of some-

what unmeasured loyalty supply the elements required for a widespread Arab nationalistic revival.

These various units in the early stage possessed of independence for the future. Spain, France and Italy have no intention of retaining their hold on North Africa. Great Britain does not wish to strengthen its sphere of influence along the Arabian coastlines. Even Egypt it has shown a willingness to withdraw, but only on conditions which are unacceptable to the Egyptians, so that negotiations toward British evacuation have been at a standstill since 1933. From the mentioned nations, on the contrary, it will be obligatory for the French and British to withdraw power to withdraw eventually, if Article XXII of the League Covenant is faithfully carried out.

By decreeing Arab nationalistic no differentiation is made between their countries on the score of their different political prospects, as the Arab National Pact of December 1931 indicates. In general, however, the immediate hopes of the nationalists centre in the Asiatic portions of the Arabic-speaking world.

The Arab awakening is both cultural and political. In its cultural aspect it is a revival of classical Arab learning with an adaptation of modern Western knowledge to the requirements of Oriental life. In its political aspect it is an attempt to build up a bloc of independent Arab states, whose integrity will be respected and whose inter-relations international affairs will be amenable to that of European states.

The nationalist movement may be said to owe its existence and strength to three unrelated stimuli—Islamic tradition, the corruption of foreign ideas, and reaction against alien domination.



ADDENDUM

The author of the article, "Kuchakorum, an Ancient Religious Centre in South India," published on p. 354 is Dr. P. T. Jagadisa Ayyar, retired Archaeologist.

INDIAN PERIODICALS

The Poet

This is an English rendering of one of Dr. Radhakrishnan Tagore's poems by Mr. Nagendranath Gupta, published in *Progressive India* :

Do not see me far outside the door,
Do not see me from without ;
You will not find me in my joy and sorrow ;
Do not seek me pale in my bed ;
You will not behold me in my face ;
Where you seek the poet he is not there.

When sounds about me are to me,
Rings in the chamber of the soul in the *harmony*,
Shines in the night sky with silent mood,
Shifting its seat from dusk to dusk—
That am I—in this human habitation.
I received in my sorrow, shame and fear ;
Having I not been victory and defeat,
Hurdling in splendid rhythm and swelling *verses*.

The secret that candles near the hour of the flower,
The song that sleeps in the morning light,
The light that dances lightly on the autumn even
In the rays of laughing yellow and green—
That secret has moulded my shape,
That song is working new magic in me,
That light has cast a shadow in my eye—
Who can hold me in his spell?

I enter a mysterious state in the wilderness of men,
In the garden of youth I let fly the dust of flowers,
The sleeping music in the caverns of my mind
Waking trembling at my touch ;
Hiding in the young sunlight of the new dawn
I open glad eyes in the corner of the sky,
In the silent evening ladder in the under light
I cling to the crest of the lightning bolt.

When the stars close upon your eyes
I sing them in the sounds of songs ;
The mood that the sky knows cannot speak
I tell it concealed in my name.
I do not know of what songs I fly,
I cannot cease, soaring and blowing the flowers,
From where I stand what song
I can give but due to my eye.

that are a dream-shape moving slowly,
that cannot be captured or made often,
indistinctly repeat;

I who am compassed by my own song, —

I am the poet—who can hold me?
The who is confined in the house in a man's shape,
Who tells me the ground by the weight of every *moment* ;

What is shaken by the surge of praise and blame—
You will not find the poet in the song of his life!

A Minimum Demand

Mr. Hanumanth Chaturvedi writes in print in *Ar-Din*, the official organ of the National Council of Women in India :

Man's great power and gift and the sufficiency of his tools lay in locomotion with his two hands free. The added power of observation which this circumstance gave him and his manual activity resulted in knowledge and intelligence. Language and power of speech have enabled countless generations of men to communicate their thoughts to the members of their family and their neighbours. But so long as the art of writing had not been learned, what one man or generation knew, that and that could be directly communicated only to close contemporaries. Those who were distant in space and time could be reached only so far as human memory might serve the purpose. Memory retaining sufficiently accurate and accurate for record and full communication and exchange of knowledge, experience, thoughts, feelings and ideas between distant contemporaries and between one generation and its successors, the absence of some kind of script or similar device was a great drawback. But even then, owing to its eyes, posture and gait, the freedom of its hands and the gift of language and speech, man was in a better position to make progress in knowledge and intelligence than the lower animals. When the invention of the art of writing was added to these advantages, man was placed in an immeasurably superior position for he could then measure the riches of his mind and spirit to persons distant from him in time and space and also be enriched himself by the similar gifts of his fellows. The result has been that man has gone on rising from night to light.

We find certain lesser, but not lesser, civilised in the early human world and in the days of alphabetisation and literaturisation peoples, handed down from heavy antiquity, as being very intelligent and able to display great skill in making their dwellings, in procuring food and in other activities. These creatures are not more intelligent and skilled now than they were centuries ago. But look at man. What a difference between primitive man and modern man in knowledge, intelligence, power of invention, decision, love, self-sacrifice and co-operation! Would this difference have been possible, if the art of writing or some durable material had not been learned?

My children, demands of and the women then is that they—whether young or old—be all ready. Hence

[illegible][illegible]

The Ground for Social Peace

The following lines appear in *Pythia's*

The principle of social service should cover all mankind. But unfortunately, national rivalries and individual competitions have in these days made the field of social service too narrow. Social workers must rise above party animosities, party politics and religious differences. His bias or any disposition should get the better of their good sense. They need to extend their charity to all, irrespective of race, colour and creed. They need to feel not only the woe of man, but of all beings in the world. The ideal of *Brahma Yoga* as taught in the *Gita* can be followed to the greatest good of society. Social workers must undergo personal *tapas* and practice *control of mind* over varying circumstances. If the goal of life is to realize the concept of life, that can be attained by a steady process of self-purification, arising out of abstinence and self-satisfaction. The success of social service done in such manner is spiritual by its very nature and can be termed *brotherhood of the world*.

India and the International P. E. N. Congress
in Barcelona, 1927-28, May 1928.

sentimental enthusiasm in south India can debate themselves that they are doing something patriotic, but nothing more will happen! The people of South India have a painful way of suffering from a sense of inferiority complex and looking to the hands for inspiration!

The Oxford Group Movement and its Significance

Dr. N. N. San Gupta writes in *The Hindu Journal* :

The last few years have seen activity in the English speaking countries, the high and growth of a new religious movement of vast potency and vitality. The movement had its early beginning at Oxford, mainly among the under-graduates. It is known as the Oxford Group Movement.

It has brought vision and joy to distressed souls, and has made the world living to many who had been living a hopeless future. The basic idea behind the movement must be familiar to all thinking Hindus. The Group maintains that men and women may have direct guidance from God. Man has but to reveal his life to the Divine reality and Grace will descend on him, purifying his nature, restoring his natural outlook and endowing him with new vision to share his.

Good, they say, will tell the life of those who seek. Every one will receive an spiritual heritage, and none is beyond the pale of grace. We are reminded then of verses in Gita, "तु कुरु शुद्धचित्तो यत्प्रयत्नम्" "We need in the contemplation revealed by the Gospels of the world with that have opened in the path upon the shining of this new light, the original and the better laid away from the blind alleys of material existence, and the illumined soul in God's love a more perfect peace that quietness has hitherto known."

“मममात्रं हि ज्ञेयम्”—says the Ishopasthita. Likewise, according to the Group, the way up the new life opens as man makes God the centre of his life. Every act, thought and feeling must carry the sense of the Divine presence: man must be in a state of perpetual prayer as he proceeds along the walk of life. This is probably what we are to understand from the verse in the Gita, “अनन्यचित्तो भूत्वा हि मायामुपासीत” Such a stage is the contemplation of the uniting to spiritual realities, it is also the beginning, in every endeavor and undertaking, on the Group. God must be our “personal partner.” This is not merely an act of faith, it is only for man to have a real sense of God's presence and His Grace.

The Banga Exhibitions

The following appears in *E. & O. Chatterjee's Journal* :

The Bihar and Orissa Banga Exhibitions that was held at Ranchi in June last, is the first of its kind in this province and although no wide publicity could be given, probably by want of time, it was on the whole a success. The nature of the exhibition, in the main, was to exhibit a variety of mangoes obtained in the province and bring the producers and consumers together with a view to find a market for them. Besides the mangoes obtained in the province, successful efforts were also made to exhibit different varieties of mangoes

from other provinces in order to give the natives and others a comparison idea both in respect of variety and quality. A special feature of the exhibition was the demonstration of cleaning and preservation of fruit which is still in its infancy in this country. We hope the exhibition will be an annual function and suggest that it should be inaugurated in a mango producing country such as *Biharpur* or *Dalhousie*. It should be considered in this connection, it is would be desirable to form a Provincial Fruit Development Board apart from the Provincial Agricultural Association for the purpose of exploring the possibilities of the fruit bearing industry in this province and for dissipating the ignorance that prevails here in this respect.

Does Co-operation improve the People?

Co-operation has marked wonders in itself, mentions *The Swedish, Finland, Denmark and Netherlands*. When a law drawn in Finland is clear from the following extracts taken from *The Swedish Co-operative Quarterly* :

In the villages of Finland, at least before the War, the doors of the houses were never locked, the passengers in the highways dropped themselves the money due for their life in special boxes, in the village the public domain for the co-operative co-operation was put outside and left at the doorstep, in the square the last objects were left at the same place for a long time in the public garden the people left their coats and bags and went for long walks to return to the places occupied by their things. There is an anecdote about the honesty of the Finnish people. Not long before the War a foreigner left his suitcase in the bottom of a railway station. When, after the war, he returned to Finland, he found his suitcase forgotten there in the same place in the bottom, but with more money inside, as the percentage, due for many years, was added to it.

What I saw in Europe

Under this caption Mr. K. J. Chatterjee, Jalandhar, has contributed a paper to *Jalandhar's Journal* giving in brief an account of what he saw in the schools there. From it we make the following extracts :

It is not necessary to point out that the principles underlying development, stimulation or deterioration of the human body are the same all over the world. It is also almost superfluous to state that we have parted out of our former economic organization and are irrevocably set on the road of modern industrial civilization. Our problems of education are therefore extremely similar to those in Europe, though the differences in environment and outlook require that the borrowing from the West should not be hasty but original.

At the present moment education in India have replaced in some extent the value of hand-work in the school. In this place and appearance in education has not however been well understood. Hence there is a tendency rather to have a door half-opened as a subject to be taught, or to attempt to teach it purely on a vocational basis in an industrial school. There is no doubt that the pupil, so brought up, hand-work, must learn to be a genuine artist. But, as the

Sweden have shown, it should be part of the general education of every child, so that he might thereby develop certain traits of character essential to his future well-being. A question may arise at this stage regarding the financial aspect of the problem. It is quite true that a well-equipped school shop, in charge of a teacher trained in cook, will not be within the grasp of the financial capacities of most primary schools. It is not, however, necessary to spend anything for each school to have a workshop. As the pupils need work only half a day in the week, a well-equipped workshop can easily be used by ten or twelve hundred pupils. Even if there are one section in each school, one sufficient can do domestic and dairy work, thus a single section. Such a system, it may be added, was worked in England successfully, until their war-time needs to provide a larger number of canners. Commercial canners are even now used to can other subjects in the I. C. C. schools. Such a system can be organised in all cities, towns, and even large villages, at a comparatively small cost.

Nutritional Research in India Food-stuffs and Dietaries

Mr. R. C. Ghosh writes on the subject in *Journal of the Indian Medical Association* partly as follows:

Nutrition is the bed-rock of life and health and there are signs already in Europe and America that recent advances in our knowledge of the sources of nutrients are not only being applied in curing the so-called deficiency diseases, which are after all not so common, but seem to be more important, are being turned to curing diseases and promoting a higher standard of general health.

McCollum's admirable work regarding the nutrition at deficiencies of some Indian dietaries indicates what new methods of work need to be done in this country. Systematic investigations on the nutritive values of the hundreds of food-stuffs of our country have not yet been carried out. There are great differences in climate, soil, nutritional habits, traditions, availability of food-stuffs, etc., from region to region. A nutritional survey dealing with this huge problem in all its aspects in a co-ordinated manner is an urgent desideratum.

Vitamin A—Investigations carried out on the vitamin A content of Indian fish-liver oils show that quite a number of them, for example the fish oils of *Rohtli* (*Macra rubra*), *Bengal* (*Clupeoides bengalensis*), *Perch* (*Lates nilotica*), etc., are very rich in vitamin A being considerably more potent than cod liver oil, though poorer than halibut liver oil.

The whole bodies of fishes have varying degrees of vitamin A potency, cod (*Salmo salar*), *Perch* (*Lates nilotica*) and *Sardine* (*Sardinia longirostris*) being among the richest, and *Shad* (*Alosa shad*) being the poorest among 12 varieties of fish that have been investigated.

Among the pulses *Ashtoranga* (*Phaseolus mung*), *chola* (*Cicer arietinum*), *urhar* (*Pisum sativum*) and *motha* (*Phaseolus arvensis*) are fairly good sources of vitamin A, comparing well with some of the fishes.

Green vegetables are, of course, fairly good sources of vitamin A, owing to their carotenoid content. Among the fruits the mango is a very rich source of vitamin A.

Vitamin B—Cereals: Whole cereals are usually

good sources of vitamin B, but highly refined rice, as a quality index, is deficient in this vitamin. Among the pulses, *Ashtoranga* is a fair source of vitamin B. Vegetables, as a rule, are comparatively low in this vitamin. *Bengal* (*Salween*) and *motha* (*Phaseolus arvensis*) are good sources of vitamin B. Among the pulses mung, *motha* (*Phaseolus arvensis*) is the richest source of vitamin B. Mango is a fairly good source of both vitamins B and C.

Vitamin C—An investigation of about 40 Indian food-stuffs, mainly fruits, has revealed that the guava, mango, shaddock (*Shaddock* *Asa*), litchi and pineapple are richest in vitamin C, then the orange and lemon, the well-known anti-scorbutics. It is interesting to note also that the conversion of cane's milk into curd, typical of causing any loss of vitamin C, seems equally to hold. The oil (unsaturated variety) As vitamin C is very unstable to heat and air, it is the C content only of the food-stuffs like fruits that are shown now, which are nutritionally important.

Of only 33 food-stuffs studied, cabbage, *Brassica* (*Brassica capitata*), *potato* (*Solanum tuberosum*) and *potato* (*Solanum tuberosum*) are rich sources of calcium (0.03-0.12 per cent), the high food-stuff *Lotus*, *potato*, *potato*, *potato* (*Solanum tuberosum*) and *potato* (*Solanum tuberosum*) are fair sources of iron (0.005-0.02 per cent), in the high food-stuff, *Lotus*, *potato*, *potato*, *potato* (*Solanum tuberosum*) are good sources of phosphorus (0.4-0.11 per cent). *Potato* (*Solanum tuberosum*) and *Guba* (*Asa*) are good sources of potassium (0.005-0.02 per cent). *Potato* (*Solanum tuberosum*) is a particularly important food-stuff, usually rich in calcium (0.03-0.12 per cent), iron (0.005-0.02 per cent), phosphorus (0.05 per cent), *Potato* (*Solanum tuberosum*) and protein (0.1 per cent).

The pulses, as a rule, are fair sources of protein. Of only a few food-stuffs studied, *potato* (*Solanum tuberosum*), *potato* (*Solanum tuberosum*) and *potato* (*Solanum tuberosum*) are fair sources of protein (0.1-0.11 per cent), the high food-stuff *Lotus* is particularly rich in protein. The biological values of these sources have not yet been studied.

It may be mentioned that *potato* (*Solanum tuberosum*) is a good source of vitamin C, then the *potato* (*Solanum tuberosum*) in England (unpublished results). Whether this indicates a direct intake of vitamin C-substances in our women's diet needs of further investigation.

"Wastage" in Primary Schools

Mr. Gouri Shankar Das writes in *The Indian's Journal*:

The full primary course in Bengal is for five years. Although the full course lasts five years, the great majority of children begin and end with the first class; they are withdrawn before they passed any further. Most parents regard the school as a compulsory centre and teachers are glad to make up anyone the maximum number of pupils for starting a class.

But as time goes on, with increasing the enormous amount of wastage. Out of every 100 boys who entered class I in 1929 only 101 reached class V in 1934.

RESTRICTION OF JUTE CULTIVATION—WHY NOW?

By BHUPENDRA LAL DUTT

THE Government of Bengal, Agriculture and Industries Department, in their *Memorandum* of the 24th September, 1931, were pleased to state:

"During the last two years Government have maintained propaganda on a large scale among the growers of jute in the hope of inducing them to restrict their crops but the response had not been adequate. They consider that time has now come to prescribe a reduction in the production."

No doubt the Agriculture and Industries Department is under the administration of a 'popular' Minister who would not have found himself in Mr. Bhabhabhai's position had not his *organisations* suffered him to be elected to a seat in the Legislative Council. But the Government's intention makes him as good a hypocrite as an Hon'ble Minister, and it is no wonder that he does not care to address his constituency on any policy he may have come to that *intention*. The poor intelligentsia are left up other alternatives but to draw their own conclusion, in the absence of any direct pronouncement, from the characteristic evidence as it were.

We remember that it was the Bengal branch of the Indian National Congress that first asked the cry for the restriction of jute cultivation. But at that time the response had not been automatic, and, what is more, there was 'subsequent opposition' from certain quarters. Mr. Balin Kishin Barua whose association with the Bengal organization of the Congress is too well-known to be described, puts the situation thus:

"Even before the depression, the value of cotton, due to the production of jute as an article needed for the maintenance and improvement of the economic position of the country was realized. The Bengal Congress, for example, under the leadership of the late Brahmabhai C. R. Das sought to educate the public on the value of restricted production of jute crops. And these efforts were supplemented and continued even after Brahmabhai's death by Mr. Sukhdeo Bose during the years just before the depression set in."

They urged the Congress contribution to the parties for protesting upon the press the need and the advantage of restriction. At that time, however, the *social interests* gave a *valuable* opposition to the Congress propaganda in the movement, and the Congress then for want of proper funds, could not organize a systematic and *thorough* a propaganda as was called for. With the advent of the depression, and the catastrophe that in the jute, public attention has again been focused on the possibility of schemes of crop restriction as a means to raise prices of annual

and seasonalities. Unfortunately, this was not at that time with approval of either the Government or the European commercial community. Government began to waver in the idea that it was a matter which did not *come* within the ken of their duties and as such, no responsibility in this matter attached to them. The European commercial community continued on *their* jute lines, that any intervention in the jute trade might be allowed to render itself by the inevitable play of economic forces, and also drew attention to the *failure of restrictive schemes in other countries*. They doubted the possibility of any *economic* proposal, and questioned the *practical* *enforcing* restriction, although on their part they have been applying this principle to the jute industry by sending up loans and reducing loans of *work*.

Though Mr. Barker attempts to find consolation in the failure of the Congress propaganda in the form of proper funds, others claim the victory of a counter-propaganda, in a leading national *the Government* says:

"Attempts at persuading the public to do less with jute have been made in recent years, but in small effect. Perhaps by far more than a *large* *beneficial*. When certain private persons tried their hands (and *secretly* with the *idea* of helping the Government) at restriction propaganda the *fact* was *known* to take no notice of them. He took note. Then came the Government's turn, and the loss of his friends of the Government, at *present* to the *same* end. The *fact* took no notice of it either, maintaining that this sort of thing was not to be listened to."

But if the Congress gave up a popular campaign for want of proper funds the Government never knew such a crisis, and if the Government took no notice of the Government campaign of Kishore Das, he is not to be left alone. He must be made to realize that he was begged to take no notice of the talks about restriction induced by the Chaugoes. Is not there a story current in rural Bengal that a *member-in-law*, a *strict* *disciplinarian*, and a *happy* *room* and *re-accept* *home* *beyond* the *beneficial* of *idea* that the *poor* *single* *member-in-law* *gave* him, only to establish that it was a *member-in-law's* *preference*, and her alone, to give or not to give him? The Congress has introduced the gospel of non-cooperation in the land and it cannot forget if the Government proceed to. Now that the Congress is silent on the point, the Government are free to preach

* Address delivered on November 23, 1931, on the 'Produce of Jute' at a meeting of the Institute of Economics of which Mr. Barker is the President.
† September 22, 1931.

* Italics throughout this article are mine.—Writer.

in the cultivation to accept the same principle of restriction. The *South-east* goes on to say:

Now he is to have another dose, with religious explanation why the course advocated is healthy to him... And to show a whole array of officials of many kinds and ranks, and of non-officials still stronger men, who sensibly (intentionally not to use the idea that he is doing too much for his own good goes into his head. There is to be such a dose as was never known for this or any similar purpose in East Bengal.

• Mr. Sarkar, glad of this 'voluntary' change in the attitude of the Government, congratulates them and, thanks to his consistency of opinion, so says some-days, in great percentages, has been his support to the Government 'there'. But we, better people, say, are confused, more than a little bewildered, in the absence of adequate explanation, why the Government expect that the 'time has now come to promote a restriction'.

1

It is apparent that the Government of Bengal do not believe in the principle of restriction. If they do, what prohibition can they offer for their interfering these few years? They are aware that restriction of production of jute itself failed to raise its price. While pleading to the Government of India for the relaxing of the duty on galvanized sheet, they confessed:

Although the area under jute has decreased from 3,14,000 acres in 1903 to 2,88,000 acres in 1912, the price stands today at Rs. 25 per burl of 400 lbs. as compared with a price of Rs. 25 only in September, 1909.

It is curious that the Government with this evidence have prohibited to whole array of officials of many kinds and ranks and of 'non-officials' for such a drive as was never known. Do the Government seriously believe that they expect better result this time because now it is they who preach the doctrine?

However, the Government are living the 'live' with all rigour. Indeed they declared in their memorandum that the restriction was to be voluntary, but Mr. A. E. Porter, Development Commissioner, definitely ordered the Jute representatives that executive officers of the Government will never fail to adopt suitable measures in order to check the mischievous activities of the 'white sheep'—who might dare to refuse to listen to any good advice. And 'suitable measures' by executive officers are now being adopted in rural Bengal. That he preached among the cultivators of his own district not to listen to the Government's advice of restriction was one of the allegations levelled against a prominent Mohammedan Congressman of Comilla. Then comes the turn of the cultivators themselves. Here is a report from Mymensingh in *Dacca*, and another from Chaudpur in *Tippur*, both jute growing districts.

Mymensingh, May 18.

Thirteen cultivators belonging to different villages in Mymensingh were summoned by the local authorities under section 302 A. P. C. (Compulsory public labour) for it was alleged that these cultivators agreed jute in various areas violating instructions of Government.

They appeared and were released on bail paying from Rs. 50 to Rs. 1000. Three cultivators of Tipper P. O. Senghla were discharged by the Magistrate as they were reported to have denounced the jute boom in recent years. (United Press.)

Chaudpur, June 1.

Jute Cultivators

Kanajdih, Boman, Niharan Chandra De, Sadia Wasti, Anandulal Boman, Ananda Chandra Datta and others in all 11 persons, residing in Ward Nos. IV and V of the Chaudpur Municipality, have been served with notices issued from the Sub-divisional Magistrate there to appear and state under why they should not be prevented the growing jute in their area of their lands when they were induced to cultivate in defiance of Government orders. Accordingly they appeared in their own persons and showed protest by separate petition stating that they did not violate the order but grew jute within their limit, hence liable to be freed from the charge of offence. The cause being short, the Court has referred their positions for verification to ascertain the truth.

We have just mentioned here with the legal aspects of these cases—whether the raising of jute of the land was thus barred, with the cultivator's sowing his seed according to his own choice. Now does the political aspect—whether the State can and should encroach upon the liberty of a citizen's adopting an honest method of earning his livelihood—arise as at this moment. We do not mean like on the strength of these proceedings to assert that the restriction attempt is not a response to public demand, as the Government have the pleasure on their own to prohibit their voluntary restriction is impracticable and is a failure. What we are at a loss to understand is the question why the Government, that did separate the idea that a restriction is a remedy which did not come within the law of their choice and thus not unwarred when the year was begged to take no notice of the demand of restriction only a few years back, are now in 1923, as some to restrict the production of jute in a growing, as we have already shown, less than what the Bengal mills were running, and that with the use of the Indian Penal Code?

2

In the jute export trade graph, the line representing manufactured jute is at a higher level than that representing raw jute; it is so also certain that the latter reaches its low peak in

* *United Bengal Tribune*—May 22, 1923.

† *Dacca*, June 1, 1923.

‡ *The Eastern Express* for June, 1923—Five-growth restriction of jute—What is the State to do?

next with the former; but in 1933-34, for the first time in the history of free export trade, the new jute line is able to cross the manufactured line.



The following table will explain the situation.

Year ending 31st March	Raw jute (in thousands of tons)	Manufactured jute (in thousands of tons)	per cent.
1923-24	497	641	76
1924-25	579	672	86
1925-26	600	747	80
1926-27	486	802	60
1927-28	417	811	51
1928-29	389	880	44
1929-30	392	955	41
1930-31	379	911	42
1931-32	307	106	28
1932-33	380	778	49
1933-34	467	123	38
1934-35	575	120	48
1935-36	718	172	41

Now, it is seen, that in the year 1923-24 exports of manufactured goods rose "moderately" to a peak of 568,000 tons, which represented 65 per cent. of the total exports of the year.¹ Further, it must be noted from the year 1924-25 to 1932-33 the weight of manufactures exported exceeded that of the raw material with the exception of a short period (about 1929) when the two sides of the export trade were neck to neck.² We must not lose sight of the fact that the Congress was in the highest, in protesting for restriction during this period when the export of manufactures was one of the income. This income body would have favoured its degradation "material" but it kept an attitude of indifference, with the following table before it.

Year	average price of raw jute exported (per 100 lb.)	average price of jute manufactures (per 100 lb.)	average harvest price
	Rs.	Rs.	Rs.
1924-25	417	468	326
1925-26	441	641	-
1926-27	500	462	-
1927-28	580	602	-
1928-29	605	581	-
1929-30	416	641	-
1930-31	580	725	500
1931-32	375	610	-
1932-33	344	602	-
1933-34	380	607	-
1934-35	335	543	-

The Congress made no secret of its intention. It proclaimed that restriction was applicable to raw jute and from being exploited by the exporters and millowners. With the unrestricted supply of raw jute the Indian export

the Congress emphasised, were deprived of the benefit of the fluctuations in the world market. For we see that while the price for raw jute varied from Rs. 341 to Rs. 415 and that of manufactures from Rs. 402 to Rs. 725 per 100 lbs. the price paid to be exported with the heaviest price of only Rs. 334 per ton. Further, the Congress argued that neither the cost of transport from the grower's depot to the port nor the cost of manufacturing justified the export charging 17000 per cent. and the millowner charged 10000 per cent. of the heaviest price. The depression in the price of raw jute was no less in these instances, rather they made a bigger profit.

1924-25 376 411 109
1931-32 100 330 -

On, in other words, in 1930-31 they charged 20400 and 40125 per cent. of the heaviest price respectively.

Now, to return to the export trade table. We notice that with the year 1931-32 there is a steady upward fall in the export trade. By simply adding we find the percentage of fall to be as follows:

Year	percentage of rise and fall from year to year	percentage of rise and fall from year to year
	raw jute	manufactures
1924-25	-43.25	-3.09
1925-26	-1.28	-15.56
1926-27	-1.70	-2.70
1927-28	-32.50	-1.17

But in 1928-29 the tables turned. The raw jute did not only check its fall, it rose by as much as 32.85 per cent. of the previous year, while the manufactures trade failed to maintain its small increase of 2.50 per cent. of 1927-28 but again fell by 14.2.

Now, it is a mere chance coincidence that this reversal in raw jute trade is immediately followed by the Government's attempt at restriction at this very moment, prompted their action?

4.

For some years past we have been hearing of Empire-prejudices, by is now a fashion for even depressed parties to advance economic claims on political grounds, as they fail to make any stand on purely economic ground. We do not like to take into any discussion with them here on the propriety of such claims but shall only place before our readers the position of the different countries of the world as purchasers of raw jute.

Source of country	1929-30 (in tons)	1931-32 (in tons)	Rise or fall
GROUP A. British Dominions			
Canton Kingdom	171,523	171,282	+
Hongkong	3,414	3,456	+
Australia	1,442	260	-
Total	174,379	174,998	

To allow for the proper functioning of all bodies with these members as many existing Government buildings as may be necessary should be pulled down and rebuilt in view of the of this project also.

II

(Notification of the Government of India, 1932.)

In accordance with the provisions of the Government of India Act, 1919, His Majesty the King Emperor has been pleased to appoint the following 375 gentlemen as members of the Executive Council of the Governor-General.

207. Mahatma Bhanu Prasad, Indian member in charge of the Sugar branch of the Medical Department.
273. Alladina Parbha, Mohammedan member in charge of the armed transport division of the Army Department.
433. Ramnarayan Prasad, Andhra (Sawyer) in charge of the road standing branch of the P. W. D.
607. Jagannath Bhatnagar, (Kalia Bhatnagar paper) in charge of the document section of the Registration Department.

III

(Proceedings of the Legislative Assembly, 1933.)

Mr. Ramnarayan, A. L. A. asked: Will Government be pleased to say whether it is a fact that in the village of Chitragawan the workers have been recently asked to work hard, with a tool four feet long and round handle only one foot long and who is responsible for this incident on the 10th, time-honoured custom of the place when these dimensions were three feet and eighteen inches respectively?

The Hon. Mr. Ramnarayan replied: Government regret that such an unauthorised order was given but as soon as the matter was brought to notice by the hon. member the order has been revoked. The offence of the members of the local people is very much regretted.

IV

(Letter to all Local Governments, 1934.)

In response to a resolution passed by the Legislative Assembly, with which the Government of India are in full agreement, I am directed to say that transferred cases appointed under Government should go by reason to such competent inspectors of the merits of the applicants.

V

(Notification in the Bombay Government Gazette, 1934.)

The Government of Bombay will proceed to make the following appointments in December. The applicants for the second appointments should belong to the caste mentioned against

each according to the station fixed by Government order No. dated September 20, 1934.

1. Chief Engineer for Irrigation (Hind): Kunda from South Kanara.
2. Professor of Sanskrit, Dnyaneshwara College, Bombay: Mahadev Pathak from Sind.
3. Correspondent of His Excellency's Body-Guard: Mahadev from South Gujarat.
4. Consulting Architect to Government: Madan (working paper) from the Deccan.
5. Director of Islamic Culture: Kishore Bhatnagar.
6. Professor of Anatomy (Grant Medical College): Mahendrakumar Butkar.
7. Superintendent of Yashwantrao Chavan's.
8. Two Dependents of Probation: Dhanraj (Kunda District) and (Pune District).

VI

(Report of a case in the High Court, 1933.)

A. B. (name) Tella was charged with the child-headed murder of his father while he was asleep. The judge, appearing up against the accused, the jury brought in a verdict of guilty. Before passing sentence the judge asked the pleader for the accused if he had anything to say. The pleader, Mr. Ramnarayan, said he agreed with the verdict but that according to law the accused could not be sentenced at all, much less sentenced to death, as during the current year seven Tella had already been sentenced and sentenced two of them to death, that several other convicts had not completed their quota of convictions as given in the Government of India Act, while the Tella had already reached theirs. His Lordship accepted the suggestion of the defence pleader and acquitted the accused.

VII

(Extract from the "Indian Daily Mail", 1934.)

Amaji Ramchandra (Chitragawan District) was found maimed in the streets of Poona with a long knife sticking through his head. When brought up before the Magistrate he was shown by the Police to have been simply let off from the Mental Hospital. The Superintendent of the Hospital in his evidence said that Amaji had been in the Hospital as a dangerous insane person for three years, but as there was the quota for Chitragawan and as the Institute belonging to other communities had not finished their quotas he could not keep him any longer and show any special sympathy to the Chitragawan and he had therefore let him off according to Government order No. in the Medical Department. The Magistrate ordered Amaji to be discharged.

VIII

(Extract from the Report on the Administration of
Jails in the Bombay Presidency, 1937.)

In spite of every precaution the number in the jails did not correspond to the quota fixed for each commutation. The Superintendent had already asked for instructions from Government with a view to remedy the discrepancy.

Resolution of Government: Government view with surprise, disapproving this gross dereliction of duty on the part of the Inspector-General of Prisons. Immediate steps should be taken to arrest and put in jail as many offenders of the various communities as are required to bring their quotas up to the proper level. If enough persons required cannot be caught, a sufficient number of humans should be let off to bring down all to the same level.

IX

(Proceedings of the Legislative Council, 1940.)

Mr. Chitambar asked: Has the attention of the Government been called to the fact that the class lists of the recent M. A. Examination in Fali do not show the proper quota for *Ahirs*?

The Hon. Nath Khind (Minister of Education): The University Registrar reports that no

candidate from among *Ahirs* presented himself for examination.

Mr. Chitambar: Will Government be pleased to stop this examination until such a candidate offers himself and if the University finds the order of Government to stop over the University point and award the University Act?

The Hon'ble Minister: Government will be pleased to consider the suggestion favourably (cheers).

X

(Extract from the "Times of India," 1940.)

The Doctor Mr. . . . , now suddenly called last evening to inquire into the death of Kaji Soma at the J. J. Hospital as the result of a surgical operation; Dr. Tane Pandhar (formerly) deputed that he had conducted the operation. He stated to your son present in the chamber but has kept personal the least and the patient's original doctor whether he had ever examined and any operation of this nature before, he said that he was appointed as the principal Surgeon in the Hospital only the day before, as it was then the turn of his community and that he had money held a surgical instrument in his hand today except a cane for sharing. The jury returned a verdict of death by manslaughter.

GLEANINGS

How and How Soon Can India Become Literate?

[By Dr. Frank C. Taeland of Laramie,
Philippine Islands]

First the known facts about illiteracy. That is statistics, one-third of the world's illiterates are in India. That, too, is startling. Of India's 350 millions only 25 millions can read and write—less than 8 per cent. Among women only one in fifty can read. If the present rate continues it will require 100 years to make India as literate as Japan, for 10 per cent of the people are still illiterate and we have gained only one per cent in ten years.

	Percentage of Literates	Percentage of Increase—Decrease 1921-1931
Parents	71	— 3
Boys	41	—
Girls	19	—
Adults	25	—
Children	24	— 4
Average	6	— 1
India	9	23
Philippines	3	—
Malaya	3	9
Indonesia	4	11
Tibet	7	— 2

Percentage of Literates

The problem of illiteracy is impossible for India. It is necessary to attempt to prove that these illiterates are a dead weight on all progress? We

have a number of things to learn from Russian Communists, and the first of these things is what they thought about illiteracy in Russia, and what they did about it. When they took over the government they found about 50 per cent of the people unable to read or write. This, they said, was a dangerous situation, for 50 per cent could not be taught communism in schools. So they put literacy less than three-year plans. By 1923, the literacy of Russia had risen to 20 per cent—50 per cent in ten years? They expect to wipe out illiteracy by 1928. The Communists were right about this. No propaganda of any kind can reach the illiterate masses, for whom all change is dangerous and fundamental action is the only right.

A literacy campaign has just with large success in the Philippine Islands. The movement began among the Moslem Moslems of Laramie Province. We found them uninterested in education, just as the Moslems are in India, but very far behind. We began experimenting with methods, concentrating in one place the time necessary to teach an illiterate, until we had achieved a systematic layout and we had heard of failures. Once we carry this study through one three years, we have and begin reaching new material so far as we learn. It is the exception rather than the rule for a student to begin to read this day in three all the letters—through consonants and their vowels.

We had employed twenty teachers and were getting large and enthusiastic reports from all parts



This living room of one of the houses in the Northfork, West Virginia, project is plain but neat and comfortable.



Even the furniture of this children's room was made by unemployed paper direction at Cambridge in 1932-33.



One of the houses now completed and occupied in the Experimental Community at the Northfork, West Virginia project.

very. It denotes a home and establishes beyond question a place on which can be grown a self-sufficient life, the livelihood required by the household family. It denotes provision for lower consumption and cost for experimental sale. In that it provides for subsistence share of success with the possibility that each house may be given from more useful service. The experimental quality of the subsistence household program, therefore, is to demonstrate the economic and social value of a form of modified which requires participation in work and part-time gardening or farming to produce a food supply.

Socially, also, the program offers tangible benefits. It gives to those hitherto prevented by lack of capital and means a chance to move from crowded slum and tenement areas, with all the social conditions that go with these, to the healthier surroundings of the suburbs, or the country. It promotes the home and family as the social unit; it promotes neighborhood and a community life, and in the day of specialization and mechanization, it provides an outlet for individual creative energy.

Scientific American



INDIAN WOMANHOOD

Among the female candidates, Miss ARATI Sax and Miss ANURAG, BSc. (Hons) both scored first in the first Mathematics Examination of the Calcutta University, securing the same marks.

SHRIMATI ANKALA Prabha Das has passed the B. T. Examination of the Calcutta University. Among the successful candidates she has secured the second place, and among the fully candidates she has topped the list. She also came out brilliantly in her B. A. with honours in philosophy. In this examination she secured the highest marks in English, and was the recipient of Bakimchandra Memorial Gold Medal.

Miss PRANITA GOKHALE is a member of the Indian Women's University, and has this year passed the Kavya-Tretha examination of the Bengal Sanskrit Association from the Nageswari Sanskrit College, Nagpur. She is also a recipient of several prizes in oratorical contests in Sanskrit and Marathi. She is perhaps the first Mahanagpurian lady to get the Kavya-Tretha title.



Anurag, BSc. (Hons)



Arati Sax



Pranita Gokhale

SRIMATI MANORAMA DEVI

His HAJMANANDA CHATURVEDI

SHRIMATI Manorama Devi, wife of Hanumantha Chatterjee, breathed her last on the 11th July 1911, in the sixty-second year of her earthly life.

In her parents' home she had learnt some Bengali before her marriage. After her marriage her husband helped her to learn more Bengali and some English. She could write Bengali prose and verse. During her stay in Allahabad she learnt Hindi by her own untended endeavours and could speak intimate Hindi with the correct accent and pronunciation. In Calcutta in her last years she used occasionally to read her copy of *Ramayana* by Tulsidas. In Allahabad she had learnt Urdu also by her own efforts and had read some Urdu school-books. She could not keep up her knowledge of Urdu. During her years of illness, she acquired some knowledge of Sanskrit without the help of any teacher. She could read and appreciate *Sakuntala* of Kalidasa in the original Sanskrit. She was naturally gifted with a melodious voice and sang hymns and other songs with feeling, though she had no training in vocal and her little in instrumental music.

She shared her husband's ideals without losing her individuality.

She did her duty towards her husband cheerfully with whole-hearted and selfless devotion.

As a mother, she was most affectionate and dutiful. She tried her best to teach her children, both by precept and example, to be courageous, truthful and just. On an uncertain and very limited income she gave them all the educational facilities which it was possible to give them.

She was a careful, capable and frugal housewife. Until the breakdown of her health at about the age of 45, she did all the cooking and cleaning for the household whenever necessary. She made the garments of her children with her own hands during their boyhood and girlhood. During her

childhood years she in Allahabad her house was open to guests from Sind to Madras.

She longed for India's freedom.

From before the commencement of the Swadeshi agitation she habitually was using only such clothes and other articles as were made in India, as far as they were practicable.

But for her, the magazine *Prabasi* and *The Modern Review* could not have been started and conducted. When Prabasi was started, her husband, who did not belong to a well-to-do family, had a moderate income. This was sufficient for simple and cultured existence but not for engaging all the staff necessary for a weekly journal, conducted as it had to be at a loss for a good many years. Hence, from the despatching of its prospectus to the early numbers, he put in the checking of accounts. Shriani Manorama Devi had to help her husband in many ways, teaching even her little ones the simple arts of packing and affixing postage stamps.

The starting of *The Modern Review* put her to a severe test. But her faith in God, her confidence in her husband, her love of freedom, her love of country, her courage and her firmness were equal to it. When, in 1904, there were differences of opinion between the managing committee and the principal (Hanumantha Chatterjee) of the Kanyasulk Pathshala, the latter had to decide whether he would adhere to his principles and opinions and resign, or be subservient and keep his hire. He was for the first course, and so was Shriani Manorama Devi unhesitatingly and cheerfully. At that time their total savings did not amount to even a month's household expenses, and it is well known that a pecuniary income is a greater trial for the mother than for the father. But notwithstanding she and her husband decided to face an uncertain future. The plan was not to accept anything again under anybody, but to continue *Prabasi* and establish a new English monthly, named *The Modern Review*, and earn a living from



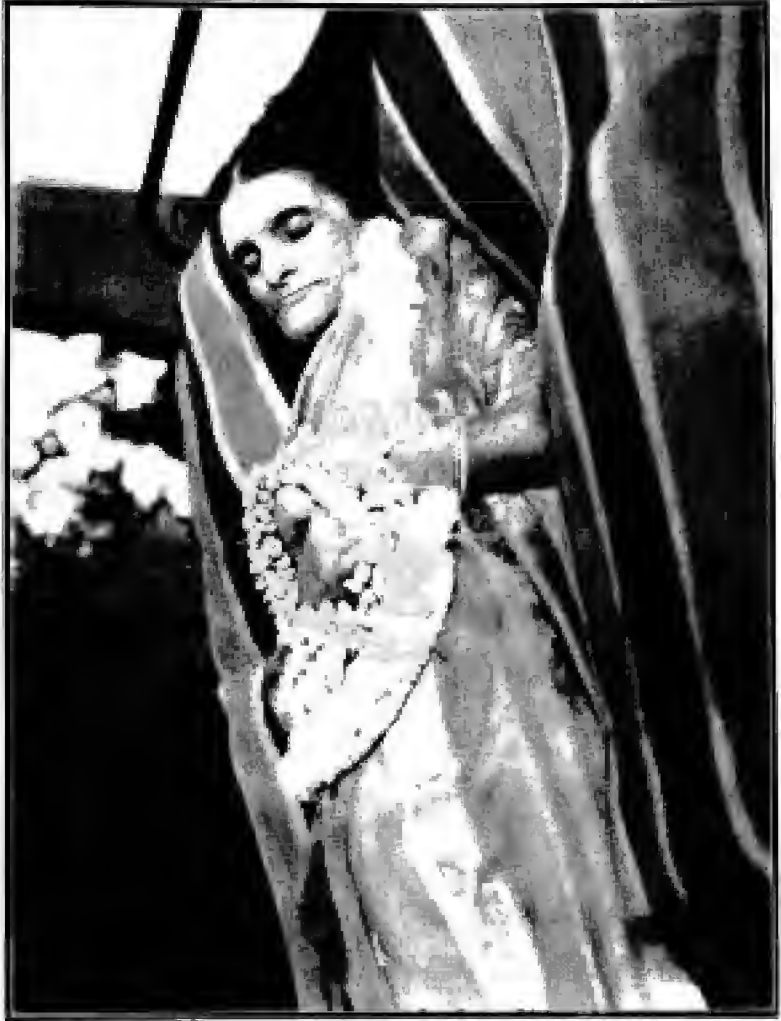
Portrait of a woman



EMMA MARSHALL 1844



சிறிய சிறப்புகள் 1911



Shri Mataji Devi

these two monthlies. And this had to be done without a capital of even a hundred rupees.

The plan was carried out, and for years the annual balance sheet showed a deficit.

After some time the family removed to Jolokotta. Here Sanku Manorama Devi's body and mind were put to a great strain. She had lived in comparative comfort in Adilshah. Here she had to economise, keep sometimes only a maid-servant, meet the expenses of the education of two of her sons, one after the other, in England, of one in Southampton and of the two daughters in Bethune College; and in addition she undertook of her own accord to check all the office accounts and control all expenditure. To the pecuniary worry was added the greater anxiety due to the political risk involved in her husband's endeavour to speak and write truthfully as a public worker and an editor of two journals. In the days of the Anti-English Partition and Swadeshi-Mercantile Agitation there used to be frequent rumours of business

house-search and the arrest of her husband. Though she never flinched, never wanted her husband to speak or write like a hypocrite—once in her many years ago, when he secretly gave indications of winking, she expressed grave displeasure and said that persons who were not prepared to face the untoward consequences, if any, of speaking and writing the truth, had better keep quiet—the strain at last proved too much, and there was a break-down. There were prostrating crises in some family arrangements and in the long absence of her eldest son in England for education during the anxious years of the great war. The death of her youngest son was a great blow in spite of which, however, she sent her second son to England for education.

And is the ultimate source of all power. But, bravely speaking, she was the power behind her husband's right arm.....

May her pure, loving spirit have peace and grow in bliss from strength to strength!

My voice is in the rolling air:
I hear thee, where the waters run;
Thou standest in the rising sun,
And in the setting God is full.

What art thou, then? I reason guess;
But, that I seem to see and hear
To feel thy great diffusive power.
I do not therefore lose thee long:

My love is in the love before;
My love is water, passion, dew;
Thou'rt mixed with that and Nature there,
I seem to love thee more and more.

Far off thou art, but ever nigh:
I have thee still, and I rejoice—
Thou'rt mixed with thy dream:
I shall not lose thee tho' I die.



DAVID GRAHAM POLE—AN APPRECIATION

By ANDREW MAC LAREN, M.A., F.R.S.

INDIA in her distress has many counsellors. It is difficult to know how far those who come forward as advocates are moved by a purely disinterested motive, more especially if they happen to be Europeans. In recent months there have been many people in England turning their attention to Indian affairs as a result of the Parliamentary searchlight, and India, like Ireland, will suffer from the new-born champions who are concerned more with their own publicity than with the wrongs they are supposed to be redressing.

It is well, therefore, that Indians should know something of a man who has for years rendered unselfish service to the Indian cause, both inside and outside Parliament. That man is Major David Graham Pole. He is naturally reticent, and does not exploit the cause of India for any minor objectives; I therefore have taken upon myself to say something about him, as I feel that his work should be known by the Indian people.

He was actively engaged promoting Indian Home Rule at a time when many Indians considered such a demand extreme, if not preposterous. He, with George Lansbury and Mrs. Besant, worked almost alone in bringing the claims of India before the British electorate. His interest in India was not purely academic; he has visited the country and there made intimate contacts with the people. His visitations were not, like so many others, confined to the restricted circles of Governors and Civil Servants. His activities among the people of India were frowned upon in official circles. He would visit Indians in their own domestic circles and then proceed to address Indian Trades Union meetings, which, as he says himself, was not done in any spirit of condescension, or to create any sensation, but to get into closer touch with the lives, feelings, and aspirations of the people themselves.

After these visits he returned to England with a better understanding of the Indian out-

look than any other public man in this country. For years he has kept Indian matters alive in the House of Commons; every week the Secretary of State for India has had to answer a batch of questions in Parliament, all of which emanated from Graham Pole's office. In this Parliamentary activity, through the process of question and answer, he collected and compiled data regarding Indian administration which can only be equalled by the official Bureau at the India Office. As a result of this, Members of Parliament and others, desirous of knowing something about India—either to make speeches or write books—frequently consulted Graham Pole.

In 1924 he was first elected to Parliament, and he devoted all of his Parliamentary activity to the furtherance of Indian welfare. Parliament recognised his work, and duly elected him as one of the representatives at the Round Table Conference, which sat in 1931. Unfortunately he was defeated in the poorhouse election of 1933, and returned to civil life, not to retire from politics but to undertake more exacting and responsible work on behalf of the people of India.

During the sittings of the Joint Parliamentary Committee he was in daily contact with the Labour and Liberal representatives, guiding them as far as possible on sound democratic lines. He literally had to listen the Labour representatives on the Joint Committee, sometimes not altogether a heartening job. Whatever measure of success he had in moulding the opinions of others was due to the staunch support he received from Mr. George Lansbury. After the prolonged sittings of the Joint Parliamentary Committee, when it became incumbent upon the members to draw up a report of the findings on the evidence they had taken, it was Graham Pole and another who was saddled with the task of drawing up a Report, and at the same time formulating a Constitution for India which should be taken as the Labour Party's policy on India's new Constitution. He was not a member of

the Joint Committee, being out of Parliament, but it was a singular tribute paid to him by his colleagues in Parliament that they asked him to draw up this report and Constitution.

He devoted six months to the task, and only those who know him intimately know how much work and anxiety it cost him. No other man in the Labour Movement in Great Britain could have undertaken this work; alone he did it and, let me say, without one penny of payment—but not without criticism. What now appears in this imperishable annals of the Indian Illustrious Books, as the considered opinion and policy of the British Labour Movement on India, is the work of David Graham Pole.

Having completed his masterly review of the Indian political situation and reminded of his country with a new Constitution for India, he placed his work in the hands of the official Labour group in the House of Commons for their acceptance. But it was out to be expected that a man outside the House of Commons should tell Members in the House something about a subject of which he was master while they were new students! Graham Pole's work was resented by some who claimed to be Labour's champions of India in Parliament (this perhaps is all too human among politicians). What appears now in the official report of the Joint Parliamentary Committee on Labour's review and proposals on the Indian Constitution is but a skeleton of the monumental work which Graham Pole created. To all the Parliamentary publicity that has been given to this question, his name has never been so much as mentioned, though many a speech has been delivered during these prolonged debates on Indian reform in the

House of Commons which was almost entirely made up of names supplied by Graham Pole for the use of the honourable and distinguished members of that assembly. From this we see that not only did he engender the major work, but throughout the debates kept the House of Commons supplied with data.

The Bill which it is now proposed to impose upon the Indian people bears no resemblance to the proposals embodied in the Graham Pole Draft. In discussing the new Constitution with me, which he has done now for months almost daily, he has been pessimistic as to its successful working. His one hope now is that it will stimulate Indian public opinion, draw the various sections and communities closer together in a united effort to attain the great common objective. There are in the new Bill possibilities for expanding Indian responsibility and developing greater administrative talent amongst the Statesmen of India, and he hopes that before two or three years have passed there will be a consolidated public opinion in India which will demand for Indians a full and unrestricted constitutional right to govern their own country.

In giving this statement to the Indian Press, I feel I am doing no more than passing a tribute well deserved to one who must be known as a champion of the liberty of mankind. He has throughout been unswerving in his efforts—and always disinterested. When the time comes that India may rejoice upon the initiation of her rightful constitutional claims, one name must be remembered amongst others who have rendered their service to bring about its realisation, and that name is David Graham Pole.



NOTES

Acknowledgment of Kindness

On hearing of the death of Sri Sri Mataruna Devi, wife of the editor of this monthly, many friends and well-wishers sent her husband and children messages of sympathy. Their kindness has been thankfully acknowledged by letters written by her children to these ladies and gentlemen individually. We thank them again for their kindness.

Japan's "Cultural Diplomacy"

The Foreign Office of Japan, according to *The Japan Weekly Chronicle*, is "studying various methods to advance cultural diplomacy." That paper writes:

As it has the sum of ¥100,000 at its command as a fund for training enterprises bearing an international cultural character, it is studying various new plans.

A special section is to be created in the Foreign Office to take charge of such business, to begin with. With ¥750,000 out of the total total, it is further proposed that the following schemes should be carried out:

- 1.—Creation of chairs of Japanese culture at principal universities abroad.
- 2.—Exchange of professors and students.
- 3.—Hôtel provision for the teaching of the Japanese language in Korea, India and the Philippines.

Mr. Hirota, the Foreign Minister, intends to secure a bigger appropriation on this head. It is the new belief so that international cultural enterprises can be carried on on a scale not inferior to British, American and French enterprises. He has the following scheme in view:—

- 1.—To create a University fund for the benefit of the students from foreign countries.
- 2.—To establish in Tokyo students' halls for Chinese, Russian and Manchurian respectively, with the co-operation of the Governments of the countries concerned, together with a big library.
- 3.—To establish an organ for the control of films for export. This organ is aimed at the promotion of international amity via its culture of theatrical and musical performance and art exhibitions.

1.—To provide a central organ for the dispatch abroad of Japanese athletes including judo, fencing and wrestling experts.

Apart from the objects aimed at by Japanese diplomacy, the Japanese language has commercial importance owing to Japan's growing industrial and commercial enterprise. Many Indian students also go to Japan to learn some industries, arts or crafts. It is necessary for them to learn Japanese. For the convenience of these students and of men of business who wish to have commercial connection with Japan, Mr. Nagendra Nath Majumdar, who had some industrial training in Japan, has opened a class to teach Japanese in the Albert Hall, 15 College Square, Calcutta.

The mention of Japanese art exhibitions reminds us that some artists of the new Bengal school of art were considerably influenced by the Japanese style of painting in the beginning of their careers.

As regards "the dispatch abroad of Japanese athletes, including judo, fencing and wrestling experts," it may be noted that a judo expert was brought to South Indian universities and kept there for some years for the training of the students of Visva-Bharati, independently of any Japanese "cultural diplomacy."

Second Edition of Dr. Acharya's "Manasara"

It is encouraging to note that a second edition of Professor Dr. Purnan Kumar Acharya's edition of *Manasara*, a standard Sanskrit work on ancient Indian architecture, is in course of preparation. In recent years and months there has been much talk of Indian architecture. But nobody can be said to have a sound and complete

knowledge of ancient Indian architecture who has not studied *Manusmṛiti*. In this journal and in *Pramāṇi* we have referred to Dr. Acharya's edition of this work over three times. In the first number of the new series of the *Vijaybhāṣī Quarterly* Rādhakānāth Tagore says of *Manusmṛiti* :

Outraged research scholars seem to forget the fact that the past is of interest to us only in so far as it was better and thus makes them stronger. It is far as it was better and thus makes us feel its life, so that outside them for their pleasure and industry but will not be the way for their progress. I have often felt and that so much human talent and industry should disappear in the publication of books when better than in making them for the use of the public. It is the fact that once named, I, however, cannot help congratulating Dr. P. K. Acharya at the Allahabad University for his great work *Manusmṛiti*. I am not qualified to pronounce judgment on ancient Indian architecture, but I can say this much that the house of the village has remained in architecture for us, and of the details of the past, a picture of the forms of ancient architecture which, while it speaks much for its religious character, has the additional merit of interesting us in a real human way. The interest which it gives into the life of the people whose architecture has disappeared, are something for which its readers will have reason to be grateful to him.

"Personal Reminiscences of Raja Rajendra Lala Mitra"

A well-informed correspondent writes to us that the late Raja Jagadīśanāth Bera's Personal Reminiscences of Raja Rajendra Lala Mitra appeared in the January 1905 number of *The Hindustan Review*. We published it in ignorance of this fact, which was evidently not known either to Miss Laffertius Ross, the youngest sister of the writer who sent us the manuscript. We are sorry for having unconsciously published this article as one of our original ones.

A Cultured Indian Bookseller in London

It is a pleasure to draw the attention of any readers to the advertisement in this issue of Mr. Sankar Nath, Ph.D., of London, who has started business in book-selling there and hopes to supply the needs of Indian readers direct from Europe. His progress in developing the second-hand book side of the business especially. The address of his firm is 2, Great Ormond Street, London, W. C. 1.

Vijay-Bhāṣī Vilāsa Reconstruction Week

Dr. J. Chakravarty, Medical Officer of Sriniketan, Visakhapatnam, writes in the July number of *Vijay-Bhāṣī News* :

All questions concerning village reconstruction centre round the health of the villages. The health of the people of West Bengal, suffering from the scourge of malaria, was being undermined by the scourge of epidemics. Malaria, and, therefore, formed an integral part of the village reconstruction. A central dispensary was started in 1901 in Sriniketan village which was organised under three departments and Health Section in the neighbouring villages. The central dispensary supplied medicine and the service of the doctor at a reasonable rate to the members of the Health Societies. The influence of the medical service has always helped in creating a spirit of reconstruction amongst the villages in reform their village conditions. The village people have intelligently co-operated in cleaning the houses, filling up the pits, draining the tanks and in opening the drains. In addition to these sanitary measures, they have also consumed some anti-malarial tablets for prevention, and have employed "Quinine" tablets in the treatment of malarial fevers. They are also maintaining a number of primary schools.

He proceeds to state :

In 1903, the Medical Officer prepared a scheme for self-supporting dispensaries in three villages. Members of the Co-operative Health Societies supplied money for medicines and raised funds themselves for medicine and other necessary expenditure within two years of their establishment. The members succeeded in starting three dispensaries at Bahadurpur, Bishnupur and Grahara. Each of these dispensaries was managed by a committee elected by the members themselves. The scheme soon turned out to be a success and attracted the attention of the people of neighbouring villages. At present four and half Health Societies are maintaining six dispensaries.

The Health Scheme is worked on the following basis :

1. Three or four villages with a population of 250 families form a unit which maintains a self-supporting Health Society.
2. Members of the Society elect their own Working Committee and officers.
3. Each member pays a subscription of Rs. 100 per year in cash and a contribution of Rs. 2-4 either in cash or in kind, e.g., paddy, etc.
4. Members get the medicines from the dispensary at cost price, but contributions are required to pay according to the manner used.
5. Members receive medical advice at the dispensary free of charge. They are, however, required to give a very small fee of four annas per call for services of the doctor in their homes.
6. Besides the subscription and contribution of the members, all fees realized by the doctor for his services to members and non-members are credited to the funds of the Society.

7. The doctor also takes steps for prevention of malaria and other epidemics, and for general sanitary improvement of the area set aside for the Health Society.

The writer gives an idea of the results in the following words:

Working on the above scheme since 1922, it has now been found that at least one of the Health Societies has become self-sustaining for all practical purposes, and others are steadily on the way. The area helped during such periods was freely, in other words, requires various diseases of malarious area, and, secondly, by preventive measures to improve the general health of the village. The actual percentage reduction of some diseases was hardly as great towards preventive activities. It was observed that malaria was the main disease to be fought against and the activities of the Societies were naturally directed towards eradicating such diseases as were necessary to ensure that evil, systematic work in the above direction led to satisfactory results.

The decrease in the number of epidemic patients is not the only feature of the beneficial effect of the scheme. The general sanitary conditions of the villages has considerably improved.

In addition to the benefits conferred on the villages by the Societies, the co-operative method of work is responsible for steady, parallel improvement from the economic standpoint. The epidemic expenses incurred by a family have been considerably reduced, much to the relief of the poor villagers.

A Theatre for the Hard-of-Hearing

The Sennette Theatre,—the first theatre in the world for the hard-of-hearing, was opened in Chicago on March 21. It has 550 seats, all equipped with outlets into which can be plugged either home construction or air conduction receivers. The stage is equipped with high fidelity microphones so that lectures and entertainments may be heard in every part of the auditorium. Talking picture equipment with high fidelity sound reproduction has been furnished by the RCA Photo-phone Division. It is the intention of the management to have the theatre serve for meetings for the hard-of-hearing as well as for talking pictures. Educational films for hard-of-hearing children are shown Saturday mornings. The equipment of the theatre was done by the Sennette Corporation of New York under the auspices of the Chicago League of the Hard-of-Hearing.

Dr. Hugh Leiber, the President of the Sennette Corporation, remarked, while opening the theatre,

—Just about an year ago, when the silent picture came in, we realized that we would lose

in the motion picture industry some 15,000,000 to 20,000,000 people. We have had equipped today with in this theatre, so that these persons who are hard-of-hearing may come in here with ease and enjoy the program.

The first picture shown was "The Sign of the Cross," featuring Bessie Barris, with very satisfactory results.—S. N. B.

Japan Symphoning Up China?

Effective political control in north China has passed into Japanese hands. Japan has been continuing its relentless drive for Far Eastern hegemony in disregard of the rights of others. At each successive stage of the drive one can only ask: "How far has the drive gone now? What is its present and possible future meaning?" Though on Anglo-American stand might have arrested Japanese advance, it would be too much to expect Britain and America to take the risk. There does not seem to be any hope of intervention on the part of Soviet Russia, so long as Japan does not violate its frontiers. The question is: Can there be a national-revolutionary war of the Chinese masses, following upon the overthrow of Chiang Kai-shek?

Rate of Increase of India's Population

John Henselkamp writes in *The Labour Monthly* of London:

It is a favorite trick of the Anglo-Indians to ask us if the rate of increase of the Indian population were so great that the land and resources of India were fastened, adequately to support 'the burning millions' rapidly emerging up. This, of course, is a deliberate misrepresentation. Not only do the census figures over the last fifty years show that the percentage rate of increase of the Indian population has been more than 10 per cent lower than that of the population of England and Wales, but the rate of increase in the decades 1901 and 1921 respectively sank to less than a half and less than a quarter, respectively, of the former rate that has ever been known in this country.

Stagnation in Agriculture

One would suppose from the increase of population in India that the cultivated area would also greatly increase. But the writer in *The Labour Monthly* points out that there is stagnation in agriculture.

Agricultural statistics show that an additional quarter of the total area is "culturable but not cultivated," but in spite of this the cultivated area is not increasing at any appreciable rate, nor has

the situation, improved during the last ten years, as the following figures show:

AGRICULTURE, HAWAY
in Millions of Acres

	1899-02	1912-13
Total Area	967	967
Not Available for Cultivation	142	142
Barren	346	331
Fallow	47	504
Cultivable Area	151	154
Open Area	329	328
Irrigated Area	178	101

These figures show a vegetation in equilibrium, and, while one finds at times more clearing and reforestation also than for 1912-13, a definite reforestation tendency is seen. Comparing 1911-12 with the following year, one finds that the same area, that is, 84 per cent. of the whole, is cultivated, but in the latter year there was a considerable reduction in the area given to food crops. Also, when one looks at the figures for 1912, one finds that of the barren woods, one finds not only a reduction in the average of less than one per cent but a very substantial reduction in the yield per acre as compared with 1911-12. The yield per acre of wheat also fell considerably during the same period.

Proportion of Land For Each Person

The same writer observes:

If the 234 million acres of cultivated and fallow lands were given equally among the landless and peasants who live upon it, it would average at a little over 24 acres per worker and landlord, but, so many of the landless possess over 100 acres of cultivated land, it can be seen that such a proportion is left for each peasant.

"A Beggar Is Not a Profitable Customer"

The poverty of the masses in India has affected both British and Indian manufacturers. The same writer states:

Exceptation, from the point of view of both British and Indian capitalists, for rich and representative of the peasant is not good business. A beggar is not a profitable customer, and this obvious fact is beginning to be forced home to the Indian bourgeoisie as he sees his home market contract. The Annual Trade Report for the United Kingdom (1923-24), in recognition for the low level of exports to India, makes the following significant statement: "The enormous capacity of the Indian people, both in urban and rural districts, was at its lowest ebb, and their purchases were confined to the barest necessities."

In the 1923 report the Committee of the Bombay Millowners' Association says: "The main factor that seriously affected both yarn and cloth was the low purchasing power of the masses, who have suffered from successive crop failures, combined with low prices."

Age of "High Point of Human Development"

Richard Haasany, a Hungarian scholar, has given the world a very remarkable book on the Soul of Asia, named *Asian India*. It has been reviewed in the *Hester Herald*, a Budapest German-language daily. The reviewer writes:

History places the high point of human development in the 6th and 5th centuries before Christ, because at that time Greek thought was developing in Athens and the Hebrew people were filled with the prophetic spirit. It was then that Judaism and Christianity developed, it was then that Confucius lived, and, it was then that the teachings of Zoroaster originated and spread.—*The Evening Star*.

German, Japanese and British Interests in Abyssinia

In an article contributed to the *Christian Register* of Boston, Reginald A. Reynolds says:

Abyssinia, the "Ethiopia" of antiquity—is the focus of the last independent nation of Africa, and probably the oldest Christian state in the world. As for the paramountcy of the country and the national industries of the Great Powers have combined to prevent this independence.

Abyssinia is in one sense alone alone the eye of Italy; she is strategic, with fine soil and a fertile climate. In the nineteenth century the Italian Empire was building up a colonial empire in competition with Great Britain and France, and made efforts to obtain control of this country which they involved with an expenditure of 2,000 men. Then came defeat, however, in a decisive battle at Adowa (1906), the defeat being followed by treaty in the Italian army and the sovereignty of the Italian Government.

In his opinion,

How far Italian aggression will go depends upon the attitude of other Powers. Of these France, Great Britain, Japan and Germany are all concerned.

The writer sums up German and Japanese interests in Abyssinia as follows:

German interest in Abyssinia appears to be far in excess confined itself to a clumsy attempt at "colonial" penetration by Dr. Gutschalk, who recently presented 19,000 selected German loans to the national library at Addis Ababa in order to show the Abyssinians how much happier they would be under German rule.

Japanese penetration has been less spiritual and more material. Her cotton goods have captured the Abyssinian market from European and American competitors, and she has a considerable territorial extension in the country for cotton growing. Moreover, the Abyssinians, who in

how across America by being a Jew, and the Negro by being a Negro, and the Catholic by being a Catholic? Anything less than this is the great American tragedy.

Let us Indians not only believe that our diversity, instead of being a source of weakness, can be made a source of glory and strength, but let us make it so by mutual service and harmony.

The Communal Division and the Muhammadans

There was a clause (209) in the original Government of India Bill which indicated how the Communal Decision would be altered. The resolutions laid down in the clause were such that the British Government or the Muhammadans or both could always show that those conditions for any alteration had not been fulfilled. So there was little chance of any alteration. But the bulk of the Muhammadan population of India appear to have become so enamoured of the Decision that a hue and cry was raised demanding that in the Bill itself it should be provided that the Decision would never be altered without the consent of the communities concerned. So clause 209 has now become clause 304 with the necessary amendments. Its wording might now be said to satisfy the Muhammadans.



"Crying Child goes to Jail"—*The Manchester Times*.

Of course, the Muhammadans who are so fond of the Communal Decision would have been completely satisfied if the clause had

laid it down that the Decision would never be brushed aside or altered. But unfortunately no Parliament can bind any future one.

Whether the Muhammadans or any other minority communities understood it or not, the Communal Decision has been given not for promoting their interests but for safeguarding and furthering British political and economic interests. British imperialists think that British political and economic domination can be maintained only by keeping the people of India divided as they are and creating further divisions. This has been done by the Communal Decision. If at any future time these imperialists find that arranging and insuring the majority community of India is not conducive to British interests, they will alter the Communal Decision. Muhammadans may say, "But there is clause 304, and there is the British pledge that the Decision will never be altered without our consent. We will be very angry if the promise is not kept." But those who have drafted our clause have the power to draft another and put it into law, too. And as for the pro-Muhammadan pledge, why should Britishers, who have broken so many pledges, find it impossible or difficult to break only one more? "Oh, but there would be the consequent Muhammadan anger," some one may say. But if Britishers have been able to despise and ignore the resentment of the Hindus who are far more numerous than the Muhammadans, what formidable difficulties would there be to make them afraid of Muhammadan wrath in particular?

No, the deciding factor is British interest. If the Muhammadans can promote British interests, the Communal Decision will remain unaltered.

British interests can be promoted by the Muhammadans in various ways, some of which are briefly

indicated below.

The Am-India Bill, which is to become the Christians Act of India in the course

of a month, does not transfer any power to Indians. If the Muhammadans of India oppose to future the least transfer of power to Indians, they will continue to be the favourites of British imperialists, and the *Communal Rewards* No. 1 and No. 2 plan relating to the reservation of jobs mainly for the Muhammadans will then not only remain intact but may be followed by *Communal Rewards* Nos. 3, 4, etc. etc.

It is necessary in British interests to stop further Indianization of the civil and military services. Therefore, the process, however slow, should be opposed by all friends of British imperialism. Perhaps the ideal thing would be to de-Indianize all the higher services, civil and military. Hence, the so-called India Smallpox and the training ship "Dufferin," etc., should be scrapped. The more the Muhammadans of India help in the accomplishment of these objects, the greater will be the chances of the perpetuation and multiplication of *Communal Rewards*.

As regards coastal shipping, not only should the Muhammadans not have steamers of their own, but they ought to patronize British steamers by preference.

As for ocean liners, all Muhammadan leaders should give up their jobs there and make room for British seamen, thus joining hands with the British Labour and other parties in making British steamers all-India.

Next to the direct and indirect political advantages accruing to Great Britain from her supremacy in India, is the economic advantage gained by occupying the predominant position in the Indian market and in the Indian industrial sphere. Hence Muhammadans should take particular care to buy only British goods. Indian Muhammadan industrialists and manufacturers should close their factories if the goods produced there are also produced in Great Britain and can be imported from that country. And of course they should not start new factories to manufacture articles which are and can at present be supplied by Great Britain.

As the Hindus are more than three times the number of the Muhammadans, if they (the Hindus) ceased to buy British goods, that might do great harm to British business. Hence, as a proof of their friendship for

British imperialism, the Indian Muhammadans should purchase four times their requirements from British merchants and manufacturers—one part to supply their own needs and three parts to make good the possible British loss that might be caused by possible Hindu mischievousness.

In these and other similar ways the *Communal Rewards* already obtained may be kept intact and additional rewards can be obtained.

Separate Communal Electorates and Weightage

A class or a community can demand a certain number of representatives in the legislatures on the strength of their numbers, education, or property qualifications. The Muhammadans can demand such representatives on the basis of population than on any other basis. If they distrust all non-Muslim representatives, as they appear to do, they have certainly the right to demand separate communal electorates to reserve to the legislatures only Muhammadans as their representatives. Though we think just electorates are most conducive to national interests and are in addition conclusive, not antagonistic, to class and communal interests also, we cannot insist on that view being accepted by the Muhammadans. So we think they are entitled to ask for separate electorates and for a number of representatives proportionate to their numerical strength.

But they are not entitled to ask that other communities should not have a number of representatives proportionate to their population. The claim to "weightage," however, involves injustice to other communities. Weightage cannot come out of nothing, as even Mr. Ramsey MacDonald said in his speech. It can come only from the just shares of others. Whatever one community has got any weightage, it has been given at the expense of and by doing injustice to other communities. The act of giving weightage to all communities, done the greatest injustice to the Hindus. British imperialism had and have no right to do these unjustifying injustice. The Muhammadans had and have no right to support this injustice and benefit and ask for its perpetuation. Let them stick to separate electorates, if they choose

to, as long as they like. But the sooner they give up weightage the better for them, and the Indian nation. Hindus will not, must not tolerate this insulting injustice. Let British Imperialists also take note of the fact.

Points of Hindu-Muhammadan Separation and Conflict

Muhammadans appear to set so high a value on electing Muhammadans alone as their representatives that they forget that they have been deprived of the liberty to vote for even the best non-Muhammadan.

Suppose a law were made that Muhammadans must engage only Muhammadan barristers, advocates, vakils, attorneys and notaries to help them to obtain justice in law-courts and in legal matters generally. Would the Muhammadans consistently as a whole welcome such a law, though Muhammadan barristers, etc., may welcome it? At present, Muhammadan clients have the right and the liberty to engage both Muhammadan and non-Muhammadan legal practitioners, and they are satisfied with the present state of things. They have not said that non-Muhammadan legal practitioners are as a class untrustworthy and do not try to protect the interests of their Muhammadan clients.

Suppose a law were made that Muhammadan legal practitioners must and only for Muhammadan clients in legal matters but must not have any non-Muhammadan clients, would Muhammadan legal practitioners be satisfied with such a law? Perhaps not.

At present Muhammadan patients can call in and obtain the medical and surgical help of both Muhammadan and non-Muhammadan physicians and surgeons. Muhammadan patients as a class have never suggested that non-Muhammadan medical practitioners are incompetent and untrustworthy as a class. If a law were made that Muhammadans when ill must be under the medical treatment of Muhammadan medical practitioners alone and that Muhammadan medical practitioners must give professional help only to patients of their own community, would such a law be satisfactory to that community?

Muhammadan manufacturers make things for and sell them to Hindus and others also. In fact they and Muhammadan shop-keepers

sell more goods to Hindus than to others, for the Hindus are more numerous in India than others. Would the Muhammadans like a law laying down that Muhammadans must not have Hindu customers?

Would Muhammadan weavers, tailors, bricklayers, masons, carpenters, shoemakers, boatmen, washermen, barbers, peasants, coolies, men, bookbinders, press-men, motor-drivers, etc., like a law providing that they must work for persons of their community alone? Of course not.

Evidently Muhammadans value and want contact with Hindus in various directions, as they gain by such contact. It is only in connection with legislative and other representative bodies, that Muhammadan distrust of Hindus has been manifested in a very pronounced manner. That distrust is bound to have undesirable results. Muhammadans cannot expect that, in spite of that distrust, Hindus will continue to extend to them the advantages of trustful neighbourly contact to the extent that they have hitherto enjoyed. For it is only trust that can bring trust.

Dr. Bhagwan Das's Hindu Intercaste Marriage Validation Bill

Dr. Bhagwan Das's proposed Bill for making Hindu intercaste marriages valid has our wholehearted support. We think even without such a law such marriages are valid. Many competent lawyers have declared that they are. There were such marriages in ancient times. There are many such now even in our days in Nepal and Sikkim, and in the British Burjooling district. In British India, including Bengal, such marriages have been taking place in recent years in increasing numbers. So, it is necessary to enact a law placing their validity beyond any doubt.

It is superfluous to add that the proposed law would not compel anybody to marry outside his or her caste.

Unconditional Release of Mr. Sanku Chandra Bose

We are glad Mr. Sanku Chandra Bose has been unconditionally released. The Governments of India and of Bengal are to be congratulated on not giving a longer lease of

life to the injustice which was done to him by ordering his detention as a state prisoner, without trial, for an indefinite period. There will not, however, be any reparation for the pecuniary loss he has been put to and the suffering he has undergone.

Lord Zetland's Junior Partner

In a speech in the House of Lords Lord Zetland said that "he could treat India as a junior partner who for many years would need their aid and guidance." That India has ever been treated as a partner in the British "Commonwealth of Nations" is a new event. A nation of 350 millions cannot, moreover, be a junior partner of another of less than 60.

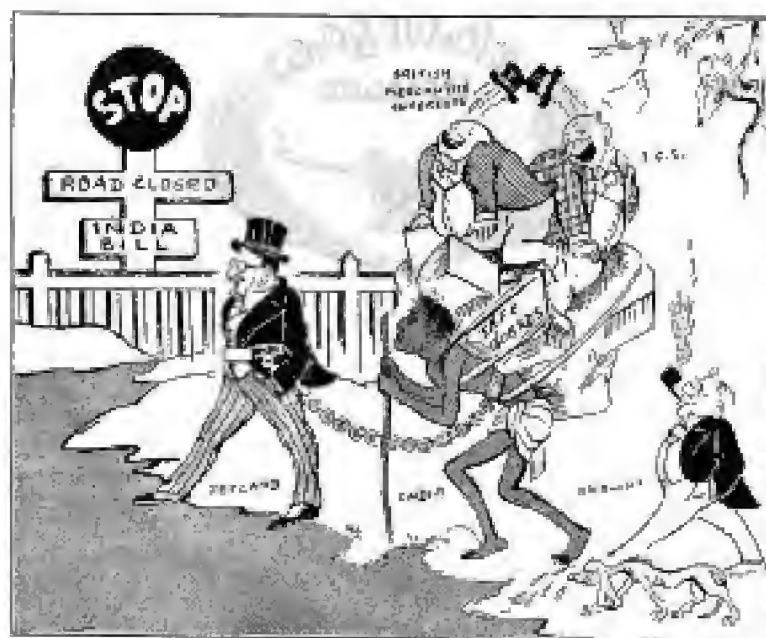
"Thus Far and No Further"

The Marquess of Crewe declared in a speech in the House of Lords that "the India Bill is the right milestone for the Government to stop and that India would realize the spirit which caused the Government to go thus far and no further."

Yes, we do realize that British imperialism ingeniously could not, and did not think it necessary to, forego more and stronger claims for India and therefore stopped and did not go further.

Explosions in Coal Mines

In consequence of an explosion which occurred on the 29th June last in the Bughtlight colliery near Jharia 19 persons died



"This Partnership Business."—Sir Samuel 1897.

and 7 were injured. This happened at night at about 11 P. M. Suspecting that there was something wrong in the mine, the overman ordered the 100 persons of the night shift to come up. After that, though apprehending that there might be an explosion, the assistant manager Mr. Hunsellat Chatterji accompanied by the overman went down to investigate and to rescue two Indians and two men at the pump who were still at work. Immediately afterwards there was a terrific explosion and the dead bodies of Mr. Chatterji and the overman were thrown up with such violence that they were found at a distance of 300 feet from the pit's mouth. All honour to the men who went to the rescue of others imperilling their own lives. Mr. Chatterji was about 42 at the time of his death.

Last month there was another and more disastrous solitary explosion, near Giridih.



Hunsellat Chatterji

Dinendranath Tagore

Bornal in power by the death at the age of 53 of Dinendranath Tagore, the distinguished musician, who was best known as the musical interpreter of Rabindranath Tagore, the greatest song-maker of Bengal. For twenty-two years he was connected with the Varna-bhavan devoted to & his mother

power - as a singer. Numerous are the boys and girls whom he has taught music, whose love and respect he won by his very able teaching and his affection for them. He had a command of steel, and though the Post himself might suspect the music to which he had set some song of his, Dinendranath never did so. Very appropriately therefore did the Post call Dinendranath the *Kushur* (bellman) and the *Shamur* (storekeeper) of his songs. He had an imposing presence and a manly, rich and magnificent voice which impressed heavily with its volume and flexibility. He had a scientific knowledge of Indian music and the training of a musician. He knew western music also.



Dinendranath Tagore

He was not a mere musician. He was a well-read man of culture, remarkable for his conversational powers, good humour, gentility and gentlemanly qualities. His loud laugh recalled one of the open-hearted laughers of his grandfather, the sage Dnyendranath Tagore, the eldest brother of the poet.

Bengal owed some of the success of the Swadeshi-Bharati agitation to the powerful

voices with which Disendranatha Tagore sang patriotic songs in these days.

There was a special commemorative service at Santiniketan on the 24th July last.

Santiniketan, July 24.

In the course of a special service this morning in the sad death of Bhagacharya Disendranatha Tagore, the poet paid a tribute to the thousands of men which rendered his august life service to the Advaita by bringing back into the life of the institution.

"It was this spirit of service," said the poet "which created it and strengthened a beautiful harmony with the surrounding nature and played its own gift as music for the gift of culture and sound that various sources brought to us. There have been teachers, scholars and teachers, who have lived here and have left us, and valuable though the benefits might be that have been reaped through them, there is some risk of their memory growing dim in the course of time, but his was permanent, that Disendranatha has lived through in Santiniketan is a living one that will provide in the experience of our joy of life, in our teaching which will be renewed year after year with the new leaves of our old trees, and which of you stands on our horizon after sunset."—*United Press*

The poet's discourse was in Bengali and will appear in the Bhārat number of *Postfree*.

Niharan Chandra Das Gupta

After suffering for a long time from illness Niharan Chandra Das Gupta breathed his last in Porabha last month. He was an officer in the Government education department before



Niharan Chandra Das Gupta

he joined the non-co-operation movement. As a teacher he was distinguished alike for his learning, his powers of teaching and the moral influence which his high and pure character

exercised over his pupils. At the time when he joined the civil disobedience movement, protesting poverty, he was the headmaster of a Government High School drawing a monthly salary of Rs. 375. He was sentenced to various terms of imprisonment on three different occasions. He was not a mere political worker. The work of enlightenment and social uplift which he did among the aboriginal people of Chota Nagpur was very valuable.

Convention of Indian Women's University

We thank Mrs. Travell Karve, Registrar of the Shriamata Nalidabai Dnyaneshwar Thackeray Indian Women's University for a copy each of the speeches delivered by Sir C. V. Raman and Mr. S. S. Dutta at its last convocation, an examination report and a photograph taken on the day of the convocation, which is reproduced here.

The examination report shows that the results of the different examinations were fully satisfactory. The Entrance and Secondary School Certificate Examinations were held at the largest number of centres and in the largest number of languages.

The Examinations were held at 16 centres in seven different languages. The Centre were:—1. Poona, 2. Ahmedabad, 3. Amritsar, 4. Banars, 5. Belgaum, 6. Bhubaneswar, 7. Bombay, 8. Calcutta, 9. Dibrugarh, 10. Hyderabad, 11. Hyderabad, 12. Indore, 13. Kanpur, 14. Madras, 15. Nagpur, 16. Patna, 17. Raipur, 18. Secunderabad, 19. Varanasi. The languages were:—1. Marathi, 2. Gujarati, 3. Hindi, 4. English, 5. Telugu, 6. Kutchi, 7. Bengali.

It is a pleasure to note from the speech of Mr. Dutta, the Chancellor,

for happy convocation of the year against the resolution of Sir Vithaldas Dnyaneshwar Thackeray. The money sent by the Advaita-Grants and the aid by the University against the resolution have contributed in a considerable degree, whereby it is noted that the convocation should pay its debt towards maintaining the sum of the 22,500 interest of 81 per cent on 25,000 lakhs in perpetuity till the amount is included once in the University on the condition, laid down by Sir Vithaldas Thackeray. The payment of the sum is to be in perpetuity though there is no sum sent to the University of the condition for funding over the corpus, satisfactory and adequate safeguards are provided in the scheme to secure the regular payment of the sum of Rs. 22,500 and to secure the corpus of 25 lakhs and building up of a fund. The University shall with directly own, manage and control all the institutions which are fully maintained by the University from its own funds.



Indian Women's University Convention, 1905

Sitting (from the left): 1. Mrs. Joseph Karm, Registrar of the University; 2. Mr. S. R. Packer, Chancellor; 3. Sir C. V. Ramen, D. Sc., F. R. S.; 4. Prof. D. K. Karve, Founder of the University

Sir C. V. Ramen said in the course of his address:

No man who is a patriot at heart, no man who looks to the future of India, will fail to be impressed by the importance of our women receiving the best and the highest kind of education. I would like my young friends who have studied Indian history to ponder over the facts of History. And, generally, this is it that we in this country, this nation of people, with its ancient culture, with traditions of learning and practical self-reliance, are in the position we are in today. I need not describe the position now. It is known to all of you. I think the answer to be found in this: That we have kept down our women. We have refused our women their birth-right, which is a right to mother knowledge, a right to the highest in life. No nation of which man-kind is such a creature, in degradation, can ever hope to rise, and ever find a place under the sun.

It is a lesson, Sir, that it is the mother rather than the father who forms the child; that woman may help her or she may hurt. It is the mother who makes the character, not only the physical character, but also the intellectual and spiritual character of the rising generation.

Satyendra Prasad Bose

The country has lost a capable journalist of great promise by the untimely death at the age of 35 of Satyendra Prasad Bose of the United Press. One of his former teachers

Mr. C. F. Andrews, has spoken highly of him. He has been spoken of equally highly by his colleagues, too.

Lalit Behari Sen Nay

Lalit Behari Sen Nay, private secretary to P. B. the Maharaja of Benares, died in Calcutta last month. He was for many years the elected Chairman of the Benares municipality, and filled many other honorary offices. When the present writer was principal of the Kayastha Pathshala at Allahabad Lalit Behari was one of his students. We met last at Saranath on the occasion of the opening of the new Tilashra. It is a mournful fact that sometimes the pupils pass, the old teachers linger. Lalit Behari was liked by all who knew him for his affability and gentlemanliness. He was a man of culture. Though he had been suffering for a long time from what now appears to have been a fatal malady, he insisted on holding a session of the Prabodh Banga-sabha Saranath at Benares. Hence his next session was invited to that city. It is to be regretted that he has not lived to witness the fulfilment of his desire.

Mysore's Rejection of Child Marriage Restraint Bill

Spri-dharina for July (prints with just cause).

It is indeed a most deplorable departure from the social progressive policy and policy aimed for Mysore to have failed to pass the Child Marriage Restraint Act in its recent session. Only a short time ago Mysore led the whole of India in the matter of *Salvaguard* reforms for women. It has been leading in all matters of township social legislation and we are indeed painfully surprised to see that in a matter of the present importance, and one which is the very basis of all social social work, viz., child marriage, Mysore has yielded to the forces of antiquity and conservatism.

The one outstanding feature in the defeat of this measure in the State Council is the very active opposition offered by the official block, even including the *Dravida* members, who generally remain neutral on matters concerning social matters which they cannot be expected to understand. We feel that this was a most unfair proceeding, as it was the feeling that delayed the bill—which was passed by a majority of non-official members and would have been successful except for the vote of the official block.

The social evil of child marriage is so many and so diverse that to prevent it through false sense of religious to resist tradition, is to do it at the cost of innocent human lives—our lives it affects the girls only. The miserable premature deaths, physical, mental, or spiritual, dependents and numbers are the result of child marriage for boys. Still we profess a better tradition—still we spend years in quarrelling over issues and dissensions, while the lives that traditions should save perish. It is indeed a sad reflection on our society and sense of proportion.

It undoubtedly is.

Argument Against Present Form of Government Not Seditious

Mr. Justice Lord Williams, sitting with Mr. Justice Lord in the Calcutta High Court, met under the protection and assurance of one year's experience imprisonment passed on *Kamdhenu* by the Chief President, Maratha, Calcutta on a charge of sedition, in respect of a speech delivered on November 12, 1924, at Strandham Park, under the auspices of the Bengal Youth League. Mr. Justice Lord Williams, in the course of his judgment, said:

"It is really absurd to say that speeches of this kind amount to sedition. If such were the case, every argument against the present form of government and in favour of some other form of government might be alleged to lead to hatred of Government, and it might be suggested that such ideas brought Government into contempt. To suggest some other form of government is not necessarily bringing the present Government into hatred or contempt."

"All that the speech is, in fact, criticism in the most commendable of the British sense of government as preferable to what is generally called the *Asiatic* form of government, that is, the present form of government, and all that the speaker did was to say that the Government were to join the League and to carry on their work for the purpose of bringing an end to a number of people in India as possible in human progress at the time of Government as represented by the present British system in India."

In his Lordship's opinion, it was useless to imagine a prosecution against a speech of this kind. He said that the effect of it was to give the impression that Government were desirous of taking a line of step which had been taken in countries like Germany and Italy, where the right of free speech had practically disappeared.

He added: "So far as we know, that is not the present position in India."

The accused was directed to be acquitted.

When the editor of *The Modern Review* and his printer and publisher were prosecuted for sedition, in connection with the publication of Dr. Sundergan's *India in Decline*, one of the arguments in defence was, that the object of the book was to show why home rule and dominion status should be preferred to the present form of government in India. But neither the trying magistrate nor the Calcutta High Court attached due importance to this line of defence.

The concluding sentences in the judgment of Mr. Justice Lord Williams imply a comparison between India on the one hand and Italy and Germany on the other in the matter of free speech. Of course, it is literally true that "the present position in India" as regards free speech is not exactly what it is in Italy and Germany. But it is also true that freedom of speech in the sense in which it is understood in Great Britain or America does not at all exist in India.

"Goodwill" Behind the India Bill?

Replying to the debate in the Lords after which the India Bill passed the third reading, Lord Seely said:

"It was inevitable that the majority of the Bill, based more prominently than the suggestion of Lord Seely, would make India to make that behind the Bill there was a great measure of goodwill on the part of the people of Britain. Although they might not make it in practice, the Bill would not to the full their capacity for self-government and government."

We do not believe that there is any measure of goodwill behind the Bill. But unlike a British judge of a High Court in India who said in a famous judgment that "want of affection is disaffection," we do not say that the absence of goodwill behind the Bill argues the presence of unfriendliness at its back. No. What lay and lies behind it is intense and exclusive selfishness overruling every other consideration.

We do not know how to, and we do not want to, infect a whole people. So when Lord Zetland creates the people of Britain with a great measure of goodwill, and when we contradict him, it does not mean that we charge the whole population of Britain with lack of goodwill towards the people of India and with selfishness. What we do say is that the majority of the members of Parliament who voted for the Bill were guilty of selfishness and want of goodwill to the people of India.

Lord Zetland said that the Bill would test in the full Indians' capacity for administration and government. Yes, exactly as a ship's capacity for swimming is tested to the full by throwing her into a river with her hands and feet tied.

False Evidence By Responsible Police Officers

Their lordships of the Punjab High Court who heard the appeal of Indrapal said in the course of their judgment that responsible police officers had given false evidence in order to support their own improper conduct. It is the belief of the public that that is not the only case in which police officers behaved in that way. But high executive officers of the Government and very often the heads of the Indian and Provincial Governments bestow only nominal praise on all ranks of the police.

Italy and Abyssinia

As we can write again not before a month hence on the situation which has been rapidly developing between Italy and Abyssinia and many things not imagined now may happen in the course of a month, it would not be wise to indulge in any forecast. But what is clear is that neither

logic nor saga counsel on the part of the League of Nations will prevent Italy's invasion of Abyssinia. If some Great Power or Great Powers were to definitely assert that it or they would side with Abyssinia in case of such an invasion, Italy might think not twice but many times before attacking the sole remaining independent African country. But there is not much chance of any Occidental Power adopting such an attitude. There is some possibility of Japan doing so, because her own plans of peaceful penetration of Abyssinia by means of commerce and cotton plantations would be thwarted by the Italian subjugation or colonization of that country. Italy had been indulging in some bluff and bluster in relation to Japan. But as Japan, too, is an adept in subterfuge and has immediately responded by making a gesture of the anti-pacifist variety through her Black Dragon society, Mussolini has withdrawn from the high horse so far as Japan is concerned.

It is not known exactly how far Abyssinia is in a position to resist Italian aggression single-handed. But her emperor's declaration that he would fight to the last ditch and the last man in defence of the independence of his country cannot but be approved by freedom-loving men, bond or free, all over the world.

It is curious, though not surprising, that when fighting was going on between Japan and China, no European Power or Powers talked or thought of disallowing the sale and export of arms and munition to either country, but on the present occasion there has been much talk, including that of closing the Suez Canal to arms transport. Of course, if such export were now stopped Abyssinia would be placed at a greater disadvantage than Italy. It is perhaps because Japan and China are both Eastern countries that they were "impartially" supplied with munitions of war according to their capacity for payment. And it is also perhaps because Ethiopia is not a European country and Italy is, that similar "impartiality" may not be shown.

Colonizing Missions

Mussolini has spoken of Europe's colonizing mission. In all continents and countries

which Europeans have colonized, colonization has practically meant test or partial extermination, displacement of the indigènes, expropriation and robbery, miscegenation and 'hybridization'. These may be glorious achievements, but does the word "mission" denote or denote these things?

An Irritating and Puffin Appeal

His Excellency the Viceroy and Governor-General recently visited Allahabad and there in the course of his reply to the address of welcome presented to him by the Allahabad Municipality, he gave very good advice and made an equally pious appeal. Said he:

"The shadow of continued dissension and ill-will is hanging at this moment over India, and it is the duty of all those who have the welfare of their land at heart to show courage, wisdom and, above all, tolerance towards all men, so that the evil influences may be dispelled and India may enter on her new constitution with the serene fortitude and the courage we desire. I appeal to you all and through you to the citizens of a great city to join hands with those who are striving for the country's good in creating better feelings and greater co-operation among the communities of India. Never in her history was there greater need for such united effort."

All appeals for tolerance and communal amity have our sincere support. But we do not think that it is either right or proper or wise to make such an appeal in order that "India may enter on her new constitution with the organs favourable." For the Bill issued in which the new constitution is formulated is not a little responsible for stirring up communal jealousies, dissensions and ill-will. The Communal Decision or "Award" or Award was ill-considered and the constitution embodying it is ill-considered. The cause cannot be favourable so long as the Act embodying that Decision, which is a renewal for communalism, will remain on the Statute Book. The cause will become favourable only when the identity of the political and economic interests of all communities, irrespective of their religion or race, is recognized and they are all placed on a common footing of equal citizenship. Discrimination either in favour of or against any community or race in the matter of tests in the legislatures, education and admission to the services cannot but foment communal dissensions and ill-will. Those who support such discrimination,

whether they are or are not directly or indirectly responsible to any extent for the policy of discrimination, are severely entitled to either the words of adieu and appeal which Lord Willingdon has done. Coming from the mouth of a supporter of such a policy, those words are not only not likely to produce the results which, taken by themselves, they ought to produce, but they are likely to irritate those who have been discriminated against.

Nevertheless, it is the duty of all true Indian nationalists to try to produce communal concord even while fighting with all their might the Communal Decision and all similar things of evil omen.

Lord Lothian on Direct Elections

In the coming constitution elections to the Federal Assembly have been made indirect mainly on two grounds: (1) that direct election in big constituencies is not possible in course of time be unmanageable, (2) in each direct election there would be no touch between the representative elected and his electors. In his speech in the House of Lords in support of direct election Lord Lothian effectively disposed of both these objections.

In reply to the first he said:

"Take the United States. You have the whole of the United States, with its 90 million people, voting in a single constituency for a President. Each of the 48 States votes as a single constituency for its members who represent them. The State of New York with a population of 15,000,000 and a large area votes as a single constituency. In the case of Australia each of the States elects its members to the Upper House of the Central Legislature. The Dominion of Wales, formerly, voted as a single constituency, and elects its members in that way. Therefore the big constituency with all the difficulties is inherent in federal constitutions. And I do not believe the difficulties are so great as many people believe. It has worked elsewhere and today new methods are coming into being, in fact old-fashioned methods are discarded every day."

One of the methods which he mentioned was broadcasting by the radio. The radio now enables a man to address audiences hundreds of miles apart simultaneously, thus annihilating distance.

As regards the second objection, he said:

"I think, that it is an echo of our own Victorian experience in the country at a time when there was not universal suffrage and when it was possible for the nobles to keep in close personal

reaction with their opponents. Admittedly that is the most defensible form of parliamentary government but it is an imperfect form of democracy; possibly, and it does not really exist today in a country where you have concentrations of 50,000, 50,000, 50,000 or 50,000 voters. The old Victorian difficulty has gone and gone for ever. It is inherently impossible under Dominionism because the whole purpose of Dominionism is to enable very large areas to be brought like a single government; and, therefore, in all federations which deal with the phenomena of very large concentrations.

Of course, the real reason why indirect election has been made the rule for the Federal Assembly is that Parliament did not want that India should have democratic self-government, and therefore India has been given an Assembly which will not be able in doing so to speak on behalf of the people of India. The Assembly members will represent only the small number of provincial M. L. C.s electing them, and hence their opinions will carry little weight as representatives.

Putting "Liberty and Responsibility in Indian Hands"

Lord Lothian did the right thing in fighting for direct elections. But he was not right in everything else that he said. When "he advised that there was an immense amount of ability and public spirit in India, only waiting to be utilised in support of good Government when responsibility was placed on Indian shoulders,"

he was right. But when he proceeded to assert that

"The Bill put liberty and responsibility in Indian hands,"

he made an incorrect statement. It is only the Viceroy and Governor-General and the Provincial Governors—and in a lesser extent other members of the Executive—in whose hands liberty and responsibility have been put. Hence, Lord Lothian's conclusion that "It now rested with India to say how the opportunity was to be taken and responsibility discharged," was wrong.

Indian Women Dissatisfied With Coming Constitution

PRESS, July 23.

The Singing Convention of the All-India Women's Conference which met here on Saturday and Sunday last under the presidency of Mrs. Furdell of Hyderabad (Deccan), after prolonged consideration adopted a resolution expressing strong dissatisfaction at the new constitution

enacted in the India Bill and asserting that until such time as the disabilities under which the Indian women have been placed are removed, they might not be able to participate in the working of the new constitution. The resolution also urges that the Indian women should separate themselves from the larger masses involved in the question which concerns hardly more the status of the country.

The Committee further point out that the qualification has not been entirely removed and that they have been forced into the commercial arena against their wishes. The Committee urges that women qualification should be extended to Assam, the North-Western Frontier Province and new provinces, and that the widowed qualification should be done away with.

The Committee by another significant reference to Mrs. Indira in the principles of direct election and hopes that this principle will be adhered to in the election to six reserved seats in the Upper Chamber—United Press.

Women lose nothing by the widowed qualification. Only those women who would not have got the vote in their own right owing to lack of independent qualifications might get the vote because of being the wives of some persons suitably qualified for the vote. But it takes away nothing from the rights of the widows. There is no doubt the sentimental objection that the women who get votes by virtue of being the wives of some particular men have thereby the stamp of inferiority placed on their husbands. But the Standing Committee of the All-India Women's Conference could have had their courage by proposing that men who were otherwise not qualified for the vote would get it if their wives were qualified for it. We are rather unsentimental and think that the more women get the vote the better for the nation—no matter whether they get it by their own qualifications or by those of their husbands.

Muslim States' League

BOMBAY, July 23.

The Bombay Chronicle publishes the following interesting story:

"According to Mr. Baidy, a Chitra daily newspaper, Muslim World Press is planning to convene a conference of Indian Muslim States at Tiberias to explore the possibility of forming a League of Muslim Nations.

It will be recalled that this idea was mooted by Nasser Pasha, the leader of the Egyptian World Party, who, however, could not put it through. The trend of the present European situation seems to have given momentum to Kamil's move."—United Press.

This item of news requires confirmation. If correct, it is an omen.

The Shahidganj Affair

It is some satisfaction that, though late, the Achar party of the Panjab Muhommandans have openly declared themselves against any attempt to take possession of the Shahidganj Gardens (or mosque, as the Muhommandans called it) by the use of force, direct or indirect. As the place and the building had been in the possession of the Sikhs from before the commencement of British rule in the Panjab, as the Sikhs were declared to be the legal possessors of the property by the highest court in the land, and as the building was never used as a mosque within living memory, the Muhommandans ought not to have tried to take possession of it, or to interfere with the Sikhs' right to use it in any way they liked or to demolish it. It may be that, according to the *Shariat*, no building ever used as a place of Muslim worship should be destroyed. But non-Muslims are not bound to act according to any injunction of the *Shariat*. The Panjab Government was clearly wrong in stating that, though the Sikhs had the legal right to do what they liked with the property, they were to be held morally responsible for the Sikhs-Muhommandan tension, thus absolving the fanatical section of the Muhommandans from all blame, though they had neither the legal nor the moral right to use force of any description.

All mankind could have been proud if in human history no religious community had ever forcibly taken possession of, destroyed, desecrated or made any profane use of the holy places of any other community. But history does not show such a clean record, and Muhommandan history cannot claim to be an exception. If Muhommandans can ask some non-Muhommandans to restore to them some of their places of worship, non-Muhommandans in general and the Hindus of India in particular can lay claim to such restoration to a greater extent. Therefore, all communities should be amiable and let bygones be bygones, and live peacefully as good neighbours. Every community may consider itself as the special favourite of God and the salt of the earth, but it is not reasonable to expect other communities to admit this claim.

Bill Regarding Mosques in Agricultural Holdings

The Mohammedans write:

According to Islamic *Shariat* no mosque can be built on a *Madar*, or any land in which he has no permanent rights. A mosque built on such a land cannot be a Masjid in the true sense of the word. It is stated that a bill will be introduced at the forthcoming session of the Bengal Council by a non-Muslim Member to provide special machinery of taxation for use of lands other than for agricultural purposes. If such use consists in building mosques or prayer halls on an agricultural holding, we think this is not a move in the right direction, however one may like it. And we hope the member in question will give up the idea of introducing a measure not sanctioned by Islam.

This is a sensible view. It is to be hoped that the Muhommandan leaders in the Panjab who propose to get a law passed for the protection of mosques will hear it in mind.

Communal Reward No. 5?

According to *The Awami Dagar Patrika*, the Bengal cabinet under the coming constitution will consist of eight ministers, two of whom are to be Muhommandans, one a "depressed" Hindu, one a "caste" Hindu, and one European in charge of law and order.

That there will be some Communal Rewards may be expected. But whether Communal Reward No. 5 will take this form, time will show.

Congress and Foreign Publicity Work

It was a mistake on the part of the Congress to have given up foreign publicity work (we do not like the word *propaganda*, though it is not necessarily synonymous with lying). It is true, we must win freedom mainly by our own efforts. But the *propaganda* and at least the moral support of foreign nations are valuable. In any case, lying propaganda against India must be counteracted. Congress may not always have sufficient funds for foreign publicity work. But, as suggested by Mr. Subhas Chandra Bose, some of these Indians who are doing such work abroad without any pecuniary help from Congress when Congress can trust can be authorized by it to act as its representatives and agents. In that case their words would carry greater weight in foreign countries.

By the by, it is a mystery why the executives of the late Mr. V. J. Patel's will have not yet made over to Mr. Rajbhai Chaudra the amount intended by the donor to be given to him for foreign publicity work. It is a public matter and the public has the right to know the exact reason.

Only Two Months for "Semi-official" Bomb Manufacturer and False Information !

Three police informers had prepared a bomb, placed it in the garden of a respectable cloth merchant of Midnapur and informed the police that there was such a thing there, obviously for killing some Government officer. The police proceeded to the spot, found the bomb and arrested the merchant's two sons. But it transpired afterwards that the merchant and his sons were law-abiding and that the informers themselves had made the bomb and placed it in the garden. The trying magistrates sentenced them to only two months' rigorous imprisonment. If the bomb had been manufactured entirely non-officially, instead of being made "semi-officially" as it were, the makers would have got at least three or four years' rigorous imprisonment.

In our opinion these informers ought to have been sentenced to at least twice the term of imprisonment which non-officials get for illegal bomb-manufacture. Has there been any inquiry to ascertain whether the informers acted at the suggestion of any police official ?

Congress and Acceptance of Office

The morning papers of the 21st July say that up to 10 p.m. on July 20 last the Congress Working Committee members who have assembled at Wardha had not arrived at any decision relating to acceptance of office by Congressmen under the coming constitution. So we are unable to discuss their decision in this issue.

We have said in a previous issue that we are not in favour of the acceptance of office by any member of any political party which has "rejected" the "Reform" Scheme. Entering the Council and fighting the Scheme there in furtherance of the freedom movement is precisely what we do not want. A Cabinet minister can scarcely act like a member

of the (non-official) Opposition whenever necessary.

Calcutta Municipal Gazette Silver Jubilee Number

The Silver Jubilee Number of the *Calcutta Municipal Gazette* is a magnificent production. It does that keeps up the reputation of that journal's previous special numbers.

The Proper Status of the Aborigines of Chota Nagpur

Raj Bahadur Saini Chandra Ray, M.A., LL.M., M.A., of Ranchi, the distinguished anthropologist, has made the welfare of the aborigines of Chota Nagpur his special concern for the last thirty years and more. He is, moreover, neither a faddist nor a doctrinaire, but a level-headed conservative. Therefore, the stance which he advocates for the aborigines of the independence of his adoption, should receive the serious consideration of Government. He has repeated his arguments and suggestions in an important contribution on the subject to the last annual number of *The Indian Nation of Purna*, to which we invite the attention of Government and the public. His main and concluding contention is :

Whatever additional protective provisions might be necessary and must needs be adopted for exceptional circumstances and contingencies, their normal political status should, in my humble thinking, be that of an important minority community, for whose protection and uplift the Government should have a special responsibility; . . . administrative leading-strings which might suit the Khonds of Amul or the Bania Patwaris (Molais) of the Raj Mahal Hills or the Dandak-Jahis, will no longer be consistent with the present educational progress of the Bharias, Oramas and Irbasias. Finally, how and details of Chota Nagpur, and "partial evolution" under the restrictions laid down in sections 21, 22 and 24 of the new Government of India Bill, instead of enlarging the opportunities for them to go on with their increasing stature, might make it more settled, stamped and reinforced.

For Chota Nagpur is no longer a 'sleepy hillside'—

"A spot of still stagnation without light
Or power of movement."

Sikhs and the Coming Constitution

"Coming events cast their shadows before," and so has the coming constitution. If under its shadow definition has crept into the soul of any Hindu—we say 'any Hindu', because the constitution will hit Hindus the hardest—

he will do well to peruse the concluding paragraphs of Sir Ishwar Chandra Bhowmik and *The Times* printed below :

Shibaji was the first to challenge British rule in India and thus break his countrymen that it was possible for them to be independent Indians in fact. Then, he founded a State and taught his people that they were capable of administering a kingdom in all its departments. He has proved by his example that the Hindu race can build a nation, found a State, defend its rights; they are content with defeat, they are patient and promote literature and art, commerce and industry; they are resourceful and not mean-looking; they are free men, and content their lot with an equal share with darkness. They taught the modern Hindus to rise to the full stature of their growth.

He has proved that the Hindu race can still produce not only powerful semi-conventional artists and scholars (poets, but also poets of war, and even a king of kings (Maharajah). The Japanese admired not the display but the of Shishaji down to his roots and founded a rebellion even in its steps. He showed himself that he had killed it. But within a year the new began to grow again and pushed the heavy obstruction to its growth aside.

Shibaji has shown that the love of Shishaji is not really dead, that it has risen from beneath the seemingly crushing load of centuries of political bondage, excluding from the intellectual, and legal processes; it has put forth new leaves and branches; it has come life up its head to the sun.

The lesson of Shibaji's life is not that we should copy him and his methods but that we should at all times and under all circumstances be inspired with undying hope and the confidence that we can never be crushed and that we can rise to our full stature against the heaviest odds if we only will to do so.

Freedom of Thought in Educational Institutions

One of the notable and natural, but not surprising, observations which Dr. Dharendra Mohan Sen, Principal of the college and school at Santalokean, made in the course of the interview which he gave to a representative of the United Press on his return from his recent educational tour in Britain was :

"It is noteworthy that such a remarkable progress in the realm of education has in recent years been possible in England owing mainly to the fact that unlike other countries freedom of thought is a special privilege which all British Educational institutions widely enjoy."

As in other matters so in education, there can be little progress without freedom of experiment. But how can there be carefully-

thought-out and conducted experiments in education under the stereotyped modern methods enforced by the education departments?

Dr. Sen's interview stimulates curiosity. We hope he will give the public the benefit of more detailed information about the new methods which he noticed during his tour abroad.

Japan's "Commercial Invasion" of India

We read in *The Japan Weekly Chronicle*, Commercial Supplement (June 20, 1935) :

Japan's remarkable invasion of the Indian market has begun in real earnest, reports the *New York Times*. That Japanese seem to have taken a special liking to Japanese goods is aptly demonstrated by the great increase in imports from Japan and a corresponding shrinkage in imports from other countries.

A Japanese newspaper, whose articles of Japanese manufacture from paper also and iron, to mention a few are interestingly edited, has launched a persistent attack in favour of Japan's commercial conquest of India. The newspaper is being visited daily by thousands including busy Europeans, and orders are being taken for future deliveries.

The elaborate machine works priced very low compared with manufactures of other countries.

Representatives of prominent Japanese manufacturers of motor-cycles and motor cars have come to India to investigate the possibility of establishing an automobile factory near Calcutta. As a first step it is understood that they intend to import cars manufactured in Japan, which will be assembled here and sold at moderate prices in order to capture the market. If they succeed in this, the establishment of a factory in India might be in order, with its own selling at low or no export cost.

A good deal of air has been created among the iron and steel manufacturers of North India over the news that a Japanese firm has decided to form a big joint stock company with a capital of £4,000,000 for working an iron and steel factory in Assam having a production capacity of over 50,000 tons annually.

Proposed Subsidy for Japanese Cloth Exports to India

The following sentences are taken from the same commercial supplement to the same paper :

A subsidy may be offered to exporters as one means of encouraging cotton cloth exports to India.

This suggestion was made at the seventh session of the Council for Control of Cotton Cloth Exports to India at the Department of Commerce and Industry on Friday afternoon (19th).

"Asia for the Japanese"

Under the above caption the same journal publishes the following :

Peking, June 22.

The Japanese Army has successfully achieved its objectives in North China without meeting the slightest hindrance to the current campaign looking to rapprochement between Japan and China, *Le Temps*, influential journal here, declares in an editorial published today, concerning us the North China developments.

While the European countries are struggling among themselves with financial and economic difficulties and are intent upon dealing with various troubles which are the legacies of the Great War, the Japanese military authorities in North China have completely driven Koolhaig's influence out of that part of China without meeting a single soldier. Thus, the paper adds, the Japanese military has secured the objective which it has long desired since the Manchurian Incident in 1931.

Consequently, the journal predicts that there will not be a delay, while the Manchukuan Emperor will reign over North China, with his Palace in Peking.

The paper further asserts that both European and American countries are surprised to find the motto, "Asia for the Asians," changing itself into a new one, "Asia for the Japanese." The journal then questions what will be the steps to be taken at this juncture by those nations which are deeply interested in China's political integrity and the Open Door principle, adding that the experience of the Manchurian Incident revealed that nothing of any importance can be expected of these Powers.

In conclusion, *Le Temps* declares that any valid principle will be quite powerless before a full conquest unless these Powers are firmly determined in intent to force in order to have a new respect.

"Government's Village Uplift Work "Political Contraception" ?

Poona, July 16.

In course of the discussion of the Government's resolution on the expenditure of the Government on India's grant of Rs. 5 lakhs in the Bombay Council today when the Revenue Secretary, Mr. J. A. Mathon, repudiated the charge that the Government had weakened only country, Mr. Balchali (Madras) asked if the Government of India would have considered one series of reports for village improvement had Mahadevi not started the All-India Industries Association. Referring to similar doubts from official quarters Mr. Balchali remarked that he was reminded of the saying, "My body prevents an attack."

Mr. Gaudar called this "Political contraception," applied by the Government to prevent the growth of foreign influence in villages.—*United Press*.

Scholarships and Council Seats for "Harijans"

According to the Poona Post, promoted and signed by the anti-Bengali well-wishers

of the "Harijans" of Bengal, these "Harijans" are to have 500 seats in the lower chamber of the Bengal Legislature. Madras "Harijans" have been given an equal number. The "Harijans" of no other province have got more seats. All this means that the Bengal "Harijan" community is unrepresented in India in intellectual strength, helplessness, and educational and economic backwardness.

Therefore, the Harijan Sevak Sangh ought to give Bengal "Harijan" students a number of scholarships proportionate to the numerical strength and backwardness of the community here. As Bengal "Harijans" have been given the same number of seats as the Madras "Harijans," the number of scholarships given to the community in Bengal and Madras would be expected to be equal or nearly so. But the list of scholarships for "Harijans" published in *The Hindustan Times* for July 10, 1935, does not come up to that expectation. The Madras Presidency includes Andhra-desh, part of Karnataka, part of Kerala, Madras, and Tamil-nad. Let us take only the scholarships assigned to Andhra-desh, Madras and Tamil-nad. They are 6, 2, and 5 respectively; total 13, amounting to Rs. 130. To Bengal "Harijan" students only two scholarships have been given, amounting to Rs. 25. Of course, the seats were given to the Bengal "Harijans" at the expense of the Bengal "caste" Hindus, and so it was easy to make the gift. But the scholarships had to be given from the funds of the Harijan Sevak Sangh, with its headquarters at Delhi.

Bengal Development Bill

The decline in fertility, population and health of the Burdwan Division of Bengal—particularly of the districts of Burdwan, Hughli and Howrah—is directly due to the construction of the East Indian Railway and interference with the natural drainage and flooding of the region due to it. Therefore, those responsible for that railway and those who have derived the greatest economic advantage from it are morally responsible for repairing the injury. They could have been made legally liable, too, for compensation; but there is no law-court where they can be sued.

So we are quite serious in stating that the Government which originally sanctioned the railway and now owns it ought to do at its own expense all that is necessary for revitalizing the region. The inhabitants of the region should not be taxed for the purpose in any way. If money has to be raised for development, let there be terminal taxes and similar imposts.

It is an unjust provision in the Bengal Development Bill that whether the occupier of a piece of land in a notified area requires improvement or not, he will have to pay an improvement levy, but he will not have the right to supply of water within any period—he may or may not get water!

The Bill is defective in various other directions. It does not properly define improvement work, Government being the sole judge of what would constitute such work. The improvement levy will be retrospectively imposed upon areas irrigated by the Damodar and the Bokaro canal constructed long ago. There is an impression in the public mind that the Bill is a device to tax mainly West Bengal for the benefit mainly of East Bengal, and this impression will be strengthened by such provisions. Why should non-agricultural lands be liable to pay the improvement tax? An appeal should lie to a properly constituted civil court against the decisions of the Government. But there is no such provision in the Bill.

Lectures on Indian Subjects at the Royal Society of Arts

The Journal of the Royal Society of Arts for July 5 last states that during the last session seven papers, including the Sir George Hirstwood Memorial Lecture, were read at meetings of the Indian Section of the Royal Society of Arts, London. Some idea of some of these lectures is given below.

Forests in India

A paper entitled "Forestry in India: Economic and Constitutional Aspects" was read by Mr. A. R. Hinchman, who sets as against the present practice of the forest, for the economic development of which wider possibilities have been opened

up by the establishment in 1929 of the new Forest Products Research Institute at Dehra Dun, the forest Institute of the kind in the Empire. A persistent forest policy was first developed by Lord Dufferin in 1857, and the total area of forests amounts to nearly a quarter of the area of British India. Rather less than one-third of this huge area is at present subject to systematic scientific management, or large areas are inaccessible or unprofitable, and in 1929 the gross revenue of the Forest Department in India and Burma had risen to about £4,250,000, the net revenue being nearly £2,500,000. After referring to the figures of the receipts and expenses of timber and the expenses of raising forest products, of which last is by far the most important, the lecturer concluded with the hope that the New Constitution would provide means for ensuring a permanent and co-ordinated policy of forest preservation and development on all the provinces of India.

Industrial Progress of Mysore

A paper on "The Industrial Progress of Mysore State" was contributed in 1935 by Sir Alfred Chatterton, and a further chapter was added during the progress given by Mr. C. Sreenivasiah Rao Bapat, who read a paper entitled "The Recent Industrial Progress of Mysore" after giving a general outline of the physical features, population and constitution of the State, the lecturer dealt with some of the more important aspects of its industrial life. It has been for many years the policy of the Mysore Government to take a leading part in the activities of industrial enterprise. The work of the Agricultural Department includes the improvement of the breeds of dairy cattle, the supply of seed ploughs and other agricultural implements and of superior strains of seed, as well as the dissemination of Government farms of modern methods of cultivation. The Educational Department has carried on a comprehensive scheme of rural electrification for the supply of power for irrigation purposes, and for moving out other industrial plants, and of electric lighting for towns and villages, while the Industrial Department has with a large number of works of small character for the provision of a paper drinking supply. Among other important developments due to Government enterprise may be mentioned the introduction of the cultivation of sugar-cane, the establishment of iron and steel works, and the creation of factories for the manufacture of sugar, soap and paraffin, matches, and for the distillation of condensed oil. In the sphere of education, on which nearly one-seventh of the annual revenue of the State is spent, the spirit of progress is equally manifest; the standard of literacy among the masses is being raised, and facilities for higher and university education are provided at a very moderate cost.

In education and the development of industries, Mysore has outstripped British India in some directions.



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A SUNDAY IN ROME

By J. T. HENDERLAND

ROME comes nearer than any other city to being the religious capital of the Christian world. It is the religious capital of the Catholic world; and the Catholic world constitutes about one half of Christianity. Nor is Rome's connection with Christianity confined to the present. On the contrary no other city holds so central a place in Christian history. Throughout a long array of centuries the history of Rome was essentially the history of Christianity: for from Rome went out the power that governed, and the influences that shaped, nearly the entire Christianity of the world.

It follows that to study Rome is to put oneself in condition to obtain important light upon the great world movements of religion, present and past. Surely then a Sunday in Rome may be most appropriately and profitably spent in visiting some of the spots associated with the religious history of this famous city.

Of course the first of these is the church of St. Peter's, the magnificent

edificed associated with the culture and the Pope.

Crossing the Tiber near the massive and striking Castle of St. Angelo, or Hadrian's Tomb, the distant view of St. Peter's which we get is particularly fine, showing the dome much better than do nearer views. We approach the church across a broad paved open plaza or circus, shut in by long imposing circular colonnades on either side. In the plaza stands an Egyptian obelisk of red



St. Peter's

granite, 130 feet high, brought from Heliopolis by the Emperor Caligula. There is neither tree, nor shrub, nor flower, nor any green thing on the plaza; everything in sight is stone. But the monotonous wall in summer time the heat, are a little relieved by two fine fountains which play into the air vigorously a little way to the right and left of the obelisk.

By far the most impressive feature of the church seen from the outside, is the dome. It is the largest dome in the world. Seen from the various hills on which Rome is built, and from many places in the country miles away

like a church; it seems more like a series of gabled rooms opening by vast arches into one another. Nor is its style of furnishing and ornamentation like that of a church, but rather like that of a gorgeous palace. Everything seems designed for display,—the polished marble, the rich gilding and brilliant colours, the mosaics, the statues, the paintings. One is overwhelmed with the vastness of the display, dazzled with the brilliancy of the show, but it arouses no sense of awe or solemnity; no feeling of worship is awakened in the soul. One place is an exception however. Standing



Midiolapolo. The Creation of Woman.

at the intersection of the nave and transept, and looking up into that vast and splendid dome, rising, perfect in every proportion and glorious in colour, 400 feet above your head, you are stirred by its sublimity, and you feel that here one could worship. As one wanders about amidst the forest of pillars and under the wilderness of arches it is easy to get confused, and for the moment to lose one's self. Everything is on a gigantic scale. Under these lofty heights and beside these gigantic statues men and women seem like pigmies.

There are numerous stairways in different parts

from Rome, it lifts itself up magnificently into the air, and is a thing of glorious beauty. But the church is so large upon the ground, and the dome is placed so far back upon the church, that as you approach near the building the dome is soon hidden from view, which is a fault in the architecture of the church. In this respect the dome of St. Paul's Church, London, or that of the National Capitol of the United States, in Washington, is far more satisfactory.

The facade of St. Peter's is ornate but weak. It lacks the nobility and grandeur that makes the dome so impressive. The interior of the church is luminous, and its magnificence is beyond description. But it does not seem

when we see persons kneeling, counting their beads, crossing themselves, and performing other acts of devotion.

In a chapel leading off from one of the sides a religious service is just beginning. We go in. About a hundred persons, evidently of wealth and position, are present. There are a dozen or more priests wrapped in splendid robes, and a finely trained choir of forty men. The altar is magnificent with its mosaics, its crucifix and its furnishings of gold. But how lifeless and perfunctory is the long service! The singers have superior voices, and their music would be excellent and enjoyable if it had any soul in it. But it has none. While the long prayers in Latin go on, the singers

turn incessantly, yawn, and many of them repeatedly relieve the tedium by taking snuff.

When the service is over we go out, not finding another in progress in another chapel, we enter there. This is evidently a service for the poor. It is conducted by a single priest, with one small boy attendant to lift up his long robe as he walks about, to strike the little bell, and to carry the Bible from place to place. There is no choir or music. Is it because the poor do not need these things? About 200 persons are in attendance, among the number some 50 girls and young women dressed all alike in very cheap clothing, — probably from some charity school. Here the part performed by the priest seems as hurried and as perfunctory as in the other chapel. But the congregation seems earnest and sincere, and they give the place something of an air of devotion, so that we do not go away without at least a slight feeling that we have been in a place of worship.

At the close of this service we go out again into the great, gorgeous church. There is one place to which all eyes turn, and which seems to be the centre of interest and devotion in the vast room. It is the spot where stands a heavy black statue, and as the people approach it they kiss its toe or reverentially rub their foreheads against it. It is the famous statue of St. Peter, cast by Pope Leo the Great from the old pagan statue of Jupiter Capitolinus. This history of the statue has given rise to the rather cynical pun, that the pagan Jupiter has become the Christian Jew Peter. We stand and watch the proceeding in amazement. As the people in the church pass the statue, most of them, men, women and children, Italians or foreigners, kiss the toe.

In the church are four other specially noted objects. They are what are known as the relics. Each is kept in its own shrine. They are first, as we are told, the spear with which the side of Christ was pierced at his crucifixion; second, the head of St. Andrew, one of the twelve disciples; third, a part of the true cross; and fourth, a handkerchief soaked the napkin at St. Veronica containing the impress of the countenance of Christ—the same being, as the guides declare, a handkerchief on which he wiped his face on his way to Calvary, leaving on it his likeness.

Even if all these relics were genuine, what

would be the effect of using them in connection with worship? Could it be anything else except to create superstition, and draw attention away from that true worship which is of the heart?

But there is not the slightest evidence that a single one of these relics is genuine; on the contrary, there is every reason to believe that they are every one most make-believe, kept here, to awe and impress the people. Oh, how much of this kind of thing the traveller



Raphael, Dante, a detail of the Pietà scene

sees in connection with the Roman Catholic Church: the Greek Church, the Coptic Church, the Armenian Church; yes, and outside of Christian lands, in connection with Mohammedanism, with Buddhism, and with Buddhism. It is the attempt to hold the people beneath a religious yoke by an appeal to superstition. And wherever ignorance prevails it is successful. Only knowledge, only enlightenment can break the bonds, and give men a religion of freedom and truth.

As we wonder about this vast and magnificent room, and gaze upon its architecture, its

sculpture, and its paintings, certain thoughts met the pleasure which we might otherwise receive from it. What did this church cost? It is estimated, about \$100,000,000. Where did the money come from to pay for it? From many sources, but one source is notorious. It was to raise money to complete this church that Pope Leo X. sent Cecil up through Germany selling indulgences, at the time of Martin Luther. Luther was shocked when he found that absolution from the most

grave sins, instead of being a blessing, was now done more a destruction than a creation. Its builders, instead of going to the quiver, as they ought to have done to get their marble for its erection, did, like Vespala, tear down fine material, unnumbered precious old classic buildings, rich in historic interest,—to the irreparable loss and impoverishment of the world. Thus in this abhor structure we see really the wreck of old historic Rome.

Alas! how much of this kind of thing has there been in the world!—not only in Rome but in many cities and lands,—one Pharaoh in Egypt carrying out the intent of a preceding Pharaoh wherever it appeared on the monuments, and carving in his own name!—one King tearing down the rock which the Kings before him have wrought, that it may not overshadow his own glory!—one religion tearing down another religion that the latter may build itself on up on the ruins of the earlier! When will the world leave behind this kind of barbarous vandalism, and become really enlightened?

When will men learn to respect and preserve whatever is beautiful and good, whatever may have been the creator, and from whatever source it may have come?

Still another thought lays its hand upon us like an oppression, as we look around us in this magnificent room. What was this costly and imposing cathedral erected for? Was it for beauty's sake? Was it to promote virtue or any good to humanity? Was it not rather to give prestige and power to the Roman Catholic hierarchy? Was it not erected in order that through it Europe and the Christian world might be a little more securely overawed and dominated by that ecclesiastical power in Rome which would henceforth send out its decrees to the nations from this august pile? Then does not this gorgeous building really mean spiritual tyranny? Alas, how far had the Christian church wandered from the simplicity and freedom of its great Founder even before the foundation of this building was



Panorama of Rome from St. Peter's

without sin, was being sold for money, and he denounced the traffic. That was the torch that lighted the fire of the German Reformation. As one stands here and looks about, he can hardly help wondering, into what part of all this magnificence did Tizell's iniquitous money go? Was it into this wall, or that ceiling? See, in this marble there are statues. Are they the statues of that iniquity against which the indignant soul of Martin Luther protested?

Another thought meets our pleasure. Says Laurent, the great authority on Roman archaeology:

"Of the huge and almost incredible mass of marbles, of every nature, colour, value and description, used in building St. Peter's, not an inch, not an atom, comes from modern quarries; they were all removed from classic buildings, many of which were leveled to the ground for the sake of one or two pieces only."

What does this mean? It means that this

hid! And has not the effect of all this magnificence been to carry her still further away, and to give her simply more power to overcome and enchain the soul of man, which God made for freedom?

We have now fingered quite long enough in St. Peter's. We will go next to the Catacombs,—which will offer a striking contrast to what we have just seen.

To find an entrance to this strange underground city, where the early Christians buried their dead, and held religious services, and hid from their enemies in times of persecution, we must go a mile or two outside of Rome. We take a carriage and are driven out along the old Appian Way, the most famous of the roads leading from the ancient city.

Wetray is an open field, green with grass and bright with wild flowers. Here and there in the vicinity are hedges, scattered trees, small houses, old ruins of one kind and another, and grain fields. In the hedges and trees I see many birds, and occasionally catch a song. We employ a young man for a guide. He supplies us with mudles, and lends us down some straw stools, when very soon we find ourselves in the Catacombs of St. Callistus. Our guide proves intelligent, but he is a different kind of man from any that we have ever seen, being no inveterate joker in the style of the grave-digger in *Homes*. We like jokes in their proper place, but prefer to have them somewhere else than amid underground sepulchres and by the ashes of the historic dead. To have a skull selected out from a pile and held up as one having an "American expression," and then to hear a bilious laugh ring through the long black corridors, is not wholly laughing or agreeable. However our affection is only a little muzzled—it turns out on the whole very instructive and interesting.

These catacombs came into existence in a wholly natural way. The common Roman manner of disposing of the dead was by entombment. But when Christianity arrived on the scene a change began. Christianity

came from Judæa; the Jews buried their dead. This would naturally have its influence with the Christians. Jesus was buried. This would naturally have much influence for the Christians liked to imitate him in everything possible. But a third thing probably had more influence of all. The early Christians seem to have believed in a literal resurrection of the body. They thought the second coming of Christ would occur speedily, and then they would all be raised from the grave with the same bodies with which they fell asleep. This would naturally make them strongly averse to having their bodies burned. Hence they adopted the Jewish plan of burial.

But the Roman law would not permit



The Appian Way

burial within the limits of the city. Hence the Christians went outside, and began excavating underground burial places here and there where they could find opportunities—generally on the land of some friend. But land was precious, and they must make the most of it. So instead of digging one grave, and then another, they dug down into the ground and opened a subterranean passage or tunnel, and extended it on and on, excavating tombs or receptacles for their dead on either side. One very common way was to open these passages in the sides of hills, digging for infinite distances. Of course as time elapsed and the Christians multiplied, user and more, these underground passages

would have to be extended very far in order to provide burial accommodations for all. Thus in the course of two or three centuries they grew into all those subterranean and almost endless labyrinths.

At times the early Christians were allowed to excavate these burial places for their dead

and the catacombs is the great number of reliefs and inscriptions found in them. We may almost say that the history of Christianity for three hundred years is written here. In this place, hidden from the sight of the world, the young Christianity grew strong, until it was able to master the Roman empire.

The mystery of these catacombs stirs the imagination. While the Rome of Trajan and the Antonines was meeting on its lofty way, proud and complacent, with its poets and historians, its triumphs, its grand spectacles in the Coliseum, its majestic buildings rising as if by magic, looking upon the Christian sect with contempt, there was all the while "living beneath the rubble, an invisible Rome—a population thought of vaguely, vaguely spoken of, and with the indifference that men feel who live on a volcano—yet a population strong-hearted, of quick impulses, nervous alike to suffer and to die, and in



Castle of St. Angelo

in power. But at other times they were persecuted severely; and then they found these subterranean passages good hiding places from their persecutors; and here they could with most security hold their religious meetings. How many persons have been thus saved from being drawn to wild beasts in the amphitheatre, nobody knows. How many have been dragged from these solitudes to death, nobody knows. What tragedies these dark labyrinths have witnessed, will never be revealed in this world. Certain it is that they have all been places of song and prayer, of hope and tears, and of as deep experiences as the human heart can know. These catacombs are of almost incredible extent—the total length of their narrow underground lanes and streets being not less than about 350 miles. They run in all directions; they cross each other at different levels; sometimes there will be three, four and even five sets of passages or streets one above another. Of course in many of them it takes the greatest skill to avoid getting lost.

One of the most interesting features of

numbers, resolution and physical force sufficient to have bared their oppressors from the throne of the world, had they not deemed it their duty as well the red, to love their enemies, to bless those that cursed them, and to submit for their Master's sake to the "powers that be." Here in these catacombs—these "dens and caves of the earth"—they lived, and here they died—a "spectacle" in their lifetime to men and angels; and in their death a triumph to mankind." Such was the young Christian giant that was growing to strong and noble method in this hidden and invisible Rome.

What kind of a Christianity was it, which the catacombs reveal? Was it the same kind as that which is represented by St. Peter's Church? It would hardly be possible to conceive of two forms of religion farther apart. The Christianity of the catacombs was simple and spiritual; all who professed it were brothers; its ministers were simple pastors leading the flock; Jesus was the Good Shepherd over all, gathering all into his fold; death was illuminated with the bright and sure hope of immortality. There was no

pope; there was no ecclesiastical liberty; there was no mass and no elaborate ritual; there was no St. Peter building the keys of heaven and hell; there was no theological creed laying its burden upon men's souls.

We return from the catacombs with many thoughts and emotions. Above all others is that of amazement at the distance that Christianity has wandered from the simplicity, the spirituality, the naturalness, the equality in brotherhood of its early years.

We have had more visit to make, before our Soulay in Rome is ended. It will not take long. There will be no labyrinth to wander through. There will be no great and magnificent church to inspect. What we shall have to see is a simple monument standing in one of the best known public squares of Rome,—but a monument that will tell us a tale to stir our blood, and whisper to our ears hope for Rome and Italy and man.

The sun is far down the West. We order our driver to take us as quickly as he can to the Camp di Fiori—the old square where the Inquisition used to burn its victims at the stake. Here in the centre of this square, a little more than three centuries ago, a tragic event occurred, which has taken a great

place in history. It was the burning of the illustrious apostle of free thought, Giordano Bruno. On the spot where this fire did its cruel work, a later Italy erected a noble monument to that great martyr's memory. It is this monument we have come to see. We stand before it with bared head. Men call Rome "the Holy City." Ay, it is a holy city, for it contains Bruno's ashes: whenever a man dies for truth or freedom, there is holy ground. In that far away past which the catacombs speak to us of, St. Paul was in Rome. He too was a hero, and a martyr for conscience' sake. Thus Paul and Bruno sleep in lands across the centuries.

The significant thing about this Bruno monument is that it should have been erected in Rome,—that it stands on the very spot where the Inquisition did its horrible work, telling that the days of Inquisition are for ever gone. Even the Pope has never ventured to disturb this monument, though it stands in his own capital city.

"Truly fierce as the scoldard, whose
 sword is the throng,—
 Yet that scoldard swings the blade, and
 behind the dim lantern
 Stands God within the shrine, saying
 'Such shall his end!'"

THE VEDA AND THE AVESTA

By SACHENDRANATH SUTRA

SOME European orientalists and a few American scholars have devoted some study and attention to the very remarkable similarity between the Veda and the Avesta, but the parallelism has not been explored thoroughly and exhaustively. It is one of the most fascinating and fruitful studies in comparative theology and comparative philology. There was a time when the Aryans of India and the Aryans of Iran were the same people, following the same religion and the same customs. Then at some time in the remote past they divided into two sections and went different ways. Before they parted

there was a religious union of which there is evidence in their scriptures. There must have been considerable bitterness of feeling, though there is no circumstantial or suggestive evidence and no tradition that there was any actual feud or fighting between the two sections of the tribe.

In order to trace the similarity between these two ancient faiths to the fullest extent it is necessary to have a full and accurate knowledge of Vedic Sanskrit and also the language of the Avesta. The scriptures of both languages should be carefully studied and great patience will have to be exercised in

making comparisons. There should be no predilection and no prejudice. It should be calm, dispassionate research work with the sole object of finding the truth. We have to wait for such a gifted and devoted scholar. Meantime the spade-work may continue and any contribution in this direction, however humble, may prove useful.

So long as the original Indian Aryans and the Iranian Aryans lived together there was no need of separate prayers or different forms of worship. The art of writing was unknown and was not introduced till many centuries later. Long before that the tribe had divided and gone different ways. The scriptures that existed were retained merely in the memory. The tongue was the style, the memory was the tablet. The Vedas were ultimately collected and put together in India, the *Avesta* in Iran. Whether these two are derived from a still older language, or whether they are the same dialect in which differences have appeared on account of change of locality and surroundings is mainly a matter of conjecture. It is a common experience that shades of difference appear in the same language or dialect by reason of distance alone. A spoken dialect undergoes changes in the countryside at the distance of a few miles. There are changes in accent, in idiom, in pronunciation, in the grouping of letters. This is noticeable everywhere. Cockney English and the English spoken in Yorkshire are so utterly at variance that they sound like two different languages. The difference in the sounds of certain letters in the Veda and the *Avesta* is very noticeable while it is impossible to overlook the similarity in the use and the meaning of words. Specially, the spelling and pronunciation of Avestan words have been markedly influenced by other Iranian languages which are not of direct Sanskritic origin. Vedic Sanskrit differs from later Sanskrit but all the sacred literature of the Aryans and the later Hindus are in Sanskrit, while Pehlvi and Persian in which a portion of the Khordsh *Avesta* is composed are not Sanskritic at all.

It is impossible to ascertain the circumstances under which a schism appeared and the Aryan tribe was divided into two, but there are certain indications of the stage of religious advance at which the division took

place. Any suggestion made is only tentative, but, not can any theory be put forward with any degree of confidence. It can only be offered for what it may be worth.

The hymns of the Veda as well as the existing parts of the *Avesta* must have been composed at different times spread over a considerable period. Part of the Rig Veda may have been in existence when one section of the Aryans came to the Punjab, those known as *Arjavats*, or the first settlement of the Aryans. It is certain, however, that the concluding portion of the Rig Veda and the hymns contained in it must have been composed in India, for there are references to the Indus and other rivers of the Punjab and the Saranwati, to which hymns are dedicated, is believed to have been a river near Anabala, adjoining the eastern boundary of the Punjab. This river has disappeared, but its bed can still be traced. In the *Avesta* the Gushas are the oldest portions as is apparent from the evidence of the language, but in the Vendidad, Fargard I, it is mentioned that the Gushas and best of places created by Ahura Mazda was Hapta Henda, named Hinder in the Elamite inscriptions. Hapta Henda is the name of Sept. Sindhuas, the seven rivers, in the Veda. This is Indus, or rather the Punjab. This makes it clear that the various Aryans of Iran were perfectly aware of the existence of India.

The split among the Vedic and Avestan Aryans must have taken place early. Part of the Veda was then in existence and the rites and rituals of worship had been definitely settled. To what was the schism due? To this question an answer can be given, but it may be surmised that some difference arose as regards the position assigned to Vedic gods and also because one section of the tribe showed an inclination to depart from ancient customs. The number of gods in the Veda is thirty-three; some are worshipped by hymns, others by oblations and sacrificial offerings. Of the higher gods Mitra and Varuna are named often together, sometimes Indra-Varuna, and some hymns are addressed to Varuna alone. Varuna is chief of the *devas* (gods in Avesta). The root *deva* means life and in Zend *deva* has the same meaning. In the Veda, Varuna is called *Maha*

ignity which is the exact equivalent of the Avestan word *Mor*. The letter *k* in Sanskrit becomes *ś* in Avesta, both words conveying precisely the same meaning. *Hak* in Sanskrit and *Zar* in Avesta have the same meaning.

In the Rig Veda the hymns gradually display a tendency to assign to Varuṇa a secondary place and to make Indra the principal deity in the pantheon. Perhaps this was suggested by one section of the people. Among the 101 names of Ahimsa Māda in the Khordah Avesta Varuṇa is given as the 14th name. It is not impossible that differences also arose about some customs. Uncongenious customs are not permitted by the Vedas; the allegories of Yama and Yami is an instance; they are allowed by the Avesta. The original custom about the disposal of the dead was the same as that practised by the Zoroastrians up to the present day. One section might have introduced the burning of the dead and this would have given great offence to the conservative and orthodox section. It is mentioned in the Vendidad that Angro-Mainyus 'created the curse of inextinguishable fire, the burning of the dead.'

The resulting breach and religious hostility assumed a very curious form. The word *Devā* is from the root *dh*, to shine. The *Devās* are the Shining Ones, the Celestials. In the Avesta this word is slightly changed to *Dævas*, and means evil spirits. We shall presently see that this does not mean that the Vedic gods are rejected in the Avesta. They are invoked under other names. Moreover, the word *Dævas* is very comprehensive and includes many spirits, such as the *pisṭakas*, which haunt the places of the dead and are called evil spirits in the Veda. The *Drūh* in the Veda are *Drūhid* in the Avesta and are evil spirits. Besides, the Avesta does not contain such an anomaly as giving to the same word two diametrically opposite meanings. The *Dævas* are evil throughout the Avesta; on the other hand, *Asuras* in the Rig Veda mean the highest among the gods in the major portions of the hymns, while in some other portions *Asuras* mean demons. No explanation whatsoever is forthcoming. So brilliant and gifted a commentator as Sayana, or Mallikāraja, or any one else never explains

why the word *Asura*, in the same Veda, should mean the highest among the gods in so many hymns and why the *Asuras* should be degraded to demons in other hymns. But this is a mere indication of the purling of the waves. When the Protestant brother camp and ungodly *Asura* Varuṇa to the highest and denounced the other *Devās*, Indra in particular, the other section changed the great god *Asura* into a demon and called Agni (*Pitṛ*) *Asura*-slayer. Indra became the tutelary god of the Indian section of the Aryans. In hymn 124 of the 10th book of the Rig Veda it is clearly indicated that Agni, the fire-god, has left Varuṇa-*Asura*, originally the supreme deity, whose power was waning and associated himself with Indra who has superseded that god. The fire-god declares kingship attempted and he favours it. Some time later, the word *Asura* lost its original meaning altogether and even the root was perverted. A new word which cannot be found anywhere in the Vedas—*Daeva*—was coined to mean the *Devās*, the prefix *a* supplied the negative and a new classification of gods and demons was made, *Sama* and *Asama*. This innovation is in defiance of Vedic grammar and the original etymology of the word *Asura*.

Excluding the *Pitṛas* and judging from the Veda and the Avesta the feeling of hostility in the latter is far more vehement than in the former. There is no book corresponding to the Vendidad in Sanskrit. Vendidad is *Vidhava-dāta*, the law against the *Dævas*, but there are laws against human offenders also and they are draconian in their severity. One wonders whether the penalties prescribed were ever enforced. As has been pointed out the *Dævas* are not only the Vedic gods but all kinds of evil spirits and evil-doers, and there are men among the *Dæva*-worshippers. Part of the daily worship of a Zoroastrian consists of the denunciation of the *Dævas*. Among the Indian Aryans there are no set prayers for denouncing the *Asuras*, nor is there any declaration of faith laying down opposition to the *Asuras* as a permanent duty. It is undeniable that the bitterness on the part of our party was much greater than of the other.

In the tenth fargard of the Vendidad certain *Dævas* are named as those to be combated with. The 17th verse says, 'I combat Indra, I combat Sauru, I combat the

Indra, Nandhiti away from the dwelling, the clan, the tribe, the region." Further on it is said, 'I dashed the Devas of rain, I dashed the Devas of wind.' Indra, who wields the thunderbolt, is called Andar in the Rikveda. Soma is identified as Siva, or it may be Rudra. Nandhiti is the name of the *Asvins* twins, called *Nasatya* in the Rig Veda. The Vedic Devas of rain is *Parjanya* and the wind is named *Vayu*. This exclusion, however, is not so final as would appear from the passage quoted above, for they are to be found under other names in the *Avesta*. The Vedic gods are the *Devata* of the *Avesta*.

One of the most important Devas in the Veda is *Agni* or *Fire*, who is invoked in numerous hymns. He is also called *Vaisvadeva*, the god 'who is present with, and benefits, all *Aryas* men.' In the *Avesta* and among the Zoroastrian community *Fire* is the chief symbol of purity and holiness. The common place of worship is a temple where the sacred fire is kept permanently alight like the fire in the temples of *Vesta* in ancient Rome. This is the reason why the Persians are called *Fire-worshippers* or *Atashvans*. It is clear that *Fire* is not among the *Eleves*. It is called the *Son of Athar* and in the Veda also it is said that *Fire* was born from the mouth of *Asura*. The notable point is that the Vedic gods *Agni* and *Vaisvadeva* are never used in the *Avesta* anywhere. The word used in the *Avesta* is *Atar*, from which comes *Atash*, *Atash*. But this word also is not outside the Veda. *Atar* is a special name of *Agni*, the fire-god. Hence the *Atarvan* *Veda* and the fire-priests, *Atarvans*. This word is retained almost unchanged in the *Avesta* as *Athvans*. In the minutest detail the rise of the *Eleves*, *Devas*, is the same in the Veda and the *Avesta*. The *Barbishi*, crumpled grass for the fire, of the Veda is the *Barosan* of the *Avesta*, the priests *Elevar* and *Athvans* of the Veda are the *Zastar* and the *Athvans* of the *Avesta*. The famous *Elektion* of *Soma* in the Veda is *Hoson* in the *Avesta*.

Indra or *Andar*, the opponent of *Asha-Vahishta* himself, and second only to *Athvans* in malignity, may be driven away from the realm as a *Daeva* chief, but who is *Varethraghna* of the *Rikveda* *Yashu* if not *Indra* himself under one of his Vedic names? There is surely no change even in the name

itself. *Varethraghna* is *Vritraghna*, the slayer of *Vritra*, the Demon of drought. The root is *var*, to kill. In the *Rosnyagya* the youngest brother of *Hum* is named *Saraghna*, the slayer of law. The legend of the slaying of *Vritra*, who is named *Deva*, *Apashta* (Drought), is told in the *Tistar* *Yashu*. *Vritra* or *Apashta* is a demon both in the Veda and the *Avesta*. In the latter the *var* (*Varsha*) plays the part that is assigned to *Indra* in the Veda.

The Devas of wind is to be extended energetically. In the *Gutha* *Vahishta* this *Deva* (*Vayu*) is named twice, the *va* being written short as in coll. But under the name of *Ham* the wind is invoked in the *Ram* *Yashu* and calls himself *Vayu* and addresses himself to *Varethraghna* as one of the great Ones. *Mitar* *Yashu* is an invocation to *Nighe*, the *Vedic* *Mitra*, the son. *Aham* *Yashu* is like the Vedic *ham* to the water and the river. *Andraghna* is invoked just like the *Saraghna* of the *Indus*. An examination of the *Avesta* shows that in actual practice very few of the Vedic Devas are really treated as *Devas*.

The resemblance in the names is so close that any notion of an accident or coincidence must be ruled out at once. The names are identical, only the inversion of ideas are sometimes very curious. *Yama* in the Veda and *Yima* in the *Vendidad* are identical. Even the name of *Yama* and *Yima's* father is the same. In the Rig Veda *Yama* is called the son of *Vishvan* : in the *Vendidad* he is repeatedly addressed as the son of *Virafman*. In the *Avesta* *Yima* is later designated *Him*, which is again transformed into *Sanah*. In Vedic lore *Yama* is the Ruler of the land where the departed souls of men go. He is called the king who gathers men together. In the *Vendidad* *Yima* is the ruler of the fabulous region of *Alpasatveja*, the first land of happiness created by *Ashu* *Mazda*. The common feature of both these regions is that the dwellers live in the enjoyment of all bliss and happiness. Fargard II of the *Vendidad* contains an account of *Yima's* kingdom. It is always expanding as men happen in the land of the dead since the number of the dead is always increasing and the dead from the beginning of creation must exceed the living.

In Persian mythology, however, Jamshed was a king who ruled over the living. On the 21st March every year the Jamshed Nagras is observed by all the three sections of the Parsis, the Shikshahis, the Kadhis and the Pabis, and it is also celebrated by the followers of Behn in Iran.

One of the most extraordinary coincidences between the Veda and the Avesta is in regard to a certain rite performed in connection with the dead. When a follower of the Zoroastrian faith dies, a dog is brought in into the presence of the dead. This rite is called *ayath*; *ay* is a Persian word meaning a dog, *ath* is derived from the Sanskrit *adith*, seeking. With reference to this a fuller account is to be found in the Rig Veda than in the Vendidad. The 14th hymn of the 10th book of the Rig Veda is an invocation of Yama. The spirits of the departed, the Fathers, are advised to 'run and outspeed the two dogs, Sarama's offspring, blindfold, four-eyed, upon the happy pathway' that leads to the kingdom of Yama. These two dogs accompany the departing soul, 'Dark-hued, limboled, with dissonant nostrils, Yama's two arrows torn among the people. May they restore to us a fair existence here and today, that we may see the sunlight.' Sarama is the bitch, hound of India and all dogs are considered her offspring. In the Vendidad, Fargard 8, only one dog is mentioned, though the description suggests two, 'a

yellow dog with four eyes, or a white one with yellow ears.' That is brindled; the four eyes mean certain peculiar spots over the eyes. Nothing is said about the origin of the dog. Elsewhere in the Vendidad it is stated that the beautiful soul pure soul goes to the Bridge of Chinvat accompanied by a dog. In the Sanskrit epic of the *Mahabharata* it is related that a dog accompanied King Yudhishthira to heaven. The rite of *ayath* is still practised by the Parsis whereas it has been discarded by the Hindus, who look upon a dog as an unclean animal. It is a Vedic rite as well as an Avestan ceremony. It is allegorical but most Vedic rites come under that description.

There is inherent evidence that the disunion that divided the ancient Aryans into two sections did not materially affect the religious beliefs of the Indian and the Iranian Aryans. Most of the Deities of the Avesta are also the deities of the Veda. The few Vedic Deities that are disowned by name or designation in the Avesta are involved under other names in other parts of the Avesta. The Yama, the Fris, the Yashas are all like Vedic hymns. The Gathas alone, though not quite free from the Vedic tradition of a variety of deities, invoke a single supreme deity as the Creator and Sustainer of the universe.*

* Written for the *Review Indian Archaeological Museum of the Young Man's Zoroastrian Museum* Kashi.

"INDIAN NATIONAL CONGRESS"

(A Review)

By Dr. SUBHINDRA BOSH

THE students of contemporary India a carefully studied study of the Indian National Congress is of first-rate importance. It is not only the dominant political organisation, but it has been a vital factor during the last fifty years in creating many of those great social forces which have grown to the making of modern India. I say this most deliberately, in spite of all the whistlings of the sticks of bureaucracy and the squawkings of the hope India-Britain press.

The English rulers of India treated the Congress leaders as if they were dirt under

their feet. Worse. They were stinking dung. The rulers operated on the hypothesis that Congress did not count; it was worth less than nothing. That, it is now evident, was foolish thinking.

There was once a man in France by the name of Louis XVI. One day returning from Fontenille, after spending a day shooting and killing nothing, he wrote in his diary the single French word *rien*, meaning 'nothing.' He was convinced that nothing of importance had happened that day, since he had killed no birds. But the day was July 11, on which the

Bastille was torn down. They started the French Revolution.

The Indian National Congress, it is quite possible, has set off the spark to a series of demands which may some day blow off the pretensions of those who are opposed to restoring India to the Indians.

Josh Billings, the American wit, said: "It ain't so much people's ignorance that does the harm; it's their knowledge of wiser things that ain't so." That's exactly the trouble with so many foreigners who turn out political books about India, which do the most harm.

In his little book, *Indian National Congress*, F. M. De Mello attempts to trace the development of Congress from its early years almost right up to the present. He slices the subject into three general divisions: the trial of the parliamentary method (1885-1900); success of constitutional agitation (1904-1911); failure of mass action (1910-1931). He records briefly the achievements of Congress and also what he terms its "failures." The book appears to be fair and honest, done by a man capable of understanding the English party representing the imperial-capitalist civilization. Mr. De Mello is not a *jabberwocky*, however. He shows no particular admiration for professors of "social effort," as revealed in his discussion of the Jallianwala Bagh incident. He writes without glibness and without formality.

His brochure is not, however, entirely free from superfluities and misunderstandings. It is, for example, wrong to say that Mr. Tilak's sole contribution to Congress was "to set up ill feeling against government". On the contrary, he was fighting to constitutionalize the government, and to put the imperialists in their place. Again, it is a slapdash description to assert that Mahatma Gandhi has "no use for history or economics". How did De Mello make such a discovery?

I agree with the author that Lord Curzon gave a great impetus to Indian nationalism wholly unintentional and unconscious though it was. There is, however, more, for doubt that

Curzon had "nurture to abundance". He was essentially a soul, in everything he did or pretended to do, he showed he was a bully. But when a bigger man came along and upbraid him, he did not act like a "Empire Boy".

I recall a story I learned from Count Octo Sforza, former Italian Minister of Foreign Affairs. He said that when he was the Italian Ambassador in Paris, he met Lord Curzon one day immediately after he was upbraid by Premier Poincaré. The ex-Viceroy burst out rebelling to Count Sforza: "Do you not think it terrible that I should be treated in this manner? Never before in my life have I had to endure such a humiliation". He was about to collapse. And pulling from the depths of his breast out a hip-flask, the son of a Victorian Congress granted several draughts of whiskey to bring him up. "This former Viceroy, this Foreign Secretary of the British Empire," commented Sforza cheerfully, "seemed to all appearances a man, but his soul was that of an Oxford student who weeps because he has not won a prize. He was a case of stunted human development." Sforza also added that Curzon had "a heavy foot", even on the surface, he was a colossus.

It seems to me that Mr. De Mello's brochure is too condensed to do justice to his subject. Even then the value of the chronicle would have been considerably increased if he, who claims to present "an historical sketch", had used more of the actual records of Congress and done less summarizing. Nevertheless, as an elementary summary of a vast subject, the effort is realistic. I do not know to what use F. M. De Mello belongs; but he is, no doubt, impartial and is not a bit like an average Englishman.

"When does a nation begin to think," said Voltaire, the intellectual god-father of the French Revolution, "it is impossible to stop it." No one can deny that India is now thinking as never before, and that much of its thinking has been started by the Indian National Congress. Whatever its shortcomings, its achievements are the proof harbingers of the Indian Nation and will be cherished forever.

In England in India's way or is India in England's way? That is the question at large. All that the Indian National Congress wants is that India should be restored to its own people.

* *The Indian National Congress, an Historical Survey*, by F. M. De Mello. Oxford University Press, Nicky Road, Bombay, pp. 101.



TJURUNA-OWNERSHIP

A chapter into the life of the Aborigines in Central Australia

By T. G. H. STEPHENSON

TJURUNA-OWNERSHIP

Introductory Note.—The Aranda word "tjuruna" is a word which is used by the natives with a great variety of different meanings. It includes all sacred objects and institutions possessed by them. In the present paper I have used the spelling "tjuruna" to denote the sacred objects (physical) and spiritual (philosophical) objects of the Aranda tribes of Central Australia; the word is well known and generally accepted in scientific circles in this form, and in this sense. The proper phonetic spelling "tjuruna," however, is common in this country, implying that the word is being used in its very wide and indeterminate native significance. Literally speaking, "tjuruna" in this paper denotes the sacred words and sacred objects possessed by people or communities, together with the legends, myths and ceremonies associated with them.

SACRED objects and sacred institutions are the greatest treasures possessed by the natives of Central Australia. They rank amongst the very few possessions which fall in the list of individual owners. The laws of ownership are fairly simple; but provision has had to be made for exceptional cases, and consequently a large number of rules to meet such cases has had to be added. As a result, some of the finer details of the tribal code concerning the ownership of the sacred objects and the transmission of the sacred ceremonies and traditions are rather lacking and often somewhat difficult to comprehend. An attempt has been made in my full paper entitled "Tjuruna-Ownership" to trace out in detail all the laws governing the ownership of the sacred objects and traditions of the various Aranda groups of Central Australia. In my present paper I shall have to confine myself to a statement of the property-rights in normal cases. This account will concentrate on two main items, viz.:

- (1) The property-rights of the individual;
- (2) The property-rights of the totemic clan.

A. PROPERTY-RIGHTS OF THE INDIVIDUAL.

(1) THE CONCEPTIONS-ITE.

Private ownership of the sacred objects and institutions is determined by the "conceptions-ite" of every individual member of a particular totemic clan. The "conceptions-ite" occupies by far the most important place in all the arguments which centre around the possession

of the mythic, climatic, ceremonial, and sacred objects owned by any large local totemic clan. There are many ways of determining the conception-ite of individual persons; and instances must suffice for the present.

A case from real life—which has been mentioned considerably from an account given by my father thirty years ago—(L. Strehlow, *Aranda and Luritja Legends*, II, p. 63)—will illustrate one of the Western Aranda forms of belief concerning conception:

"In the vicinity of Arrkootitja, a place west of Mt. Zill, on the Kintjara border, there is a curule totemic centre, where in the beginning of the totemic cycle, a woman belonging to the Tjuna clan passed to her last rest. As her husband was a prisoner taken with his wife Uthla, by being born together with his wife Tjuna, Uthla belongs to the Kintjara marriage-rite, and his wife Kalia is a male totem; a child born to them would be placed at once in the Tjuna clan.

"One day the ancestor emerges from the rock and meets Uthla's camp. During the talk of the people in the camp he gathers that Kalia is a male totem and hence his class-member. That very night Uthla dreams that a female ancestor is visiting at Mt. Zill. Next morning Uthla goes into hunting; he is accompanied by the ancestor himself, who of course remains invisible to him. In the evening Uthla, who has been watching for the return of her husband, sees Uthla coming back from the bank to the distance. She sees him in the company of another man who suddenly vanishes when they are drawing nearer to the camp. Uthla sees a piece of the meat which he has obtained on this hunt in his wife. It is really the gift of the ancestor who has visited Uthla to procure it. Kalia takes it and immediately tells what is consequent."

On the following day Kalia passes the sacred rock of Arrkootitja. She sees a man standing there, adorned with a white band around his forehead, who is carrying in his hands a bull-roarer, stick (mudgi) and a small bull-roarer. It is the totemic-ancestor himself. He holds the bull-roarer at Kalia; she feels a sudden pain as it passes her body immediately above her hip. The ancestor vanishes; the bull-roarer assumes human shape in the body of Kalia.

She returns and relates her experience to her husband. Her husband and her husband's father question her closely concerning the man beside whom she had seen the figure of the ancestor. They then tell her:—"You have captured a child. Its name shall be Tjuna." (Kalia is another name given to the yellow gum-tree.)

Similar beliefs are maintained in the Northern Aranda area. In all cases the conception-site at any given time is the place where his mother experienced the first symptoms of morning-sickness and the first pains associated with impregnation.

The Southern Aranda version differs somewhat from the beliefs found amongst the Western and Northern Aranda groups. The following account was obtained at Harrowden Bend on the lower Flinders River. It tells how the several children of a given district are no longer kept separated together in one large *marra*, but are hidden away in small bundles containing only one or three each in the exact sites where the mothers lived and wandered alone and passed on their last rest.

"If a woman should approach one of these caves, the spirit of the ancestor who is passing there calls out, and his voice causes the woman to turn around. The woman always behind her she says nothing—'No one is coming from behind.' Failing to see anything she continues with her usual steps she says—'A child is crying for me; it is about to enter into my body.' She now looks around, feeling small—'The child is leaving me now,' And she says—'Where shall I go?' And another woman in the marra tells her—'It was a baby.' An unfinished child does not bear a child calling out only a married woman has this experience."

Another version, although after hearing a child crying, actually sees the form of a child crawling suddenly behind a tree or a bush or a hill of spindly grass. The child disappears but leaves a mark on the body of its future mother. The mother sees the child only for a fleeting moment, hidden as it was behind a rock or bush. On her return to the camp other women who are present will tell her—'You will certainly conceive a child, since it has been crying for you!'

All these differing traditions are of great practical value to a native community since they serve to fix the 'conception-site' of every man, woman, and child in the tribe beyond doubt and dispute. The 'conception-site' pointed out by the wives of the future mother finally settles the *marra* of the child that she is going to bear. To a large extent, too, it determines as well as shows before the rank which the child will enjoy amongst the initiated members of the group after reaching the years of maturity. The actual birth-place of the child is of no account and consequently is never remembered to later life; the true home of every man is the site where he was first and moved without delay in a very glorious age than the present, at a time when the world had first become withdrawn out of eternal sleep in the thick, silent darkness that had encompassed the earth ever from the beginning of time.

A final note may be added here concerning the status of women as regards of social objects and traditions. Every living person in the various Aranda groups by reason of his or her

conception-site is entitled to a share in the glories of his or her clan, irrespective of sex or age. But at the time of birth, female inferiority or superiority has no definite relationship to social position of his or her future glorious existence. The preceding remarks have been a 'sleep and a forgetting.' If an ancestor or an ancestress is relevant in a day, the old men will later on initiate this boy and introduce him into the magical traditions and ceremonies which he himself had instituted in his previous existence. If the ancestor element is less female form, or if an ancestress is remembered as a girl, so much enlightenment comes upon those. The women of the Aranda are most kindly initiated and pass their days in comparative ignorance. Their relatives, i. e., fathers and brothers, undertake the duty of grasping the heritage which is indisputably theirs by reason of their conception-sites. In the words of the Aranda, male relatives must 'guard a woman's honour', since her sex prevents her from passing them in her own person.

This is all the more remarkable since the female ancestors which are celebrated in Aranda myths are usually very dignified and sometimes beautiful figures, the original great deities of wisdom and action. Yet Aranda men who are recently passed at the powerful feminine characters described in their ancient legends, look down upon their own women with a certain measure of playing contempt.

"One should say of me up at our ceremonial gatherings. They are altogether ignorant of the sacred formula. They have fallen from the state of our great female ancestors. Why, we do not know."

The locality of the conception-site then decides the home of every person in the tribe. On the birth of a child or soon afterwards, the old men of the group determine its *gurrunga*; this is a stone or wooden object, often marked with simple engraved figures, such as circles or parallel lines. It represents, or is symbolical of, the original body of the ancestor or ancestress who has been reincarnated in the person of the new owner. Often, however, ancestors changed into rocks and even then their days were come to a close. The boy living in my earlier example was the reincarnation of the ancestor whose body changed into the large rock at Arkkreringa; this rock is now regarded as the boy's other body; it is his *gurrunga*. If the *gurrunga* is a large immovable object, for instance, a rock lying against the second cave of a new dwelling, usually, the old men of the group, on the birth of the child reincarnated from such a rock of new, usually fashion another *gurrunga* for it from eagle's wood; this is then engraved with the traditional patterns proper to the totem of the child, rubbed with fat and red ochre, and then put into the warehouse. It is regarded as a replica of the original *gurrunga*, from which it

defines its boundaries and some traditional usage properties.

(II) INDIVIDUAL PERSON

Before a young man is allowed to take possession of his own quarters before he is admitted into the social traditions which are given around his own personal name, he has to pass through a great number of ordeals which are traditionally associated with the native initiation ceremonies. A description of the long tale occupies the scope of the present paper. It must suffice here to state that the young initiates, during the many months which intervene between various initiations and operations, is introduced continuously into the social traditions of his own clan. He is allowed to witness some of the less important ceremonies of his clan, and he has to learn a number of social habits. The novice, in short, receives his first glimpse of the social life of his clan. His progress depends on the zeal which he shows in learning and on implicit challenges in his clan.

(III) THE INKURU GROUND

The inkuru ground is the spiritual life centre, the real initiation-centre of any group; it is here that novices who have passed all stages of their physical training after are instructed by their elders in the customs and habits and legends of their own clan. Here they receive the final stamp of citizenship which entitles them as a recognized place in the social and cultural sphere of their people. The inkuru-ground is always put down as one of the most sacred sacred places of a given clan. *Ilhadinga*, in the territory of the northern Aranda, was once occupied, according to legend by a large horde of gnomes (bandjims) who under the leadership of their great son Karana. Different mythical groups of families came spring into existence at various other places situated in Aranda country. Most of these places now come to *Ilhadinga*, attracted by a desire to visit their kinsmen. All of these villages passed to their final rest at the bank of *Ilhadinga*. The present *Ilhadinga* ceremonial chief proudly told me:

"Our fathers taught us in this our own country and not to take the lands belonging to other men. They told us that *Ilhadinga* was the eldest husband woman centre amongst the Aranda people, and that, in the beginning, husband women had come here every part of the other *Ilhadinga* alone and had stayed there for ever; so planning was our house to place.

After all their journeys and all their sorrows (sorrows) have been left behind at the bottom of the bank of *Ilhadinga*. We have inherited them all there. Is in other place in the tribe which is the equal of *Ilhadinga* as far as persons are concerned, if we ever give six months or a year to hold our sacred ceremonies, we should be unable to perform them all in this time; a great abundance would still be left over. Our ceremonies close to them are from all Aranda groups."

Like, also in Northern Aranda territory, is a widely known story-and-legend saying. However, not even imagined from here to all other houses and centres situated in the Northern and Western Aranda, *Umanjara*, and *Kukulu* group areas. In addition, most of the *Aranda* things-matters necessary who come down on the Barn plain sweep through the wide expanse of the great plain and "flowed like a stream" to *Lijala*. They talked with the remaining lot of hunter-and-egg and passed as their final rest at the place of their new friends. "All their legends", in the words of the natives, "have been left behind at *Lijala*".

These traditions explain why in the Northern Aranda area the inkuru initiation-grounds are (or were) always laid down at *Ilhadinga*, or at *Lijala*, or at one of the remaining principal centers since when humans from all parts of the group territory and from neighboring sections are believed to have been named together and banded ever since the mythical times when the ancestors moved about on this earth. The advent rates of each centre are held at times when they will not conflict with those of other places in the same group-area. The inkuru festival will be held at *Ilhadinga* when there is an adequate supply of young men in readiness to undergo the initiation ceremonies. It is not necessary that all of these men should belong to the landless class. Many other inkuru centres are to be found in the vicinity of *Ilhadinga*; and probably some of the groups will belong to the rank land owners of *Ilhadinga*, others to the rankless gnomes of *Yokkara*, others to the gnomes of *Midil* Indians. But their fathers or grandfathers or brothers, as the case may be, have belonged to the bandless tribe of *Ilhadinga*; and hence all these groups undergo the final initiation class on their inkuru ground of their own "house clan", where the greatest training-ground of their "own ground" is to be found. Initiations are not in any manner at all other supposed economic centres and are solemnly accepted; every man feels compelled to attend the *Ilhadinga* inkuru festival of life and ancestor or those of his nearest blood-relatives have paid a temporary visit to the home of the Barn plain group clan. Various encourage their own immediate relatives and friends to join them on the occasion of a great inter-group assembly of this nature: the purpose of the invitation which is at the bottom of the sacred work of *Ilhadinga* then summons them men from every group of the tribe.

Lijala used to enjoy a position of equal prominence; it never failed to attract a large number of villages elsewhere; the inkuru ground was to be laid down. *Lakulama*, in Western Aranda territory, had a similar importance amongst the Western Aranda, *Kukulu*, and *Ilhadinga* groups, as I have stated in a different paper ("Three Aranda sub-groups"). In Southern Aranda territory *Engwaka* on the middle Flats

economic center in his group, will have a far more rapid rise in the assembly of group leaders than a man whose "status" has been more lofty. Thus my Northern Aranda friend whom we regarded as the incarnation of the successful hunter-chieftain Tjengara. The legendary Tjengara had been the chief of Kibahinga, the most famous landless camp within the borders of the Northern Aranda group. Hence Gum himself was elevated to a position of eminence amongst the members of the landless clan; and his elders retained every consideration to him, since he early showed promise of developing into an ideal warrior chief. He was always a dutiful and respectful pupil; and his disciples reaped the fruits of his counsel.

"The old men took me apart from the other young men of my clan some years ago on a rainy day. They showed me many game animals which they skinned from the other members of the landless clan because they were still too young. I remember their teachings well. I often had up what seemed to supply food for the community. I definitely paid large quantities to the hunters that I had received. Some of the education which we used to be shown was in ordinary men of the landless clan only. The older men of the clan and the men who were allowed to inherit them. None of the persons of the present generation have seen them. My elders kept on repeating these commands that old men in my generation (they were still then) I might forget them. No other man of my own age was allowed to do them. That Tjengara clan, no one else could ever remember them. Our old men have been dead for many years now, and our generation have not been permitted at Kibahinga for a long time. They said we that after their death I should pass them commands on only to prevent men of their own age, when I felt that I was getting old and weak, and that my memory was beginning to fail me. I was to judge them out to the same degree of severity."

At the end of this session a brief note may be acceptable concerning the nature of the rights which an individual exercises over his personal tjungwa once they have passed into his possession. The personal tjungwa, i.e., the sacred objects, the clams, the beads, and the ornaments associated with his own tjungwa, are regarded as his personal property. After he has been initiated into them, in one way, and the time of his death, till the legend is other way, and the consideration in the presence of others, much the same to strangers, or show the same or wooden cupings, so visitors, except in the presence and with the consent of the man whose personal property they have become. To break any of these prohibitions is called "stealing the sacred tjungwa"; and a man who has been found guilty of stealing the tjungwa of another man is liable to be regarded either the victim's kinsman of the theft. At the same time, under the old order men were afraid of the tjungwa which were their property; they "handle" them only when their experienced elders were by their side.

All tjungwa were "untouchable", dangerous, death-dealing agents if treated with contempt or carelessness. The old men's advice—"Leave the tjungwa in their cases; do not show the ornaments to strangers, putting the clams in the presence of the initiated"—was probably never disregarded until the day when the white man arrived.

R. PASSERSHIP-RIGHTS OF THE TONGWA CLAN

We must now proceed to a consideration of the functions and powers of the tjungwa clan from which the individual owners have sprung. Tjungwa ownership of the sacred tjungwa is a necessary institution, since even the members of the same family constantly belong to different personal tjungwa. This is the logical outcome of the official doctrine of the "conception-aid" according to which the fate of the individual is determined arbitrarily by some whim of the legendary ancestor which cannot be controlled by the leaders of the local patrilineal clans. The inevitable disruption which accompanied upon a name community by the doctrine of the conception-aid is deliberately counterbalanced by the strong emphasis laid upon the shifting list of membership-eligibility to the local patrilineal tjungwa clan.

By way of example an account will be given of the constitution of the Kungwi tjungwa-clan in the Northern Aranda area. Its greatest "jungeo house" (ancestral house) is the little creek of Kungwi, in whose depths the Kungwa chief Kungwinda first came into being.

"From the creek at Kungwi sprang into life Kungwinda Mungwi, who was a true Kungwa. He emerged from it in the beginning with him like those of a kangaroo. During the day he was shaped like an animal; he used to eat grass and green herbage in the neighborhood of the creek. At night he assumed human shape; he descended his body with down, with somewhat tjungwa strength in them. At the bottom of the creek a shield was lying face downward; in the depths of the creek was the home of the ancestor; his shield-lens was below the ground. Beneath the shield lay all his tjungwa; from beneath this shield all his kangaroo ancestors arose to birth. They emerged in the form of kangaroos, and then assumed human bodies.

Great bands of these "kangaroos" peopled the district surrounding the creek for a radius of several miles. Like their present human descendants they all belonged to the Pungwi Kungwa clanes. They spent all their lives near the creek, and finally retired for their last sleep either at the creek itself or at other spots situated within easy distance of the place whence they had originated.

Kungwi is today the great Pungwi tjungwa of all members of the Pungwi-Kungwa clanes residing in the ancient territory of these kangaroo-ancestors. A few minor tjungwa exist in this region. An Kibahinga third special ancestor

lived at Sunti, south of Kramij; he was turned with a large hunting-party with which he hadly stalked deep valleys into the mountain mass of Uluaba. Fish migrations went past the eastern side of the Kramij range of hills. Tasteria (game fruit species) season entered about on the banks of the River Uluabai (Clarkey Creek). The forest-creeps in which this creek riparian zone was the haunt of an agar (native plant) season. At Lakun, Telosa, Igankua, Tjilapaga, and one or two other places, individual kampongmen came into residence. On the southern side of the Uluabai mountain they lived as hunter who went on distant raids, denigrating and despoiling human victims. Accordingly the Puntia-Kamara men who peopled this district within living memory belonged to a large variety of different personal loyalties. In addition, their clan included a few persons who had been "concocted" while their mothers were paying visits to the homes of other groups: Lira belonged to the organization of Punt Kaulja in the MacKinnell Range; his father was circumcised from an affiliated, far-western species man who used to trade south-west of Uluaba, the Zela. But the heart of a common point loyalties linked all these individual members together in a few intense clan whose centre was the greatest ancestral home of their own forefathers. These "ever-lasting home" was the rock of Kramij. It was here that they were initiated, and that they witnessed their first sacred performances. The first myth and the first chant-verse which they learned, and the first ceremonies in which they were allowed to take part as initiates on the future ground, were all intimately associated with the kampong-men. Ever afterwards, irrespective of their personal loyalties and their personal Garama in which they were introduced at a late date, all these men were proud to belong to the "village" clan of Kramij.

The important part played by considerations of class at such an ancestral home must be strongly emphasized. The original class of the legendary ancestors themselves, that of the present inhabitants of their home. Their Garama are all in the role keeping of men of their own class. Before the old custom order of society had been disrupted, the sacred objects rarely left the cave where they had been stored, save of them for centuries.

This process ensured the preservation of the traditional loyalties at the great ceremonial centres in all tribal groups. Despite all accidents which introduced strangers into the local ancestor class from time to time, the points humans involved in the protection of men whose class was identical with that of the ancestors who first peopled it. Again, provided that the individual members of certain clans did not stray too frequently across the boundaries of adjoining groups, the original loyalties in their clan-ventures would be fairly

well preserved. This desire to preserve the legendary character of their points humans in regard to both the class and the action of its later human inhabitants explains the conservatism of the old men of the clan in adhering to the younger generation and to leave the incident and that had crumbled there.

"Do not leave the bones of your fathers. Be home of your traditions, the bones of your ancestors ever from the beginning. Do not touch the sacred things. Leave them in the cave where they have rested through all the ages. Feed them, rotate them, honour them. Do not ever meddle with through the territories of other clans: honour the bones of your own ancestors. Keep their movements alive from grass and bushes. Guard all sacred objects but they should be eaten, but they should stay."

The territories occupied by the various Aranda groups are accordingly divided up into a large number of smaller areas occupied by local egoistic clans. The centre of each district is the local point human, and its action supplies a nucleus name for the clan in question. Members of the clan being almost usually in two classes standing in father-son relation to one another. The Karamia Aranda term for a group of men consisting of fathers and their sons is "Karamia" and in my paper I have attempted to introduce the term "paternal section" to denote a group of men forming a local totemic clan.

The local totemic clan, the patrilocal egoistic section which is associated with the greatest point human of a given district is the powerful agent through whom efforts the myth, chants, ceremonies, and general traditions of such subdivisions of an Aranda group are preserved carefully and accurately, in their continuity and interdependence, as they have been handed down through untold generations. It is the clan which preserves its sacred Garama during the long intervals, centuries extending probably for more than a century, which elapse before a man is born who inherits them as his personal property by reason of his conception-site.

Some traditions probably never passed into the possession of private groups. It is almost certain that the Southern Aranda Rujiraga myth always remained clan-property. The distinguished woman brought forth only six children, children, adorned with frog-legs and tail-strings. Unfortunate babies, was showed these or similar physical deformities upon birth, would not have been acknowledged by their horrified mothers: they would have been left to die of starvation, the mother refusing to touch such "lord's" spawn. A number of places in Southern Aranda territory are still labelled as "complicated Karamia": their names are "Karamia" something suggested with evil, death-dealing, magic. Unfortunately legends and chants dealing with such matters were kept in close secret from the younger men, of the clan by their old leaders. With the passing of the old men all knowledge

of them has become extinct is a great part of Southern Aranda societies. The old men of today spend the greater part of their lives on outside expeditions and have hence learned according to tradition the names of these societies. Amongst the remaining Aranda groups, however, which came under the influence of white settlers at a much later date, many of these traditional legends and significant phrases can still be recovered. Here again only a small number of very old men know them, and these prefer to pass them up to the younger men of their own clan.

The leadership of the Aranda clan is in the hands of the old men who have full knowledge of all the sacred traditions of their Aranda section. They are the guardians of all phrases which for the time being lack a private owner; and over the latter has to wait many years before the elders of his clan deign to pass them to the next highly-placed and most eager candidate and claims which are part of his inheritance.

The numerous local Aranda clans of the western Aranda sub-groups are joined together by links of common kinship which have been forged by the legendary trails of wandering ancestors. The Aranda men, who lived at Ulumba, underwent several raids into the lands occupied by Central and South-Western Aranda Aranda clans. After his last fatal wound he returned to Ulumba mortally wounded, and sank to his last sleep at the sacred cave. The Ulumba clan continues hitherto with the opening and closing chapters of his life-story, since these alone are played within the borders of their territory. The remainder of the myth is known to the members of the Ulumba clan only in outline; a detailed account of the missing sections would have to be obtained from Central and South-Western clansmen, whose lands were the original scene of the exploits of the blood-thirsty raider. The Central and South-Western men, however, prefer to relate the story in the presence of an Ulumba man, so that no chance of misunderstanding over the Ulumba legends, on accusations of "stealing sacred formulae," can be preferred against them. Such a charge would be almost as serious as an accusation of having stolen the sacred stones and wooden objects from the Ulumba cave. It would be regarded as a serious form of theft.

Sometimes bands of wandering ancestors travelled through the group-territories of several successive tribes, passing through the borders of a large number of local clans. In such cases one person alone after another takes up the story and the chants and the ceremonies; and the language of myth and chant changes whenever the border of a new tribal group is reached. Each Aranda clan is connected only with that part of the tradition which is played in its own immediate vicinity the preceding and succeeding portions

of the myth are known to it only more or less imperfectly. In order to record such a myth accurately, an investigator must travel from tribe to tribe, from one group to the next, from one Aranda clan to its neighbors, until the actual scene is reached where the foundation members of the travelling band originated, and where its last survivors passed to their final rest.

A word must be said about the persons of the old men in their own Aranda clan. The place of leader in every local Aranda group is filled by the oldest man of the clan whose intellectual powers have remained unimpaired. At a festival gathering the voice of the oldest man protects always commands attention; he has known more ceremonial chiefs belonging to earlier generations than any other surviving man in his own group. The leader is assisted in attending to the ceremonial and social affairs of his clan by an assembly of elders consisting of all old men of importance who belong to his own Aranda group.

For was the power of these old men a negligible factor in the daily life of their own community, though many observers have often asserted that there was no chief amongst the tribes of Central Australia. No man ever forgets the lessons of obedience which he has learnt through bitter experience of their power on the initiation ground and in the inland festival. Their unflinching wisdom in the religious and ceremonial sphere evoked the admiring reverence of all members of their own clan who belonged to younger generations. Their superior knowledge of magic spells made their objects of fear amongst the newly-born; and it increased the respect which they commanded amongst more enlightened and experienced men in all neighbouring clans. Sometimes their renown extended beyond the borders of their own group. They enjoyed many extraordinary privileges in their own group. They enjoyed many extraordinary privileges in their own community; but the discussion of these privileges falls outside the scope of this paper.

We are not in a position to understand the extraordinary ceremony with which the sacred traditions of every section, every group and every "tribe" in Central Australia have been handed down over a long series of past generations. The native myth is not indeed memorized word for word by its owners; but every detail mentioned in it is based on the ceremonies and chants which are rehearsed annually year after year under the guidance of the persons of the weaving clan, upon the possession of sacred stones and wooden objects which must not be removed from the local sacred spots, and upon the existence of various physical objects of religious significance in the landscape commemorated by the myth. The myth is the sanctified of the many and varied explanations given by the old leaders of a

group is the younger men concerning the traditional chant, the novel customs, and the physical features of the language associated with the history of any given people. Consider who is named by the group. Every incident in the myth is firmly fixed: rocks and hills and mountains do not change, and even less notice young generations. The members of the same clan guarding the points, towns are obliged to deal with the reciprocal and not the novel cure. Members of a clan do not leave the borders of their own ancestral home except on temporary visits to the houses of their neighbors. It is the duty of the ruling elders of the clan to preserve the rituals, customs, and myths, firmly and accurately into the memories of younger men in their private party. The voice of the old men braced with the authority of knowledge settles any dispute among the younger members of the clan as regard to religious matters. Every village section leads its own traditions. Whenever these incident with those of neighboring clans, both sections become responsible for their

self-keeping. Chained various could come only through ignorance on the part of newly-learned men whose their own traditions or through learning later recorded by strangers about the legendary members of their neighbors. "To meet guests," however, was a very dangerous proceeding; the "host" was deemed guilty of sacrifice, and sacrifice was liable to be avenged by the penalty of death. Under this system there is hardly a possibility of legal social traditions underlying a change even in respect of minor details during centuries of oral tradition. The closely-packed network of human sites which the entire portion of the landscape, the elaborate ceremonies connected with all these scenes, and the intricate system of the annual chants, which contain many chaotic words and have been composed in a variety of older meters, all tell the same tale: the social traditions of the pre-writing inhabitants of Central Asia. There are not the spontaneous offerings or the hastily-learned productions of primitive songs, but the written heritage of an ancient culture civilization of the same time.

A GLIMPSE OF SOVIET RUSSIA

By MAJOR D. GRAHAM POLE

I have just returned from a cruise to the Baltic and Russia, visiting most of the Northern Capitals. Most of the places, like Stockholm, Copenhagen, Leningrad, I had visited before the War and had not seen since.

I was not struck by any outstanding change in places like Stockholm and Copenhagen, but Leningrad I found intensely interesting and wonderfully changed from the St. Petersburg that I knew in pre-war days. Then there seemed to be only two classes, the very wealthy with their wonderful houses and palaces, and the very poor in their hovels. The workers were badly clad and badly fed. They had the depressed and hopeless look that one would expect in serfs, which they practically were. Beggars were numerous and now I did not notice a single one.

One of the most conspicuous things in Russia today is the wonderful cleanliness of the streets. Every sixth day is a rest day, which means that it is to all intents and pur-

poses a general holiday for the great mass of the people. Imagine such a general holiday in London or in any other capital where the people usually go to enjoy themselves in parks and pleasure grounds. Every open space in and around London when people congregate on a general holiday is, at the end of the day and in the morning of the following day, an unsightly mass of litter. Torn paper, human skins, cigarette cases, half-burnt cigarettes, tin, boxes and bottles, disfigure the landscape. In Russia, as you pass along the street, you see receptacles for litter at the side of the road at intervals of thirty or fifty yards. Everyone deposits cigarette ends, cigarette boxes, waste paper etc. in these receptacles and never seen throwing about waste paper or litter is fined one ruble. Not so great is the sum of each for all and all for each that we see so litter wherever and were amazed at the cleanliness of the streets and the thoroughness with which the people responded to the official instructions about the disposal of litter. If

this were used in this or in any other great capital it would mean the saving of hundreds of thousands of pounds annually in the bills for cleaning.

I visited the palace in and around Leningrad which I had seen years ago and others, like Tarskaya Selo (the Czar's village) now known as Detskaya Selo (the children's village). Here is the palace in which Czar Nicholas lived and which in the old days was not open to the public. It is all left and maintained in exactly the state it was in while the Czar was in possession—even his private rooms, with his personal possessions and family photographs standing as they were when he was arrested and taken from the palace.

Some of the superfluous furniture has been removed and is being sold in the Torgsin Establishments which in some cases looked like great museums of art, so full are they of tapestries, jewellery, paintings, and other works of art removed from the palaces of the Czar and the old nobility. I was fortunate in being able to buy a set of wooden furniture beautifully carved which belonged to the former heir to the Russian throne, the Tsarevitch Alexis, and which was removed as superfluous from the palace in which the Czar lived at Tarskaya Selo. This set was made by the famous court furniture manufacturers, Mstislav, by special order of the Czar.

I was also able to acquire for comparatively small money every preschool roomed with the Imperial crown which was used by the Imperial children in the palace and the playing cards in a wooden box, used by the Grand Duchess Olga, one of the daughters of the Czar.

In the Winter Palace and Hermitage in Leningrad there is what must be one of the finest collections of pictures in the world, including many by Rembrandt, Rembrandt, Titian, Van Dyck. These are all open to the public and in every palace and museum we visited we found crowds of Russians passing through and enjoying the marvellous collection of works of art. The Summer Palace of the Czar at Peterhof, just a few miles out of Leningrad, with the wonderful fountains surrounding it, is much as I remember it in pre-war days. It is all wonderfully kept in its former state and not a speck

of dust is to be seen anywhere. We were taken to the Treasury where we saw marvellous specimens of gold and jewelled work, much of it dating back to the time of Peter the Great and some of it to a much earlier period.

I remember the beauty and richness of St. Isaac's Cathedral in its pre-war days. It contained marvellous mosaics and paintings and many of the icons were studded with jewels. These last have now been removed, presumably to be sold. The Cathedral is no longer used as a sacred building and has been turned into a museum. The wonderful mosaic pictures are still there and on view. But it is with better a jar that one sees specimens of all the "Anti-God" posters, which may perhaps be kept there for historical interest as I certainly saw none of them elsewhere. There are still however not merely Christian churches which Russians go and do attend, but there are also Jewish synagogues, a Mohammedan mosque, and a Buddhist temple that I saw and doubtless there are many others.

Every place of ground that can be turned into a flower garden and rest place for the people is truly rare. Building is being actively carried on to provide houses and flats for the workers. Many of these flats have every up-to-date comfort. They are well built, well finished, and all have large gardens and play grounds for children. The care of the children is particularly noticeable. Both men and women work and sex distinctions have as far as possible been done away with. On her way to work a mother can leave her children at a crèche where there are bath, beds, toys and games, with doctors and nurses constantly in attendance. The children are well cared for and well fed and the mothers on finishing their work can call and take their children home. From the railway stations are provided with crèches where tired mothers can deposit their children and have them well looked after while they are waiting for their trains. We saw a number of children in the grounds of one of the palaces with the nurses in attendance. Every child is medically examined before being admitted to make sure that it has no disease which may be conveyed to the other children. They look happy and well cared for.

Many of the old mansions of the wealthy have been turned into rest houses for the workers. Some of these we visited. The marble staircases, the tapestries, the statuary, and the fountains are still there and to use we saw about thirty or forty men and women having what seemed to be a most substantial meal. These were workers who were in their vacation, some for a fortnight and some for a month.

Wages vary. Some may draw 300 rubles a month but others may draw as much as 3000 rubles a month. The rents paid for these or other accommodations vary not with the accommodation supplied but with the amount of the salary drawn by the occupant. So that you may have two people living next door to one another in identical flats, one paying 80 rubles and another 300 rubles for exactly the same accommodation.

We went over some of the big stores which resemble the big department stores of London and New York. There we found the place thronged with purchasers. There is an dress level either in dress or in possessions. Many of the women go about with a handkerchief tied over their heads, but many other women go about unadorned and in these large stores we saw exposed for sale and being purchased radios, gramophones, furniture of all kinds, household necessities—and even silk stockings and lip-stick, both of which seemed to be having quite a good sale.

Although there is no private ownership in land in Russia, there is in personal possessions. There are many "houses of culture" with fine libraries well patronized. We attended one light opera. The building seemed to be a large temporary wooden structure set in a garden where there were benches and side shows. The seating was excellent and the ballet showed that Russia has little to learn from other countries in that respect.

Expectant mothers are well looked after and get the best of medical care. They may go into a home one month before and stay there

until one month after the birth of the child. Although they are advised to do this, it is not so all compulsory. I went to one of the Registry Offices and saw there a young mother, who had not given to one of these homes, register her two weeks' old baby. She immediately got an order for 75 rubles so that she might be in a position to purchase the clothing and necessities that the child required. Every working mother is paid her full wage during these two months before and after the birth of the child and for a longer period should her circumstances require it. Medical attendance of mothers is free.

I thought the people better fed, better clothed, and certainly happier than when I was in Russia before the War. There is no doubt that the experiment they are conducting upon is a tremendous one, but they seem to be progressing towards their ideals. Russia is a Communist Government although there are comparatively few Communists in Russia—I believe only about three per cent. Certainly while I was there, although I met many members of Trade Unions, I did not meet a single person in my knowledge who was a member of the Communist Party.

If the Russian experiment succeeds, it is bound to have a tremendous world effect. They have factories equipped with the most up-to-date machinery and are already exporting quite a large amount of their manufactures.

We were received everywhere with courtesy and kindness and I found everyone to whom I spoke ready to give me every information—even in reply to what I am afraid we in this country would consider rather important questions.

These of course are only impressions of a few days in Russia. But my impressions were such that I felt I should like to have a few months to live in the country and to study quietly many of its intensely interesting problems and the manner in which they are being tackled.

5th August, 1935

RAJMOHAN'S WIFE

IN RANKIN CHANDRA CHATTERJEE

CHAPTER XVI

What Refell Our Hero

THREE days had elapsed since the occurrence of the last chapter. The night was dark, and the brilliant and trembling light in Madhav's room, which could be seen from afar, showed in rich contrast with the impenetrable gloom beyond. Madhav Ghose was alone. He sat reclining on a mahogany couch covered with satin. A single, hot reddish light illumined the chamber. Some two or three English books were scattered over the couch, and one of these Madhav held in his hand but he hardly read it. He sat with his abstracted gaze fixed on the dark but star-dappled heavens which were visible through the open windows. His penative thoughts wandered over a variety of subjects. He feared the uncertain result of his lawsuit, and he was aware that there was something in fear from the unprincipled agency employed by enemies and their antagonists, whom he had neither the will nor the power to fight with their own weapons. And should they succeed what was to be the future? Then again he thought of the strange and unknown fate of Mustangini. He had been informed of her return to Madhav Ghose's house, her return thence, and of her sudden disappearance. He was ignorant of the means which had driven her to seek shelter under a stranger's roof, except of what rumour gave, but Madhav knew Mustangini too well to suspect that a light cause could have driven this brave-hearted girl to a step which published her own unhappiness and her failure to redeem the promise of a woman and a wife. He well understood and appreciated the reasons which had driven her from seeking shelter in her sister's house when shelter had become necessary to her. But he was unable to account for her leaving home, and still less for her sudden and strange disappearance. That Mustangini had come to know of the conspiracy formed against his property by heretics and then she had given the timely warning which frustrated their purpose, drove Madhav into a thousand unending conjectures as to her fate, but each surmise he rejected as wild and unreasonable. Certain he was, so well did he know her character, that whatever might have been her misfortune,

she had not been guilty of a dishonourable desertion of her household. Assured, therefore, in his mind that she had come by some misfortune, his heart underwent excruciating torments. The deep and tender feeling which he had stifled in his breast at such an age, seemed to burn with redoubled fervour. His thoughts long dwelt on the remembrance of that parting scene; he recalled every word that she had uttered, and tears rushed to his eyes. Long did he muse and weep in silence. At length he rose from his seat and, as if to forget his reflections in the fresh air that blew outside, he went out to the veranda. His reflections pursued him there. Leaning against the balustrade, his head supported on the palm of his hand, his eye fixed on the starry heavens and the range of tall *Deodars* trees that stood in bold relief against the blue vault, he again lost himself in a redoubtably serious. As he gazed and gazed, a curious object caught his attention. A protuberance on the trunk of a *Deodara* [which] stood out in relief against the sky, and on which [he felt] some time fixed his listless gaze, seemed suddenly to vanish. It is a singular trait in the human mind that when most intensely employed in brooding over its own gloomy feelings, the most indifferent circumstance will sometimes arrest its attention. The disappearance of the protruding object on the circumference of the tree, struck Madhav as singular. He was sure that the summit of the stem at a lopped off branch, or a knotted protuberance on the wood, was no longer where he had seen it against the sky. Not attaching however any importance to the circumstance at the moment, and too busy with his own thoughts, he again resumed the subject which lay nearest his heart. A few moments after, however, his eyes again wandered to the same tree, and now he thought he could see the object once more where it was. His curiosity being now slightly awakened, he looked at it for some time with more care than before. Suddenly again the object disappeared. It distinctly exhibited caution in its disappearance. "What can it be?" he thought. Perhaps, he mused, it was an owl or other night-bird sleeping on its perch among jets in-visible to him in darkness and distance. Again, however, the object reappeared. Madhav could not distinguish in its form the outline of that

of either fox or bird, and it rather seemed to possess more of the shape and size of a human head than of anything else. The outline could be clearly discerned against the sky, and he even fancied he saw part of the neck protruding from behind the tree. It appeared however on a height in the tree to which it was not usual for him to ascend. As the object appeared and disappeared again and again, his curiosity or apprehension or both, were excited. He thought of going to examine. Usually led on by such impulses, the thought no longer struck him, then he decided on going himself to see who lurked behind the tree, if any did lurk. He armed himself with a small silver-handled sword that hung in his parlour, and descended the stairs. He again closely looked at the tree from his front gate, as the row of the *Quadrangle* lay very near it, but could see nothing there where no bed before perceived the strange object. He looked around but without meeting with what he sought. It was therefore necessary to go to the foot of the tree, bravely had he reached it when a wild shriek like that of a screech-owl startled him, and at the same moment his sword was wrested from him by a vigorous blow. Before he could turn to see who and where was this sudden assailant, the large and rough palm of a vigorous hand was laid upon his mouth. At the same instant a heavy body fell upon the earth from the tree, and Madhav Ghose saw before him a tall and robust figure, vigorous and well-armed.

"Bind him, this is unexpected," said the man in a whisper to the one who had disarmed Madhav, "gag him first."

The other man took out a napkin and some rope from his waist, and, gagging Madhav well with the napkin, proceeded to bind his limbs, while he who had descended from the tree, held him down. Madhav who saw the uselessness of struggling, and was powerless to call for help, quietly submitted.

"Now, take him up to your arms; you can simply carry him away," said the latter man in the same low tone.

The other took up Madhav in his large arms and bore off the unfortunate young man without much difficulty. The other followed, and the two left the spot without having given the smallest alarm to the household.

CHAPTER XXV

The Vigilance of Love

At the hour when his strange turn of fortune overtook the hero of our tale, for

such we believe the reader thinks Madhav, Madhav Ghose was resting, or, to be more accurate, endeavouring to rest in Tara's chamber. Tara was seated on the couch close by his reclining form, with a little delicate straw punka in her hand, with which she patiently and affectionately endeavoured to lull to sleep the disturbed spirit of her husband. Her efforts however did not seem successful, for though Madhav was silent and his eyes closed, an occasional sigh which now and then escaped him, betrayed an anxiety of mind proceeding from some cause unknown to Tara. She at length broke silence and spoke.

"You do not sleep," said she.

"No I cannot: this you see is not my hour to sleep."

"Then why come so sleep at all? I fear to speak, but will you forgive me if I am bold?"

"What have you to say?"

"You are unhappy; may one who sincerely loves you learn the cause?"

Madhav gave a start. Then directing himself he answered with an assumed lightness of air which was too transparent to deceive the eyes of affection. "Why, who told you that? What have I to grieve for?"

"Do not try to deceive me, love," returned Tara in a tone of earnest but affectionate re-primand. "I know you care little for me or my love, but to a woman, her husband is—I cannot say what he is not. Deserve the world, but you cannot deceive me."

"You are surely mad to think me wicked," said Madhav, in a tone that most significantly contradicted his words. "What put that fancy to you?"

"Yourself" replied she. "Listen: you have many things to think of; your talapa, your law-suits, your rent, your *doctors*, your houses, gardens, servants, family, and of much more. I have nothing to care for, but my husband and my daughter. Do you wonder then that for the last three days I have none before others, that your step had but its wonted pride? That your eyes wandered and had a strange look; that you spoke less often, and that when you smiled, your smile came not from your heart; nay, can you suppose that a mother's eye would forget to note that her child met not from its father his former warm embrace? Yes, when during these three days his *Bhinda* held your finger, and played round your knee, and you have not spoken to her; and even my sister," here in such smiles, which passed off as soon as it came, momentarily interrupted the earnestness of Tara's manner, "and even my sister has pouted and stormed, and you

have not listened with such stunted sympathy and that right! Nay, can you longer deny that something troubles you?"

Mathur did not reply.

"Do you not think me worthy of sharing your griefs?" continued Tara, seeing that her husband did not reply. "I know you do not love me." Then hesitated. Mathur still continued silent. He gazed steadily on the angel purity of his affectionate wife's countenance; his heart slowly heaved, and a sigh escaped him.

"You are unhappy; remind it not, deceive me not," added rather than uttered Tara, with an intensity of agency in the stifled tones of her voice beyond the power of language, "therein and, conceal not, tell me all. If my life will purchase your happiness, you are yet to be happy."

Mathur still continued mute.

He no longer jests, pretences, or denied, but maintained a stern and determined silence, and the look of cold and hypocritical ferocity with which he was presently attempting to evade the questions of his wife, had given place to a serene earnest gaze which seemed to seek and to equal sympathy. Tears rolled down the cheek of Tara as she perceived, with a woman's acute discernment and a woman's depth of feeling, this unusual change in the expression of her husband's face.

"Canst be the hour of my birth?" burst from the lips of the married wife. "Not more than! I would lay down my life to make you happy, but cannot be the hour when I was born! I cannot even know when it is that makes you unhappy."

Mathur was touched. "It is useless to me to conceal from you that I am unhappy," he confessed at last, "but do not grieve that I enlighten not my troubles to you. Human ears will not hear them."

As Tara heard these words, a burning expression of intense pain shot across her pallid but noble features, but the next moment she stood calm and apparently without emotion.

"Give me one poor request then," said she now calmly, "will you promise?" A wild and hollow shriek like that of a screech-owl interrupted her words. Her husband started to his feet at the sound.

"Why do you start?" required his wife. "It is a screech-owl only, though certainly the sound was fearful to hear."

The sound may have once again in still more fearful notes upon the wind. Before Tara could speak, Mathur bounded up of the room.

Tara was surprised. She was certain the

struck note from a screech-owl, or if not, of nothing more fearful, and to her mind, there was nothing in it to apprehend except as a sound of ill-omen, which however people daily hear and tolerate. She had also some perception that the sound they had heard, rather bore a resemblance to that of the night-lark than presented its remarkable notes in their melody. Her curiosity was awakened, and she came out of her apartment. Finding that her husband had gone downstairs, she descended the staircase which led to the terrace overhead in order to see what had so much startled him. Looking earnestly and long in the direction whence the sound had proceeded, she could discern nothing. Thinking therefore that the sound could have been nothing more than what it had appeared to be, and that the bird itself perhaps had concealed in some leafy bough or invisible service, and also that her husband had left her in that abrupt manner only perhaps to avoid yielding to the emotion which she had seen rising palpably in his breast, she thought the matter unworthy of further attention, and was in the act of returning, when the unusual sight of a human figure, evidently that of a man too, and not of a female inmate of the house, tearing out of the postern gate, caught her eyes. A second glance convinced Tara that it was her husband, making swiftly towards the jungle. She was staggered. A cold tremor seized her limbs, and she felt overpowered and ready to faint. A thousand vague fears and increasing suspicions swept over her mind. She loved her unworthy husband too well to think him the agent in some dark or unwholesome purpose, but gloomy conjectures of approaching dangers and of some fearful risk which her husband ran, rushed through her mind. She stood riveted to the spot. Sending over the low parapet, which surrounded the edges of the terrace, she gazed and gazed and followed her motions with dilated eyes. Suddenly she lost all view of him. She still gazed and turned her eyes on all sides, but could no longer perceive his vigorous form gliding amid the darkness. Her fears increased tenfold. Long, long did she gaze in this attitude, silent and unmoved like a marble-faced ornament of the huge edifice. She was on the point of giving up the search in degrees when a last and sweeping glance met the object of her solicitude as he lightly leaped into the small iron-door which opened outside from that boundless part of the house already known to the reader as the garden-mut.

Tara's heart felt greatly relieved when she saw her husband within the shelter of his own

roof. Still her apprehensions were not entirely quieted. This nocturnal and clandestine walk outside and a visit at such an hour to a part of the house rarely visited by any, coupled with his previous anxiety and loss of spirits and the ominous sound of the night-bell which still rung in Tara's ears, spoke some approaching reformation. Tara did not leave her watch but continued anxiously waiting for the reappearance of her husband. But again she watched in vain. More than half an hour elapsed, still her husband did not reappear through the secret gate. She felt tired with standing and as she was more sure of her husband's personal safety, she at last for the present desisted and returned to her apartment.

A sudden light had flashed upon her. Would not this furnish a clue to her husband's secret? Her resolution was now formed.

In the course of a few moments, her husband reentered the room. His manner was restless and uneasy, but there was acuteness in his eyes. Tara spoke not a word to him of what she had seen.

CHAPTER XVII

Captive and Captive

Let us shift the scene. A solitary and feeble lamp lighted a gloomy and low-ceiled room, whose sombre and massive walls, blacked more grim in the dim light. The room was so small in area as it was low in altitude, and altogether was the appearance more of a habitation destined for the reception of criminals than of an ordinary residence of any who could find another shelter. A low small thick door of iron shut the only entrance to this gloomy apartment, and was furnished with bolts and bars of a proportionately massive character. As if still suspicious of the character of the security of this cell, the architect had taken the unusual precaution of plating the very walls with a coat of iron. The black metal frowned by the dim and flickering light as if it inclosed a living grave. There was another passage or resemblance of a passage from this room beside the iron-door already mentioned. It was another door, precisely of the same character, placed in one of the corners and leading apparently to a side-room; but it was even of smaller dimensions, so much so that a child had to creep through it. The gloomy apartment was without a single article of furniture. It was totally empty. One solitary individual, the sole occupant, was pacing it in the dim and fatal light of the single lamp. It was Mathur Ghose.

Our readers need not be appalled that this was the place where Mathur had been deposited by his captors. But his captors were not there. The hour was about deep midnight. The bolts were drawn outside; and Mathur Ghose for the present at least was shut up in a living grave. Still his mind was not stricken down or dejected or hopeless. Resentment drove away other feeling was born in his mind; and as he continued unceasingly to pace the silent chamber with a lofty step, he gathered resolution to meet the worst he had to expect from the desperate character of his captors.

At length a sound was heard of a key turning in the lock which closed the door outside. Next followed the sound of the bolt and bar and chain being cautiously unlatched, the massive doors slowly creaked on their hinges, and his two savage captors silently entered the room, shutting the door after them with the same carelessness.

Mathur cast a glance of unbounded resentment but without taking any other notice of their entrance, continued pacing the chamber as before. The sardar and Bhika seized themselves by the lamp, and taking out a little gasa from a bag which the latter carried in his waist, as well as a small and almost headless *lutika*,⁺ began pounding the drug in his palm by the strong pressure of his thumb, preparatory to its ignition. The sardar trimmed the lamp and, while thus employed, observed sarcastically, "The *lutika* seems particularly submarine tonight."

Mathur stopped short in his walk, and faced the miscreants; his features worked as if he would reply, but he suddenly turned without saying anything and resumed his previous employment of pacing the chamber. The gasa was now ready for the *lutika*, and it being duly ignited, the sardar resumed smoking. The silent contempt of the prisoner now began to irritate his captors, who had hitherto been restrained from offering needless insult by that habitual awe and respect which compels even the most reckless among the vulgar to observe a proper distance to those entitled to deference. The sardar was no vulgar ruffian, as our readers have doubtless perceived, but the lofty calm and stern deportment of the prisoner had restrained even his politeness. But now the fumes of the gasa hummed his spirits.

"*Lutika*," said he with a malicious smile on his lips, "will you design a puff at the *lutika*? It is thus exactly to a millionaire's taste, I can promise you."

Mathur again distained replying, and the

⁺ Embowery pipe for smoking.

discomforted sardar went on smoking, carrying on a hostile, shammy conversation with his associate.

"Will you tell me what your master intends doing with me?" at length inquired Madhav, speaking for the first time.

"We have no master," answered the sardar gruffly, without further interruption to the smoking and the shammy dialogue.

"Your employer then?" asked Madhav again.

"We have no employer," said the sardar in the same tone; and went on pulling at the shuffet.

"He who made you do this deed?" said Madhav.

"No one made me," said the sardar.

"No one? Have you seized and confined me for play?"

"Not for play," rejoined the sardar. "We have seized and confined you for murder." The cool and collected demeanour of Madhav Ghose and the impetuous tone of his language had modified the rudimentary pride of the bandit, who pinned himself upon being the assaiger and humiliator of the rich and the great, and he now resolved to be as rectifying in his answers.

"And who gives you this money?" enquired Madhav.

"Gover," said the sardar.

"I need not."

A deep and hollow sound interrupted the speaker and his audience.

"What's that?" speculated Bhiku in amazement.

"What's that?" speculated the sardar in his turn.

All three remained silent for a few moments.

"Can there be another in the room? This would be a fine affair indeed," said the sardar. "Let me see."

Although the whole room was visible with the distinctness that the faint light would permit from the place where they sat, the sardar nevertheless got up and scrutinized every corner, but of course with little success.

"It is strange," he observed as he resumed his place, "but let it go. You were speaking of my employer, sir; who do you think he is?"

The presuming tone of the question highly irritated Madhav Ghose, but suppressing his resentment, he briefly answered, "I know he is Mahua Ghose; now tell me what we were instructed."

Bhiku gazed in surprise, and facing towards the sardar, observed, "How is it that he knows it already?"

"Fool!" said the sardar: "do you suppose at

this, who else in Badaganj has an iron-willed dagger to cage his prisoners in?"

But he returned no answer to Madhav's question, true to his determination of humbling the yet lofty pride of his captivo and perhaps to mould him to that state of mind which would facilitate his object. But Bhiku was getting impatient, and warmed by the fumes of the govia, his usual taciturnity was fast giving place to an uncontrolled propensity to chatter.

"In truth," said he, "what are we to do with our booty: booty of flesh and blood I mean?"

"Eat him up, I suppose," said the sardar.

Bhiku broke out into a hoarse laugh at this salty bit of his chief. But his rude laugh was suddenly checked by another plaintive groan which seemed to issue from close to the ceiling.

"Applaud!" speculated the startled sardar.

Bhiku sat aghast, superstitious fears now coming over him. Madhav also felt uneasy though from other causes.

"This place has been long unvisited," observed Bhiku speaking in a whisper, who knows what beings may have made this room their abode."

Though, of course, equally given to superstition, the much stronger mind of the sardar did not so easily yield to such influence. Generally, their lawless and terrible profession renders people of this class habitually conversant with those agencies which are best calculated to give rise to those of a superhuman character, and though they as firmly believe as other ignorant people in the existence of superhuman agencies, habit renders them less liable to their impressions.

"Or somebody may be lurking somewhere," said the sardar. "this must be looked to; you watch our friend here."

The sardar turned up an edge from his small shawl and rolled it up into a wick, dipped it in the oil of the lamp, and ignited it in its flame. Thus furnished with a light, he restlessly opened the door. He then proceeded to scrutinize every nook and corner of the veranda which lined the single row of rooms, of which the one now occupied by Madhav and his wretches was the middle one. Not finding anything in the veranda to explain the cause of his alarm he proceeded to search the open ground in front, which was enclosed by the walls already mentioned, but there also the search proved equally fruitless, and he returned vexed and doubtful. Bhiku was now really frightened and, in his anxiety to get rid of the place, gave a hard and significant pinch under

the elbow of his chief to hasten negotiations. The sardar complied.

"It is getting late," he said, addressing Mathias, "and this is no place for us to sleep in. If you will comply with our conditions you may regain your liberty."

"What are they?" inquired Mathias with indifference, for he saw his advantage.

"Deliver up to us your sword by will."

"It is not with me here," said he humbly, and turned round to resume his walk.

"Remain here then," said the sardar with equal brevity, "we go with the boy."

"And suppose I am inclined to give up the paper, how am I to get it from here?"

The leader in his turn perceived his advantage, and replied, "That is your own concern. Devise the best means in your power. If I were you I would think of sending a note to one of my captives to a friend at home asking him to send me the paper by the bearer."

"And if my friend asks you where is the writer of the note, what answer will you give?"

Again the same question would burst upon their ears. This time it was a low stifled shriek such as no human being could utter. Again the sound seemed to proceed from the ceiling.

The robbers started in their beds; even Mathias himself was shaken.

"Is there an upper story?" said he.

"No, no," answered both the robbers in one voice.

"Stop! I will go up to the roof and see again," said the sardar.

It was easy for such a practiced climber as the sardar to scale the no great elevation of the room. When up, however, his search proved fruitless as before.

Striding over the edge of the roof he gazed intently on the ground on the back of the building, but here also his search proved equally unsuccessful. He returned once more, vexed and troubled.

A sudden light broke upon Mathias.

"Are there not two other means, similar to this, in the case?"

"Yes," said the sardar, "it seems so."

"Did you bring any other captives to these dungeons?"

"No."

"Perhaps then robbers did, were unfortunate victims of this wretch's cruelty in undergoing a horrible fate in one of these cells," said he, musingly speaking to himself. "Can you go and see if there are any there?"

"You say right," replied the sardar,

smiling. "Probably in that case, these doors are locked; but I can speak, and the prisoner, if any there is, will doubtless reply." The sardar again made a risk and proceeded to examine. To his great disappointment the doors of both the rooms were open and the rooms entirely empty.

One moment more seized on Mathias, who clearly saw that every possible existing source had been explored into, while the robber-chief now began seriously to give way to superstitious apprehensions.

Shaka covered with feet and crawled upon the sardar.

"We have no time to stay any longer," said the sardar to Mathias, "the rays of gods are known to themselves. Give your answer at once, or we shall cut you up and go."

Mathias saw that his only chance lay in compliance. If they left him shut up, he could not guess how or when he could expect release. If he complied, it was probable that his note would cause enquiry and afford a clue to his friends by which they would trace him to his place of confinement. Still he was determined to make a last effort.

"You expect money," he said to the sardar, "if you get the will here and receive the sum and I will double it. If you will let me go without giving up the paper."

"We are satisfied with what has been proposed to us. Who can be fool enough to think that you, our free, would give us the money you possess now. The note, or we go."

Shaka rushed somewhere in the room. The double looked at each other, as if ready to fly without waiting further. Mathias understood the look and inquired if they had pen and paper, to which they replied that they had some provided with them. Mathias took the pen and paper, and commenced writing a note to his chief uncle at home.

"I will depart," said the sardar, "so that I may be neither doubted nor entangled, nor your retreat found out. I could over read and write like you."

Mathias looked up in surprise, but signified his assent and the sardar began to depart, though from the superstitious fears which agitated him, he was far from being cool enough for the purpose. Mathias began to write.

At that moment a heavy clanking of chains, followed by a tremendous clashing sound, commencing on the already frightened party, and then again heard the same unearthly noise, more loud and piercing. At one bound Shaka cleared the corridor, and ran out of the house with a

moment. The order also rose startled and leaped into the veranda. He was petrified with the vision that there met his eyes and, without turning back even to look the door, precipitantly ran out of the house, leaving Madhav entirely free.

The Madhav himself was just then too much bewildered by the mysterious sounds and the sudden imprudent flight of his captors, to be able fully to comprehend his position. For a moment he remained motionless and undecided. But he was soon ashamed of himself and shaking off timorously apprehensions jumped into the veranda. Nothing was to be seen. He looked and looked and perceived

a small streak of light creeping through a crevice which opened from the veranda into the open ground. Bounding in that direction he found that the door was not locked, and throwing it open saw a female figure standing in that lonely spot, a small lantern was on the ground. Eagerly holding it up for closer examination, he was staggered at what he saw.

"Tara!" escaped from his lips.

"Madhav!" murmured Tara, speechless with astonishment.

But again came [the] plaintive cry from above.

(To be concluded.)

ASIATIC WOMEN IN INTERNATIONAL CONFERENCE

LESSONS OF ISTANBUL

THAT very soon in the future, the opinion of the women of the world will have a far more serious influence upon the consideration before mankind of any grave world problem, was the enthusiastic observation made by Mrs. Huseini A. Ali, the leader of the Indian Women's Delegation to the International Women's Conference held at Istanbul, just before leaving Europe for Egypt for presenting her report to the All India Women's Conference, half yearly meeting, to be held on the 25th instant. "The Asiatic Women have taken a successful part in such conference for the first time, and we had representatives from various Asiatic countries," concluded Mrs. Huseini Ali, "and with the exception of China and Japan all other important countries had sent delegates. Turkey, Iran, Iraq, Beirut, Damascus, Baghdad, Arabia, Egypt, Japan, and many other places and countries were fully represented. Among the personalities that made their appearance on the Conference, the most prominent was the figure of Madame Huda Churani Pasha, who led the Egyptian delegation. Presenting the confidence of all political and other parties in her country, Madame Churani Pasha was given an extraordinary send-off at Alexandria when the people's representatives followed the ship six miles out in a gaily decorated launch. The beautiful French custom of having sailors place the best flowers and articles valued the most popular political leaders, leading Court officials and noblemen in Egypt on galley, is followed at the house of Mrs. Churani Pasha. She has given the lead to modern Egyptian womanhood to take her rightful place in the reconstruction of her country.

Quite apart from the many political questions that were brought before the Conference, a question was raised when Miss Marston, the delegate from Jamaica, in her quite unassuming manner explained the position of the Negroes in Jamaica.



Madame Huda Churani Pasha

and doubted the skill women of woman in her country. The record law which was carried up in a few generations ago led to the degradation of her people. There was hardly a

women unmoved in the whole conference when wrongs and brutal wrongs in which lynching is resorted to in America was discussed later; but representatives of the West—who while not upholding or defending lynching—used to explain



Posters sent by the Turkish Committee denoting various spheres of women's activities and the leaders of the women's international movement. These include Madame Curie, Harriet Beecher Stowe, and Jane Addams. God is in the red cross.

the reason by referring to the great wrongs caused by the "unrestrained lusts of Negroes and their attacks on white women. The very girl presence to which Miss Mason made her statement, without any bitterness in her voice—a



Mrs. Harold A. All at Istanbul

disparaging of the whole Negro race—contrasted vividly with the horrible picture she drew. There was hardly a saddest eye in the whole of the Conference.



Mrs. Harold A. All at Athens at the Acropolis, Athens

"If any thing was required to show the evil-
 -ity of Asiatic women, it was this statement
 about the character of Negroes. Representatives
 of Egypt, Arabia, Iran, rose one after another
 and entered an emphatic protest against such
 wholesale accusation against the Negro race.

They said that they had experience of Negroes for hundreds of years. The Negroes were first slaves in many of these countries, and later they were citizens with equal rights with the other residents. So far as Asiatic countries were concerned, there had never been any cause to complain about the Negroes, India and Java were no exception. For the representatives of all Asiatic countries solidly took up the stand that such an attack on the Negroes was entirely unjustified. The incident caused a small breach in the understanding which had been the solidarity of Asiatic nations' attitude against any assumption of racial superiority by any nation. A very strong resolution was passed against the outrageous and barbarous practice of lynchings.

This particular characteristic was again evidenced when the Civil rights of women under various forms of Government, was being discussed. India, Egypt, Syria, Iraq and many other

countries strongly protested against any domination of one race or one country by another. These protests were fully supported by the majority of the delegates sent by the Conference itself to various countries in Asia and Africa.

Then for the first time in the history of the International Women's Suffrage Conference the Asiatic Womenhood was fully represented, demanded and was readily granted its equality of status and opportunity in trying to solve the problems which affect the womanhood of all countries and nations. It was evident from the participation at Istanbul that among the women who required urgently the sympathy and support of world opinion, there are many from Karpas itself. In the countries ruled by Dictators lot of women was seriously hurt. They required the strongest help that women all the world over could possibly give."

MURU OF SANTINIKETAN

By C. F. ANDREWS

(Muru was the pet name of Prasad Chatterjee, teacher and first teacher and story-teller of Dakshinam Prasad Vidyalaya.)

USUALLY, I have great difficulty in coming into close touch with the younger boys when I teach in the Ashram at Santiniketan. This is due partly to my own temperament and partly to my ignorance of the Bengali language. This difficulty of contact, about which I have been at times painfully conscious, has caused a reticence on my part which has been hard to overcome, and it has naturally created a distance in the boys themselves.

But, with Muru, from the very first day on which I met him, there was no difficulty of that kind at all. On the contrary, a peculiar sense of companionship and comradeship between us from the very first. It was as though difference in age did not count and as if we fully understood one another by some natural impulse.

Fortunately for me, my work as a teacher soon brought me into close association with Muru soon after his arrival in the Ashram, because he was placed in the third group. With this group of boys I had special duties

to perform, as a teacher of English. I shall speak of those duties anon.

Muru also from the very beginning of our companionship worked laboriously for me in trying to get together, from among the very young boys of the school, a company of actors. In this momentary thoughtless task, he showed more persistence and perseverance than I had expected in one whose health was never robust, and who was subject from time to time to days of illness. He would come to me and bring the other boys with him even when it was clear he was not well; and more than once I asked him not to stay for the rehearsal, but to go and lie down.

As an actor he was good. He had no trace of self-consciousness. He also enjoyed, in his heart's content, making fun and being made fun of by others. Among the little boys who were acting in the play he was very popular. He used to look after them, during the rehearsals, and to persuade them to learn their parts. He did not usually act in the play itself, but I was under a great obligation to him for helping me to carry the rehearsals over the initial stages.

Muru was just like an older brother among

these younger boys, and they treated him in every way as such. I used to think of him as a kind of 'Thakur Dada', such as is represented in our own Gaudes's plays for his boys. The little boys, at the rehearsals, would gather round him, and make jokes with him, and have all sorts of fun. That is why the thought of 'Thakur Dada' is often come in my mind.



Preet Chandra (Male)

The awakening of Mulu's own intellectual powers came through the Post's 'English' classes. Confirmed bad health in his earlier

days and the consequent interruption in his school work had retarded him in his studies. When I first knew him, he seemed to me to be backward compared with the other boys of his age. But a change came over him when he attended the Post's classes. He was not the only one to be stimulated, for the whole class was raised to a different and an extraordinary manner.

The Post at this time was engaged in working out with his pupils a new intensive method of explaining and illustrating the construction of English sentences. He would take some difficult passage, from the best English prose writers, and build up a whole series of parallel English sentences, which ought illustrate the construction and idiom of the English passage in the text. When the actual phrases of the English prose writer came at last, the boys in the Post's class would find them to be simple, no account of the preparatory sentences already gone through. The Post made his experiment of this new method while teaching the third group.

Though the Post's class was conducted entirely through the medium of Bengali, it was a great joy to me to attend and to listen to the boys' answers in Bengali and to gain instruction. I could not, of course, follow much of the Bengali, but I could look into the boys' faces and watch their keen intelligence and enjoyment. There was not a single dull moment in the class from beginning to end.

The enthusiasm of Mulu and Mohananda for these wonderful lessons of their Gaudes was equally strong, and it made a natural bond of companionship between them. When the Post's class was over, they might constantly be seen comparing notes and going through doubtful passages

between them. When the Post's class was over, they might constantly be seen comparing notes and going through doubtful passages

and clearing up debatable points. Gijiji and Shikhi were in the outer circle of the same companionship. Aluni, who was far the eldest boy in the class, was with them also, but he remained somewhat solitary and apart.

I have never in all my life seen a class of boys so keen as this class was. I have never in all my life seen any class of boys improve so much in so short a time. It was like witnessing the mystery of growth. The boys were in a great measure their own teachers. They were determined to understand, and looked forward to this class as the one class in the whole day which was a supremely awaited joy. Mulu had his days of illness, but it was very rarely indeed that he could be kept away from Gurudev's classes. Once or twice, the Post would tell him to go back to bed, when he was clearly unfit for work.

As time went on, extra classes were taken by the Post in English poetry as well as English prose. Shelley's poems *Ugolino* and *Ode to Intellectual Beauty* and *Ode to the West Wind* were explained in English by him to these boys. It seemed a desperate adventure, to take up such a task as this with the third group but the boys and the Post together had all the eagerness of youth on their side, and every obstacle was overcome. It could be hard to say, who was the wisest sower, the Post himself or his pupils.

There was given into my hands a revision lesson each day, which came just before the Post's lesson began. It was an amusement to me to find that, at the end of my own period drew near, the excitement of the boys would become so great that they could hardly attend to me at all. It was a custom with us that, at the first sound of the gong, my own class should be dismissed at once. For we were at the opposite end of the Ashram, away from the Post's room. Mulu and Dikramada were the quickest to hear the gong and they would be up in a moment and not leave to go and then have a race with each other across the playground in order to see who could get to Gurudev's room first. Again, when Mulu was told off for special duty as 'manager' for the day, he used somehow or other to manage to be free from work in the kitchen at the time that Gurudev was giving his lesson.

One of the most interesting of my experiences with Mulu was while looking over his essays. The boys had absolute freedom as to the number of essays they should write. They could come to me at any time of the day and bring me their written essays. At the beginning of each term I used to give out a list of about twenty subjects and each boy would bring me an essay about once a week.

But Mulu's appetite for essays was insatiable: he used to come with a freshly written essay nearly every day. Once he broke through all records and brought me one essay in the morning and another in the evening on the same day.

These essays of his were always short. He never repeated himself or used long English words. Whatever vocabulary he had, he used pitifully and tenderly. He went at once straight to the point, without any beating about the bush, and gave his own decided opinions. I constantly chided him about these and he used to enjoy it thoroughly.

In these circumstances, it was naturally difficult for me to keep Mulu supplied with essay subjects. Long before the other boys had got half-way through the list I had given them, Mulu would come to me for more. I was obliged to keep him supplied with a supplementary list of his own. There used to be a twinkle in his eye, when he came back to me again and again for further supplementary lists. I think he rather enjoyed my discomfort, when I could not manufacture subjects fast enough for his essay enthusiasm.

Mulu was at all times a fiery patriot. His essays on national subjects were full of the ardent enthusiasm of boyhood. He would have nothing for India but out and out Independence; no half and half measures would serve his turn. There was often unbounded contempt expressed for those who flattered the Government in order to get their own selfish rewards. He was equally pronounced in writing about the wrongs done to the lower castes by the orthodox caste system. He was a radical all round, in his own boyish way, and a passionate lover of freedom. I think the happiest times he spent at the Ashram were the hours when he was among the Mussaham, Hadi, Thom and Santal villagers, teaching their children and playing



Himalayan United Village

gauges with them. This work occupied nearly every evening. It was no formal 'duty' with him, but an eagerly expected pleasure at the close of each day's work.

None among his teachers must have known Muhi far more clearly than I did; for his own mother tongue, Bengali, was especially dear to him, and English was foreign language in which it was difficult for him to express his intimate thoughts. What I felt myself was that he was giving to me in friendliness and good-hearted comradeship far more than I could possibly repay. I sought his help in many difficulties and I used to talk over with him quite freely the terrible problems I had met with in Africa and Fiji among Indian men and women abroad. His eyes would twinkle as I spoke to him about them and he was a very eager listener. It was always the themes freedom and the oppressed that appealed most of all to his heart and I found I could talk on with him about things that were very near to me more easily than I could to other boys. He seemed so much to hear all that I had to tell.

It was this fact, which accounted for an experience which I had during an extremely difficult time spent recently in East Africa and Uganda. I felt that he was helping me, and his memory came back again and again to me. I feel even as when his young face shined with eagerness and his eyes flashing fire while I had related to him something I had seen of injustice and wrong to Indians abroad. It was the memory of this face that came back to me in Africa seven months after he died. I had also known previously the warm assurance of his spirit in the Punjab, when I was enquiring into the sufferings of the poor people in that province.

It is this spirit, this young, eager heart, indignant at the thought of wrong, passionately ready for self-sacrifice, burning with love for those who were cruelly treated, that has remained with me.

We may be certain that this spirit has not been touched, except to purify and refine by the change which we call death.

September, 1935.

INDIAN WOMEN ABROAD

By SASADHAR SINHA

THOSE who have stayed long in the West have watched with interest the increase of Indian students from year to year at the different seats of learning in Europe. This increase is all to the good, despite the alarm raised by the authorities, and by some of our public men, who should know better. What is truly alarming, and, indeed, a source of enormous waste to men and money in India is the vast disproportion of the sexes in our student population abroad. Compared with our men, our women students are a mere handful. This is in striking contrast to the Chinese students in Europe. In recent years, the members of the latter have grown by leaps and bounds, a large proportion of them being women. This is a phenomenon of profound sociological interest.

Obviously, China is more kindly considerate than we are to its modern education, in order to be fruitful, must be open to both men and women on equal terms. Its hidden predominantly male bias in the last few decades has not defeated its aim and its modern education remains a two-house plant with on each its own well, in the house, and in our womenfolk who are the vital organ in its regenerative process. The gulf that it creates between men and women has been destructive of its life-giving force.

Nowhere is this illustrated more dramatically, more tragically than among our students abroad. Away from home, having to live for years on end in an environment on the whole hostile, their education remains a mere pass or under-lease and never becomes a part of their total personality.

Education is a social process. Its adequacy and fitness depend on how far one is integrated into its social background. In Europe, and in England, in particular, we always remain a foreign body. We are tolerated, but never accepted. Hence the

irretrievable bifurcation in our personality, in our mental outlook and the incomplete return in our educational efforts. The lower stratum of our minds is not touched by education. Modern ideas pass us by, intellect remains unquiescent. At best we return home to relapse into the inertia of body and mind that is India's curse, unaided to fit into the old surroundings, and without energy to create a new and more vital environment.

China's example is before us. A large proportion of Chinese scholars in Europe are married couples. By reproducing miniature Chinese communities in different European centres of learning, China is not only establishing more direct touch with the host in European life and thereby avoiding that fatal alienation which characterises our education, but is also solving some of the social problems which face every Indian student individually in a foreign country. Through their unselfish access to European society becomes possible for the Chinese. From toleration to recognition is a big step. A recognised social status is essential to normal intellectual life. This is already reflected in the greater intellectual and social activity of the Chinese students in London and elsewhere. A visit to the China Institute within a woman's dress at the Indian Students' Union in London is an eye-opener.

Our task is two-fold. First, that education in foreign countries should no longer remain a mere monopoly. It is educationally wasteful, because it divides men and women and creates a class of individuals who are uprooted and misfit everywhere. They are soiled at home abroad, because they are socially unacceptable nor at home in India, where they do not often meet women who are inspired by common hopes and fears, similarity of taste, ideals and intellectual aspirations.

Secondly, young married people should be encouraged to come abroad together, so that

they may share the same experiences and similarly enjoy the educational facilities that the West can offer, and return home the richer for them, the better fitted to carry out the tasks for which they were sent out. This, to my mind, is the only way of reconciling modern education with progress, is India, because it presupposes a certain community of interest of husband and wife and a certain amount of enlightenment on the part of both, which are now lacking.

Nor need this make insuperable practical difficulties. Expenses for husband and wife, as everybody knows, are not twice as much as the single individual spends on himself. At the most, they may be half as much again, but with foresight couples should be able to manage even on low. Parents, as well as the Government, should take note of this, because

the forcible and prolonged separation of husband and wife is neither educationally economical nor morally wise.

The fundamental of a colonial India certainly would thus have been securely laid abroad, besides helping to minimise considerably the many indifferences that young men are heir to abroad out of their boredom and loneliness; it will also help to bring them closer to the society of which they form part, however temporarily. And it is only through closer social contact that we can hope to receive the best that the West can give us. With a recognised social status will come self-confidence, mental integrity, better educational effort and above all the avoidance of waste, intellectual and otherwise, which India can ill afford.

London,
July, 1935.

THE UNEMPLOYMENT PROBLEM

BY SANTA DEVI

SHISHAM had just sat down to his breakfast when his mother began. "Now look here, Shisham, the children have got no winter clothing, and I have not been able to bring over your share from her husband's house all these years even once. If anyone falls ill, I cannot give him a drop of medicine. How long can one camp on like this?"

"As long as we are destined to," replied the son, his face burning withal at once.

His mother pumped another loadful of her soap on his face, and said, "You mean me, my dear! I have spent everything I had on your education, and you have passed the B.A. And now all that you can do is to bewail your fate. I have poured money on you for sixteen years. Even if you could have given me back a quarter of what I gave you, I would have been happy. You are eating your meals in style and going out with dress clothes on. Is that right and proper? One must try to earn money."

Shisham sprung up from his seat in anger and cried: "Am I not trying as hard as I

can? Shall I walk at my head? Do you think I go out everyday to enjoy the cinema or the theatre? I go to hunt for jobs."

"Oh what you think here, I say, but give you advice," said his mother in despair. She went back to her kitchen with the lulla and the pot of soap. Shisham went to the outer room and flung himself down on the wooden bedstead with a bundle of newspapers by his side.

He had no money to buy newspapers with. There was no one who could give him money. He himself earned only thirty rupees, and this had to suffice for the household expenses, added to his mother's slender savings. He acted as a private tutor in the family of a banker and brought home their old newspapers, mostly an Anglo-Indian. He had to return the papers next day. Nearly about a chap which dealt in khaddar, Shisham borrowed an Indian paper from it. He used to get by him the "Wanted" column. He had sent in applications by scores and had got only two or three replies. From

these places, too, he had been turned back, when he went to try his luck personally. No one had given him any encouragement.

Shibui again went over the advertisements. Nobody seemed to M. A. in history. It seemed the whole country had turned into a vast Insurance Office and everybody wanted only agents. He had no objection to becoming an agent. But he knew full well that he could not earn much that way. Shibui closed his eyes and tried to struggle in his mind the circle of his acquaintances. Nineteen per cent amongst them were just desperate to go in for life insurance. The remaining ten per cent were themselves insurance agents. He could think of only two persons who were educated, yet not insurance agents. One was his employer Mr. Mukundaram Ganesan, B.A.-Law, and the other one was his professor Mr. Sen. Both were getting on in years and it was unlikely that all the insurance agents in Bengal had not got at them long ago. Shibui put it up in his despair. He would never be a success as an insurance agent. He was not temperamentally fit for going about canvassing from door to door. He could never understand how he began.

The remaining advertisements were for private tutors and midwives. He was working at a private mine, both morning and evening and could not undertake more work of this sort. The latter job was a lucrative one. He had seen midwives who were more jewellery than the wives of the rich. But he could not avail himself of this job, at least during this life. He had been born a man through the accumulated merit of seven previous births. If he could do more with all merit in this life, the next one might be more advantageous.

Shibui threw away the Indian paper and drew the Anglo-Indian couple's hands. But alas for him! It seemed only Natives, Muslims and pretty Anglo-Indian girls had any business in this mortal world. The rest were superfluous.

At this juncture, his friend Nita came in, looking an Indianess "didi". He knew now Shibui and asked, "How many jobs did you secure, Shibui?"

Shibui hung away this paper too and said, "Jobs? Indeed! Do you think it is the Golden Age? If you want a job now-a-days, you must paint your cheeks and a lip-white and put on a gown. If ever I marry, my dear friend, I shall pay for daughters every morning, and if I get them, I shall call them Mary, Katie and Dolly. I am a nice man, and have been married with the name of Shibui. So, no luck for me this time. Yet my mother is about to turn me out of the house, because I cannot secure a job."

"Don't weep, my dear chap," said Nita, patting him on the back. "This is the age for self-help. You need not be a clerk or anything necessary. Why don't you try some business? I am willing to join in with you. Furthermore

lands is success, you know. If we try honestly, we are sure to prosper."

"Don't be over-optimistic, Nita," said Shibui. "Money brings money, you know. Where is my capital?"

"We must try something that does not require a big outlay," said Nita. "A restaurant, for instance. You will sell your dapp and cutlets, mowley and mowley every day. Thus we shall build up some money."

"Oh, indeed?" laughed Shibui. "Who told you that we shall sell all our dapp and cutlets every day? These things taste very nice, when you buy them from another's shop. But they won't taste half as nice, when they shall be left stowed on our own hands and we shall have to carry back home, while trayside of them, from our shop, instead of increasing your capital. I will show domestic from day to day."

"What a coward you are!" cried Nita. "A man must possess some courage. Don't you remember the Sanskrit saying, 'Only the lion-like man of unchangeable overruling success?'"

"I have forgotten every bit of Sanskrit I ever learnt," said Shibui. "I never opened a Sanskrit book since I left my school."

"Very well," said Nita, "leave my something steadily safe. It does not need any capital at all. You require only an astronomical note and carbon and a book on poli-strary."

"Quite indeed," said Shibui. "What do I know of poli-strary? I shall tell people something or other, which won't come to pass; then they will come and thank me. Besides, how can you disguise and hide yourself in Calcutta? If I ever get caught by my student friends, they will give me hell, sure enough."

"Oh, what a idiot you are!" said Nita. "Why, is it a sin to become a palmer?"

"I consider it a sin to obtain money under false pretences," said Shibui. "If it is not a sin, then nothing short of murder is a sin."

"All businessmen obtain money under false pretences," said Nita, "as well as all professional men. Physicians, lawyers, priests, goldsmiths, watchmen and barbers, tell us more murders than monks."

"That may be, but I am not going to follow them," said Shibui. "And I don't want to come long disowning them to share. I am thinking of going out in search of inspiration."

Nita took the hint and lighting another light, he went out.

Shibui put on his shirt, and took the opposite road to that taken by Nita. He looked at all the hair-brushing saloons and all the dyng and clearing shops. These people did not need much capital, and their work, too, was not perishable like dapp or cutlets. But Shibui did not know the art of cutting hair or washing clothes. If he had to pay people to do these jobs for him, he would be bankrupt on the second day. He

would have to pay rent for the shop, besides. If he could not attract enough customers, things would go very hard with him indeed.

He might become an apprentice at some leather shop. Then, if he put on a suit and began to work in a school, nothing would dare let him fail. But it was rather hard to keep one's identity hidden in Chicago. Shiloh was rather nervous about being his apprentice.

In the evening he was sitting back home, after teaching his pupil. He was thinking of taking an agency for instruments, cheap hair oils and more infallible remedies for asthma. It was not a hard job to secure such an agency. But nobody gave him any encouragement. "If you go about with a big shirt, you have about chance of making people listen to you," said one old fellow. "Otherwise your stock will remain on your hands for ever."

As he returned home, he found a big congregation of ladies in front of the kitchen. Most of them were oldish or plump. They seemed to be ladies of some sort of good position, so the mother was listening very eagerly to them, nodding even by cooking. She went in now and then and turned the backstove over, then came out again to hear the news. A handsome young man on the wall, and a girl, both with the faces and figures of the ladies. But they were all quite well known to Shiloh, so he could tell who was who from their dress and voice without seeing their faces.

As the ladies heard his homages in the outer room, they became nervous. Every one of them got up rather painfully, and prepared to go. Old Tristram, who seemed to be the leader of the separation, pulled a veil over her bald head and whispered in Shiloh's mother's ear, "Your son has come home; go and give him his evening meal. But don't forget when I have told you. That is over, I shall come to-morrow and make you answer."

Shiloh's mother returned downstairs to the inside of the kitchen, saying, "You are with us in word and now, can I ever forget your words?"

The ladies looked for their companion home, talking as they went. They stopped once at the outer door and, delivering their last wishes, went their ways.

Shiloh's mother shut the door with a jerk of her elbow, then came back to the open window. "Shiloh, go and wash your hands and face," she called out. "Take your meal while it is hot. You won't be able to eat these poor stuffs when they grow cold."

Shiloh came and sat down on his mother's seat. He was glad to find his mother in a better temper now.

His mother brought his bowl of bread, hot soup, and vegetable soup-herb and set it before him. "By the grace of God, you have tasted twenty-five now. Won't you ever weary?"

"Have you found out by careful calculation

that we are not enough in number to consume your stuff? You want another person to help us do it?" asked Shiloh.

"I don't want your clever words," said his mother. "Every man knows at the proper age what is best right. But he should do so. There are few, and every young man should be properly fed down to his bones, lest he go wrong."

"If you can find real doctor's daughters-in-law," said Shiloh, "I have no objection to anything. I have but to eat a gaily decorated palanquin, go in and marry."

"What you are to do as a nephew, else to maintain a wife," said his mother. "You have got all the degrees of the University. But though Aristotle gave guidelines of knowledge learned yet, Aristotle the goddess of wisdom always remained asleep."

Shiloh felt like laughing at this praise of the poor mother over her own learning. Ah, for us M.A. of our Universities! We too only become sick by most kinds of work.

Saying that her son was clever, his mother began again: "People have brought forward various theories to which I have not listened. But now I have heard of a girl who is a veritable queen of beauty. I have seen her myself, but she was a child then. But they were many generations ago and I lost sight of them. But now Tristram is telling me that the girl has turned seventeen this month and she is well developed too. Her limbs are well rounded and her complexion is like that of a peach. Her hair is nearly perfect, and is always, and her hair is wonderful. Only one of her teeth is a bit big, and protrudes on the lower lip."

Shiloh was not at all anxious to marry this paragon. Yet he felt that this slight defect must have told of her beauty.

"A girl who has pleased such a famous judge must surely deserve to get married at once," said Shiloh. "His mother, your son, too, has a defect in his face."

"What a thing to say!" said his mother. "As if that mumps in the corner of a nose, that mark on your chin was caused by a fall in your childhood."

"I am not speaking of any mark," said Shiloh. "It is a far greater defect. I have a big hole in the middle of the face, which urgently demands four weeks a day."

His mother began to look displeased. "The girl's father is dead," she said, "and she would have been married many long ago in some rich family. It is because they are in utterance now, that they have approached poor people like us, instead of trying to be wife to all our plainly dressed young men and maid."

"Let me think it over first," said Shiloh. He finished his meal in a hurry and went out again.

Shiloh and his mother still say little that morning, too, is a sort of prohibition in the

bloated head of Bengali. His conventional kit now with a pair. So the queen of beauty had no interest! They certainly also was not bringing much of a story with her. A Bengali beauty without remains then side for long. What ten or twelve days she happily takes care the mother of a young children, and lose every weapon of good looks she ever possessed. So it was better to marry in a family she had something more substantial than beauty to offer her. Besides, though the degrees conferred by the University did not confer certain ability in any society, these always seemed to impress the prospective father-in-law and made them open their purses more easily.

At night, Shikun lay thinking. He wanted to marry an ugly girl, and get a fat dowry with her. A plan began to mature clearly in his head. In the morning, he took a razor and shaved for an Indian newspaper office. There he worked an advertisement in the "Hindustan" column. He wrote a little story.

After he had taken this necessary step, Shikun began to look forward to the coming of the postman with a good deal of anxiety. He could do nothing to lose one whole week, if it did not bring him any results. After three or four days, a newspaper letter arrived for him, with the photograph of a girl enclosed. Shikun's face became wreathed in smiles. But he wanted to keep all this a secret from his mother and from Sita, in the initial stage, for fear of everything falling through. So he suppressed the smile and went about with a nervous expression, when he had to face the mother of his friend.

But he must go and interview those people, since they had been courteous enough to write to him. Shikun sent an urgent message to his mother-in-law and got his choice changed in time.

The house stood in a line in Hiranagar. There was no door facing the lane. There was a big signboard hanging on the wall. Shikun entered the lane and soon found some twenty people, without moving anything, his black walls. After he had estimated the supply of these he came to a open park, where a market day was busy looking littler by the side of a stream. "Which is Madan Babu's house?" asked Shikun of this boy.

The boy stared at him for a while, then replied: "Go on straight."

Shikun went on and passed two or three more gardens like the last one, and at last came to a place where he found the picture of a finger, pointing to a small plate. On the plate appeared the name of Mrs. Kallidhosh Chatterjee. Behind the name, as there was a door close by, Shikun entered and found himself facing a woman and three maids. As there was no room for him to go, Shikun slowly entered the door and entered on the first floor. On his right, he found a red curtain, the big black chrysanthemum painted

on it. Shikun understood this to be passing parlour and turned his attention to the left. Here within a small room stood two benches, a stool and a small table of cane, partially covered over with dark cloth, stretched loosely in the door and window, took his seat on one of the benches.

After two or three minutes, a gentleman entered the room and bowed to Shikun. He was extremely thin and was dressed in a small shirt and a coat of black pressed cotton. Shikun did not know what to say to him. The gentleman asked his welcoming expression and asked, "Are you coming from a good house?"

"What on earth mean 'good house'?" Shikun was too moved to speak. "Do you require a suitable?" asked the gentleman again to make himself more clear.

Shikun now remembered the signboard. He turned red in embarrassment and said, "No sir, I have come to Madan Babu. He asked for my information and asked me to see him."

"Is that so?" asked Madan Babu, smiling cheerfully all of a sudden. "I am Madan Babu. Please forget me for not recognizing you, (which he had no means of doing, never having seen Shikun before). Please make yourself comfortable. Excuse me if I ask your permission to be indisposed. We are in just strength, you see."

Shikun was in a fix. After a while, he murmured, "I am the bridegroom, sir. As I have no sister, I had to come myself. Please don't take it wrong."

"Certainly not, certainly not," exclaimed Madan Babu, with an amiable smile.

"It is better for the white man to conduct the negotiations himself. I shall be able to gather all the necessary information from you."

"Of course," said Shikun. "For naturally useful information about myself is the best that I can give. I am, of course, standing. It was mentioned in the advertisement."

But Madan Babu wanted to know his father's name and his grandfather's name, the name of his native village, his caste and his clan. He also wanted to know what Shikun owned, and whether he had a house of his own. When he had exhausted all his questions, he became Shikun's host. Shikun was a novice at the game, but he told his best. "I wrote in the advertisement, that I wanted to marry the daughter of rich parents," he began. "I (nearly) need remind you of it. Still, may I know, sir, how many children you have got?"

Madan Babu crossed his hand together and said, "Really speaking I have got only one daughter."

"You must be a man of means," said Shikun again. "Has I ask about your profession?"

Madan Babu laughed. "Well, you can call it that, since I eat drink and lead a comfortable life. But it is difficult to say what my profession is. My wife is a lady doctor. I have removed

some money from her and opened a loan office. I saw a decent bit from it."

A very competent and very dark lady was now at the junction, mounting the stairs. "Have you forgotten that you must collect the interest due from Jagdish, why?" she was saying.

As the railroad station, she suddenly disappeared behind the red curtain, not waiting for a reply from her husband.

Shikhan had a good look at the lady. She was loaded with gold ornaments from head to foot. "It is clear that she has lots of money," he thought. "Have you any house of your own?" he asked Madan Bala.

"The four houses you see along the lane, all belong to my wife," he said. "We have but not close of them, while we live in the bari."

"Is it not rather scandalous for a practicing lady doctor?" asked Shikhan.

"Oh, not at all," said Madan Bala. "We have just got a registered on the main road. Did you you notice it? We do quite well here. All our patients are so grateful to my wife's patients and share them the way. These houses have a bigger rent, comparatively. We receive a hundred and fifty rupees from the three."

Shikhan had made up his mind finally. He must marry this girl on another day she liked. It was no joke to get Rs. 75 every month. There were other prospects, jewelry and liquid cash also.

Madan Bala was more polite. "You must have some reservations," he said, fiddling his hands.

"Please, don't stand in ceremony with me," answered Shikhan. "I want to see your daughter, once," he managed to say coarsely.

"Very well," said Madan Bala. "I must go in once, and inform them."

As he went in, anxiety seemed to descend on Shikhan. He was arabesque. He wondered what kind of a girl Madan Bala's daughter was. It would be perfect, if the girl was beautiful. Even if she was not a beauty, a fair complexion, and a big teeth, excepting on the lower lip, as his mother had described another bride, would have been sufficient. But if the complexion were rather dark, a pair of very large eyes with deep-set eyelids, could make up for much. It did not matter whether the nose was straight or a hump.

The maid-servant's voice was heard. "I shall be back in a minute," she cried sharply and hurried down the stairs, trying to look in some mirror at her reflection.

Shikhan's heart began to palpitate rather unpleasantly. The girl must be coming. What would he do, if she was a perfect fright? He dared not look out at this stage. He could rely on his hands, there was still time. But she would again offer him four houses in Calcutta and a loan office at home? The thought took him pause again and think.

Suddenly, suggestions of the bride, were heard from the other side of the door. Shikhan rushed, laughter thilled and voice disappeared. Shikhan took entrance in both hands and sat down again.

The maid-servant entered with a plumed of women. By her side was the girl, with a small silver bowl in her hand. Madan Bala accompanied his daughter. Shikhan could hardly look up. He saw only a pair of gold studded shoes and a pink kamani and.

"This is my daughter. Tamsini, sir," announced Madan Bala. "I have brought her to introduce her to you."

Shikhan had pretense to look up, and bow to her. He was relieved to find that the girl was not unimpaired or equipped. But God had probably come to know about Shikhan's preference for big point-like teeth. Not only one tooth, but all the teeth in the upper row in the mouth of this beauty were rather big and over-reached much on the lower lip. She was trying naturally with the aid of her upper lip, to cover the bases of his row of pearls, but to little avail. Her complexion was dark, but not ghastly black. She was slight of figure and bore a resemblance to the lady of ample proportions whom Shikhan had seen a while ago.

"Please ask her something," said Madan Bala.

Shikhan smiled slightly and asked, "Where do you read?"

Tamsini had to show all her teeth as she answered, "I am in the Madan class at Calcutta," she showed her lips again.

The conversation did not progress any further. Shikhan had a good number of words and some use, that he was to repeat.

The bride had gone in before that. "I must know, whether you approve or not," said Madan Bala.

"I am satisfied," said Shikhan, "you can arrange about the wedding."

Madan Bala rubbed his hands in joy. "But there are certain preliminary ceremonies, that must be gone through," he said. "Shall I go and see your several mother about these things?"

"Please don't," cried Shikhan in consternation. "My mother is extremely old-fashioned. She does not like the independence of women. She might say that she did not want the daughter of a mistress as a bride for her son."

He spoke with a good deal of reluctance, but the fear of his mother's intervention drove him to speak.

But Madan Bala was not at all offended. "Yes," he said, "as an orthodox Hindu widow, she might object."

So the marriage was determined in secret. Shikhan did not tell his mother anything. The bride's father gave Shikhan everything a bride-groom would want, including a diamond ring, a

white-wash of gold, dress of Bourcet silk and a set of silver ornaments. Tarraghi, too, was loaded with gold ornaments. The price of gold had risen considerably, Shihram thought to himself, and the ornaments must be worth about ten thousand rupees. There were some furniture also. Shihram valued the whole lot of presents at three hundred and fifty rupees. Making Babu's lack of wishes. Instead of looking up so much capital in unnecessary things, he should have invested it in the loan office. He would have got about three hundred rupees in interest annually. But he was a really married house-grown and could not say anything.

These people were not very orthodox. So Shihram got an opportunity of speaking in his wife's private ears on the wedding night.

There was nobody else in the room and the bride was asleep, holding her head tight both her hands. Shihram tried to make his voice as soft and loving as possible as he said, "Are you looking this painting from your mother too much, Tarraghi? I won't take you away just now from her."

Tarraghi raised her head and said: "Whose is my mother that I should look always painting from her?"

Shihram's eyes nearly jumped out of their sockets in astonishment. "Are you not Babu's

Babu's daughter?" he asked. "And is not his wife, Mrs. Radhabhadrin Gulab, your mother?"

"I am Babu's daughter, of course," said the bride. "But Radhabhadrin is my step-mother."

Shihram's voice sank to a mere whisper. "Has she not your step-father too?" he asked desperately. "I have heard that she has got no other children."

"She has no child by this marriage," said Tarraghi. "I am the only child of my father. But my step-mother has two sons by her first husband. They did not come to the wedding, as they were offended with father and mother for having hidden the truth from you."

Shihram covered his face with both hands and became silent.

Tarraghi felt the necessity for some explanation. "I asked father not to do this," she said. "His father said he would not tell young Babu and would give you very good presents. Besides, he would send you so many things as Papa's presents that you would be amply amply."

Shihram could not but admit that the girl was speaking the truth. Shihram Babu had not told him any lies. It was his own fault that he had made everything go wrong. But the loan office still remained. He might get a job there.

(Continued by Sir Iqbal)

PATHANS AT HOME

By P. S. DEVENDRA SATYARATHI

"PURTUS" or "the Pakhtu-speaking people" is the national name of the Pathans. Though it seems to be a historical fact that the Pathan country, where Great Britain sang Lord Krishna's song in the 19th century B. C., has been the cradle of Aryan civilisation in its first, the Pathans themselves according to their national tradition seem to trace their lineage from Israel and generally call themselves "Bani-Israel" or "Israel's children." The Pathans have divided themselves into many tribes of which the following are worthy of special mention:

THE KHAMRIS

In Allah's time the Khakhs, who under one Khan (chief), who got a royal grant of the

¹ The non-Pathan pronounce the word "Pakhtu" as "Pakhtu."

² By Pathan-country in present India's North-West Frontier, Afghanistan, and Azad Kashmir or the Independent Tribal Territory lying between India and Afghanistan.

³ The Khakhs, who live in the British Territory of Kohat and Peshawar Districts. They are

loyalty between Khakhs and Moslems, as a reward for his services in protecting the grand mosque road. The chiefs of the Khakhs Khakhs remained loyal to this bond of submission to the days of Anangpur. But at last Khakhs Khakhs, the celebrated Khakhs chief, raised the banner of freedom and to his last day he spared no effort in making the warlike Pathans into a free nation. A pure, a pure, and a warrior of high order, his name will ever shine like a bright star in the annals of Pathan history. He was once captured by the Moghul forces and kept in confinement in the Agra fort as a hostage against a few members of the Moghul nobility who were kidnapped by the Pathans.

Khakhs Khakhs name is a household word not only among the Khakhs, but also amongst other Pathan tribes. Many of his war-stories have become extraordinarily common with the people and his message of pardon

divided into two sections—Tari Khakhs, and Akhri Khakhs. The former carrying a majority, are the residents of Kohat, while the latter pass their days and nights in the Peshawar District.

still lives on the lips of the wandering minstrels, who sing it to the accompaniment of rebab.

THE AFRIDS

The Afrids are generally tall in stature and are very athletic, brave, and impressive. Though they very often suffer from inter-tribal differences, they know very well to form a united front against a common enemy. Their past history will tell you that the Persians conqueror Kadir Shah gave up his idea of conquering them once for all when he was informed that they were capable of restoring their unity for outside invader, familiar sustenance merely in the wild mountain herds.

The lower and southern ridges running on from the Sulay Khat range, the Hazar and Harir valleys and Tash's northern portion, form the home of the Afrids, who are divided into eight Khat (clans)—Khat Khat, Kambhar Khat, Kambir Khat, Malik Khat, Khat Khat, Ripek Khat, Zadoh Khat, Akal Doh Khat, and Adnan Khat. Looming above the Adnan Khat stretch all the Afrids are birds of passage—in summer they live on the verdant slopes of Tash highlands and return to their villages in the Kaguri, Harir, and Khyber valleys when summer is no more and winter spreads its wings. The Khyber dakh-bon accounts for the constant harassment of the Pers in that Afrid had given all other gifts away elsewhere—sage wisdom, rock and stone when it was Khyber's turn. As the clans living in the Khyber had no chance to make their living by the mysterious rock of agriculture, they had to indulge in looting the caravans and later on imposing their own duties on the merchandise passing through their country. But things are different in these days under the British Political Agency in Kandahar.

THE MUSHKANIS

The warlike character of the Mushkanis has its characteristic light and shades, and every one of them, though an agricultural by occupation, has his own life and the martial spirit to use it. They have divided themselves into three clans—Turk Zal, Hakim Zal, and Buz Zal. Nature has favoured their country, lying towards the south-west of the land of the Chaman Khat in Arak. They are from the Saur and Kabul



Kandahar is the independent tribal territory

and they can make a good living by agriculture.

THE TURKS

The original home of the Turks, according to their national folk-tale, is said to have been in Persia and they passed a long period of nomadic life before they came to settle down in Kurdist valley, which was the home of the Bangis Pahlans in those days. Owing to internal dissensions and religious of many tribes towards the Mushkan country the Bangis power gradually declined and by the dawn of the eighteenth century, they had lost all their power.



A group of young women : their names may be Zola (far left), Sakhar is (far left), Zola (right), Zola (right) and Zola (right) are.



When the landscape beauty lends a new colour to the warlike scene of a village with towers.

(Photo by Mr. R. Mahony, Ceylonese.)

A spur of the Khor hills has divided the Kurram valley—the land of the Tuds—into the upper and the lower Kurram. There is a British Political Agency at Pesh Chinar in the Upper Kurram, which is beautifully bespangled with plateaus, and where the Muris, enjoying civil and picturesque life, make a good living by agriculture.

OTHER TRIBES

There are many other tribes of the Pathans, too, which play their own part in their country's life. The names of the Wazirs, the Bangshis, the Marwats, the Barmukhs, the Shinwaris,

the Uman Khels,¹ the Yamsels,² the Khoris,³ the Mohmands,⁴ and Dardis⁵ are noteworthy.

The Pathans may easily be called a nation of villagers. The number of towns is inestimable in the Frontier⁶ and Afghanistan as compared with the number of their villages, and again Azad Daga is absolutely a land of villages.

The nomenclature of Pathan villages has its own nomenclature. There are names like Takhan, Bani, Haral, and Sarai-Hakhal of Badkhist origin; names like Rari Hari Singh and Shankar Gurb speak of Sikh period in the Pathan history; the

Alakor Khel, Sojah Khel, and Manohari, trace between Peshawar and Kabul to their early occupation.

¹ The Southern portion of Sagar in Azad Daga where there is a British Agency at Mohmand.

² The name Yamsel is aptly applied to a large number of people living in Buner, Swat, and Dir in Azad Daga, as well as in the British territory of the Northwestern portion of the Peshawar District from the border of Chitral to Tard to the river Indus.

³ The Khoris country lies on the left bank of the Tera river and along the slope of the Khyber Pass in the British territory.

⁴ Mohmands' villages are situated in the British territory of Muzaffargarh.

⁵ The Dardic country lies along the left bank of the Kabul river to the westward with the Ham river in the British territory.

⁶ The number of the small towns in the Frontier at present in the census report of 1901 is only twenty-six, while its villages are about 2,800.

¹ Kurram valley is about 300 square miles in area.

² The hills country, lying between Khyber valley and Ghazal river, known as Waziristan, is the home of the Wazirs. The Northern and Southern portions of Waziristan, being 240 and 1280 square miles in area respectively, have separate British Political Agencies, with their headquarters at Miran. Such is the Northern Waziristan and at Wana in the Southern one.

³ The Bangshis have divided themselves into three clans—the Mirans, the Barmukhs and the Shinghals, and the majority of their villages lie in the Kohat District.

⁴ The main clans are, two in number—the Mima Khel, the Arak Khel, the Khel Khel, the Bakhsh Khel, and the Taji Khel. Their villages lie in the Lakai Tahr.

⁵ The central portion of the Buner Tahr, lying between the Kurram and Tardi rivers, is the home of the Barmukhs.

⁶ The Shinwaris are divided into Sagar Khel,



A village in Amd Jhag with "Khar" separated into its separate watch-towers.

villages like Unnawal and Man Khar are named after the tribesmen who live there: with the names like Shuribahal, Pothohal, and Akora Khatak, are associated the names of the respective feudatories themselves or their houses or relations. In names like Ghazi Baba, Tip Baba, and "Kaka" Smith is preserved the precious memory of some local saint. Along with these and many others are names like Barad (holy head spring), Gulistan (garden), Gulistan (flower-like in structure), and Patis Vard (white mound) based on Nature's local aspects, and so forth, they speak of the people's aesthetic sense. Again there are names like "Bani gao" (new birth), interesting for their own poetic values.

The village-site is divided into separate quarters. Each quarter, known as Ekara is situated in a particular Khar (clay) and has its own Malik (headman). In the village situated in the British territory, the Malik is a revenue-collector, while in Amd Jhag, where everyone seems to be the king of his own affairs, the Malik's personality stands as the genuine representative of his respective Khar.

Each village-quarter has its separate mosque, known as Jami. It is generally located towards the outskirts of the village.

There is a separate place of the people's religious and social gatherings. They are known as Mallahs and are in charge of the village-meetings, when they call the congregations to prayer as well as hold discussions to make the children learn by heart ceremonial holy verses from the *Purans*—for all this they receive

their wages from the villagers.

Each village-quarter in Amd Jhag has its separate watch-tower. A room with a low doorway on one side and a series of loopholes on all sides, is built on the top of every tower; it was commonly used at a time at least ten to twelve persons, who gathered up by the help of ladders, hung from the door-frame. Again there are loop-holed passages on the roofs of all lower-rooms for emergency purposes. Such against all expenses to learn as these watch-towers are, the people use them for protection for days together.

"Kai" is the people's national word for the house; generally

it consists of one or three rooms within a walled enclosure, known as Ghadi. The mud-roofs of the village-houses are in no way compared for art-interest. But the Pathan housewives are fond of making an attempt inside the sloping roofs and lintels. The national flower and poplars may seem to be the subject-matter of these rough drawings, which are sometimes the representation of the women-folk's aesthetic sense. In rich parts of the country where nature appears like a newly married bride among trees and hills, the walled enclosures of the village-houses may have a few fruit trees like "fig" or mulberry along with a patch of vegetables and flower plants, serving the purpose of a kitchen garden.

The women of the Pathan hags and girls have their own poetic pleasure. An average Pathan mother romances her child in a drowsy and calls



Amd Jhag women: both men and women, have no ear for the playing music of the little brass that passes through their village.
Taken by Moh. Javed in Amd Jhag.

han "Mud" (linear) or "Tang Gai" (fresh flower); sometimes she flows on clouds, the names of some tribes known for the purple red "Kishanji" is very popular. Purple flower known as "Gul-Badan in Persian" Gulab" (rose), "Anar Gai" (pomegranate flower) and Tang Gai (the flower) are, just the leading part. A sweet-scented boy is compared to a pearl and is named "Tari". The pine tree stands for the beauty and sturdiness, and a lion is sometimes nicknamed "Nathan" (a pine tree). The names like "Esa" (tiger), "Kamra" (tiger), and "Shah-Ban" (lion) denote the powerful nature of the village boys, are noteworthy for their martial character. The names of the daughters of the soil are, as a rule, beautiful. "Shim" (pearl), "Parida" (leaf), "Rana" (light), "Hatal" (eye), "Bashan" (a silver girl), "Dar-Jahan" (pearl-pearl), "Dor-Khan" (pearl-gown), "Hatal-Jamana" (pearl-gown), "Saba-ha" (Saba flower-like girl), "Gulab" (a girl), "Kamra" (the-pearl), and "Kharan" (a woman) are a few.



Three of the soil.
Photo by Mrs. Mrs. A. S. S. S. S. S.

The every-day culture of the Pathans is full of many inspiring traits. Along with the rigorous Muslim education "As-Salam al-Islam" (peace be to you) which is generally unchanged by "evolutional Islam" (peace be to you) they find a series of their own national institutions and customs. Whenever a guest approaches their doors he is greeted with "Marhaba Khatun" (peace every day) and the guest may reply "Marhaba" (my presence comes to meet) or "Marhaba Ohi" (my life is long). Companies are exchanged by the employees as they follow their way on the road; one may say "Assalamu Alaikum" (do not be worried) and it may be answered by "Assalamu Alaikum" (do not be worried), and it may be answered by "Assalamu Alaikum" (do not be worried).



Pathan Types.
Photo by Mrs. Mrs. A. S. S. S. S.

not be degraded) if the latter happens to be younger. The spontaneous and fresh expressions of heartfelt cordiality become all the more sweet when they say "Khatun De Ushka" (may God forgive thee), "Khatun de Ushka" (may God make thee great), "Khatun de Ushka" (may God be thy savior), "Khatun de Ushka" (may thy son grow up), and "Khatun de Ushka" (may thou succeed in thy mission) etc. While meeting after a long time the friends enjoy a mutual embrace and each information of each other's welfare in a series of questions, such as, "Jara" (art thou well?), "Khatun" (art thou happy?), "Khatun" (art thou quite well?), "Assalamu Alaikum" (art thou quite happy?), "Khatun" (art thou well?) and "Khatun" (art thou quite well?) etc.

Love of home is an inherent trait of Pathan character. What could surpass it better than the following proverb, which is so common among them?

"Khatun par mohabbat ki a
Khatun ki Khatun"

An average Pathan is a good lover of his native soil's beautiful spots and feels proud of them when he spontaneously says:

"Tara Allah ki de laas with the beautiful spot."

All Pathans have no concern with the death when it comes, should find them in their own home among their own people, and that they find their beds at that in their own ancestral graves-yards. If some one dies away from home, the concern of his body to his village is popularly considered to be a mark of honour towards the departed soul. The native folklore is full of many interesting tales, the characters of which are even travelling down to far-off places in order to find the bones of a hero, who died



Pathan Children



A brother and a sister

Please give me some rice

fighting, so that they may give them their proper burial at home.

As the Pathans are great admirers of their traditional culture, any gray beard will tell you:

"Did you go to the village?
But broke not their women and women!"

The innate simplicity of the Pathan, master of the rough and ready life he has to live, is beautifully revealed, when he says:

"Do not grab my blanket,
So I'll not grab your share!"

Hospitality is a foremost trait in the Pathan character. Many are the properties that bespeak the people's original notion of hospitality. The best may say:

"Do not look towards my sister Khan
 dest friend!
Halestky you towards my dearest (which is
 again with you!"

And the guest is expected to reply:

"Wine me scarce unless,
More pleased to see in the offer of thy love."

Being the members of a martial race, the Pathans have known every aspect of war-like, and time has taught them to say:

"Sorrow and happiness are brother and sister!"

Every Pathan woman wishes to be the mother of a hero and rightly says:

"A childless woman would I prefer to be,
To that she should show thy back in the
 battle field!"

To the pre-confronted youth, the gray-beards are expected to say:

"A lion's heart is ready to be a lion!"

Agriculture goes side by side with fighting, so it is not strange that the Pathans can say:

"Even if thou art defeated;
O me and in them fields!"

An earlier harvest is as dear to the Pathan peasant as was in his youth to a Pathan warrior:

"Sow me better if thou art rich in youth,
When harvest is better if thou art rich!"

"As the peasant is worth, his land is worth" is repeated then some say:

"Whoever looks after his fieldwork himself,
Good would it become all for him if it is
 silk!"

Wasting the field without the proper ploughing is considered to be a useless task, and the peasant may be heard saying:

"Do thy field for some days
And the water is good!"

The Pathans have their indigenous code of honour, known as *Nang-i-Pakhtun*. *Nang* or courage comes foremost and is the root-cause of a bewildering chain of individual, tribal, and inter-tribal blood-feuds. Some of the gray-beards sometimes announce in a deplorable state of affairs and try their best to save the rising



A. Bitchi (21) of Thak valley.
(Photo by H. B. Holmes)



When girls go out in plain spring-tresses.

generation from this ancestral habit. But when all their efforts and to it follows they begin to believe in their native folk-tales that "none can save the Pathan, and even being absolutely beset-cumbed by blood-hounds, as this state of affairs is due to Allah's wrath as just after the creation of the world He was displeased with

the Pathans' forefathers." The elaborate notions of *lood* (honour) and *shame* (shame) have become the warp and woof of the Pathan everyday life. While the marriage damage is considered to be the symbol of the greatest shame, the blood-stained smock used to take the proper revenge, is the living symbol of honour. The typical lights and shades of *Sang-i-Pahlawan* which is still in vogue in Afghani days, are as follows:



A daughter of the soil. Names of the daughters of the soil are remarkable. *Sham* (beauty), *Pathka* (dark), *Thara* (light), *Hum* (HUM), *Pathka* (light girl), *Der-Jash* (pearl-beauty), *Der-Kham* (pearl-smoke), *Shahida* (a saint), *Kotawa* (a shepherd) and *Kharwa* (a maid) are a few.



A dancing girl in a marriage feast.

A *Latidai* of Hyderabad.

(1) Anyone who murders an innocent person, is liable to being awarded a death and no other penalty is to be substituted in ordinary cases. But if the murderer is some near relative of the deceased, known as *Barbar*, he is always expected to be slain with a sword. Against the murderer may wait his life paying a sum of Rs. 500 as the price of the blood of the relatives of the deceased, consent to prosecute before the *Jirga*.²⁸

(2) Anyone who does not comply with the tribal *Jirga's* decision of paying a blood is considered to be a traitor; the punishment is such a case is hard. The bones of the guilty is set on fire after the confiscation of all his belongings and again he is to pay a fine of Rs. 40 for shewen known as *Nigah*. If none

one dares to neglect some very important decision of the *Jirga*, he is to be killed from his native land.

(3) In the case of robbery both the men and the women are killed—the woman is generally killed first and then comes the turn of the man.

(4) No true Pathan is expected to turn a deaf ear towards the pathetic cry of any known or unknown fugitive, who knocks on his door to seek his life getting of unpermitted from the avenger—the system of shelter in such a case is popularly known as *Mamnat*.²⁹

²⁸ Many are the wonderful tales current among the people in the Mountains of Sindhistan. In one of such tales we see a murderer seek a refuge as been refuge on the hands of the wrong-man on Allah's head. "When last thou killed?" asks the innocent and still coming to know that he was the murderer of his younger brother, the innocent says to a pathetic man: "Oh, yes! they last killed my own brother, but as there was sought refuge in Allah's name, he was paid full attention to thy cry. Come on, now I'll see that thou art safe and more welcome to insure thee." After a few days when he was all safe we see the wrong-man reclaim the refugee, saying: "Thou art now free, my guest, to go to the house, but remember that I'll not aid, as yet, to thy life and will take revenge for my brother's death whenever I happen to find thee anywhere in the near future."

²⁹ *Jirga* is the National Council of the tribal chiefs. Along with many tribal *Jirgas*, there may be an inter-tribal *Jirga* too, which may serve the purpose of a National League and may ask the people to unite together to face a common enemy—or each occasion the people severally exchange faithful words of sympathy over union, placed amidst the members of the inter-tribal *Jirga* and these words are then uttered as the symbols of national love, expected to last for ever or at least for a considerable time.

(5) A successful raid by a tribe, clan or individual upon the neighbour's cattle is to be followed by a negotiation through influential persons and the stolen cattle may be returned on payment of money which may be at least one-fifth of the whole price of the cattle. *Blood* is the name which is generally used for such a payment.

Pathan villages are rich enough to possess a separate public guest-house, known as *Hujra* in almost every quarter (family—no family is so poor as not to have even a single *Hujra*). The *Hujras* are generally *Kacha* houses, with a few openings in the walls serving the purpose of windows, and in front of them may be seen groups of shady trees lending an additional charm to their pleasant-value; they are generally in charge of the *Maliks* (village headmen) who welcome most happily all guests, and not only offer them beds but also maintain them with considerable meals according to their individual traditions. Every *Hujra* stands on a living symbol of Pathan hospitality and such places are considered to be unfortunate ones when there are no guests there, known as *unakham*. The institution of the *Hujras* serves our own purpose, too: the nature headmen of all village-quarters prove their rights in their respective *Hujras* as it is customary with the Pathans not to allow youths to sleep in their houses before they are duly married.

Again the *Hujras* are the place of the people's daily feast of national song and gossip which are unified, as a matter of fact, to the males only: after partaking of their evening meals, the villagers assemble in the *Hujras* and along with rising a strain, there may be seen a considerable number of grey-beards, each whom it may rightly be said that their line imparts to their conversations a tone of reverence and stateliness if it has taken away from them something of youth's delicate colour. They commence the feast of song and gossip, contributed by the young and the old alike and goes on for hours together. These feasts at the *Hujras* are at their best during the gala days when the *Jamral* who form a separate class of their own and may aptly be called the song-birds of the Pathan country, take a special part in these periodical gatherings. The personality of some



"Let us have a field for our song."

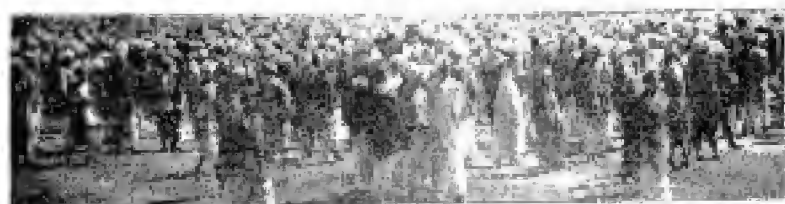
of the *Jamral*, gifted with a poetic instinct because all the men jumping when their untiringly plays the first fiddle in accompaniment to the village orchestra, composed of the *Desma* themselves, who, a class of professional dancers as they are, have full mastery over "*Kashal*" (the native violin), "*Burali*" (pipe) and "*Lad*" (drum). Again there might be with *Lad* (drum) or *baglam*, also dance in female attire and are hired to exhibit their indigenous dance, illuminated with a great many songs in the periodical song-fests. Though the *Lad* (drum) is a matter of fact, falls far short of the standard of that executed by the native dancing-girls, the Pathan women take a genuine liking for it.

The groups of the local songs are popularly

"There are the *Desma* chorists and *maliks* have been fortunate enough to make some as good-looking as their standard in the type of the tribal *Khans* (*chiefs*).

"The word *Lad* (drum) is to be derived from the *Pakia* word "*Ladika*" (lit. a trap); the women were to have composed a lay devoted to a wedding song. Again the word *Ladika* is the name of a particular type of dancing and it is just possible that the lay *Ladika* is also connected to a wedding song. *Ladika* being in the sense of *Drum* (drum). As seen as a *Ladika* to make his *malik* ask him to give up the profession of dancing and to be a member of the *maliks*; thus the women *Ladika* came and surrounds their dances to the *malik* (drum). During that a considerable number of *Ladika* bands the *Desma* give *Desma*, wherever they go to entertain the *Khans* (tribe) people, and again at *Desma*, where they are known as *Desma* (lit. dancers).

"The *Desma* are the village-headmen and again they undertake the name of *malik* (song), (3).



A Zairian

considered to be the place of pilgrimage and so known as Zairan. Some of them have their annual fairs, when along with the pilgrimage, feasting, dancing, too, finds a considerable scope. Holiday-gay of the people seems to be at its best. The people's life appears to be a mixture, with its Egyptian colours of Music, Poetry and Dance. The most-ideal place, on a hill-top, is considered to be the best place for the location of a Zairan in Arab. Here, under a shade clump of the local trees like some artist's simple grave, furnished with shade pebbles and on the branches of the trees may be seen rising a series of palm-plants of coloured cloth, and by the pilgrims, as the symbols of their vows. The popular Zairans are attended by pilgrims from far and near, who seem to have full belief that the magic power of the holy spot can confer good health on their suffering kin and kith, when they bring them along with them to participate Zairanik.

After to the Pashas' married name of 'R' and the life of the Pashas appears to be a thousand flower during the 'Jil' festival when everyone's spontaneous joy seems forth like an laughing song at being along with the national song-fests, and various other exploits of the people's joy. The second-layer of the Khastak Pashas, which seems to be an exact reflection of their war-like work, is noteworthy.

As a matter of fact, there is nothing like love-music among the Pashas—the boy and the girl are in play no part in the negotiation. It is the work of a father or 'pashan' to arrange the whole thing and on a fixed day he takes the bridegroom and his father to the prospective bride's house. If the business ends

of the matter is duly settled, the life of Zairan (wedding) is performed there and then. The majority of the wedding are continued in the months of 'R' and 'R' which are believed to be the most auspicious for the purpose. The national song of the people takes the leading part in the bride's. The women folk sing beautiful songs, which in the evening; again they lend an additional charm to their song-fests by the performance of a typical dance known as 'Agha' which is performed in a ring and is illustrated with a series of songs.

While the women's song-fests, in the boy's house, continue a few days prior to the wedding-day, there is nothing of the sort in the girl's house, where the women seem almost to symbolise the nation. They feel for the girl's coming departure and hence their stress only on the wedding-day when there is nothing in comparison as the bride's in song. Of a short piece—rather in the evening, when the singing continues some forward as persons, the girl's father back on the wedding-day after exchanging her body with a married partner and only the bride's but also the girl herself before that she will appear to be a husband's wife just after the birth. They cross the meaning of leading the girl's hair into some photo which is generally performed by her seven relatives; the little bits of hair known as 'fist' falling on her forehead as a symbol of unhappiness, is also given in the photo. After the custom comes the hour of dressing the girl in the bride's party, when the Pashas, dressed in Zairan's very young lap, more doctors are also used for the girl's health treatment. Extensively, showing her the dress when the bride's mother sing when the marriage-party enters, even the old granules, when with her, the bride and her has taken all the structure of their throat, try to be the singer of that hour. The marriage-party enters along with the village-orchestra, which executes its music against the wedding background, seated in a row, and then, which he may see in governing the marriage party.

¹⁰ The Zairan festival seems that there are a time when the Zairan did not possess even a single Zairan in their country and as they were fairly populated by it in their neighbours, they filled a man, who approached their door as a guest, in order to give him a hand in their own country, to have a Zairan of their own.

¹¹ The boy's father is to pay a considerable amount of money known as 'Mash' or 'Zair' to the girl's father who also demands a particular amount of

¹² The day-fest is known as 'R' among the Marathi and Marathi among the Wante. The word also is from the Vedic culture.

by the firing of the match-sticks into the air, and the welcome-song sung in chorus by the women, because all the men—hoping, it is generally with the Mullahs that the bride, along with her singing maidens, spends the best day of the wedding in singing, and that it is known as *Phayshan* or "the day for singing". Then

to impress the sunny and successful future of the child, the mother wishes to give birth on a sunny day, as soon a child, according to the native folk-lore, enjoys good health and success in life. The Mullah is expected to get a rope or, to turn the good luck for the performance of religious duty, the professor of Islam in the next-door child's race, in the room



A mother and a daughter



A little daughter: her mother calls her "Balar-Jarrah" or "rose-blossom."

comes the hour when the bride is asked to bid adieu to her parents and prepare to go to her new home. The women join in a chorus song, full of pathos, thus, beginning to end. Songs are again sung incessantly for about a week or so in the days between the marriage party and the bride.

Meanwhile both the mother and the village women exhibit their joy by firing rockets in the air whenever there appears a new sun on the scene; the womenfolk seem to have the belief that all this not only gratifies their pleasure but is also capable of taking off all the evil spirits from the marriage. Felicity is considered as a lucky birthday. As regards the time of birth, if it be some morning hour, it is believed

of rich people, the Mullah may even receive a sum of Rs. 50 or so. The women celebrate the occasion for days together, but the mother, who is to live in seclusion for about 10 days, takes part in the celebrations after this period of purification. There might be seen a "Zanga" (sacred) suspended for regret from the village: it may only be a small hut, while in rich families it is a piece of art, having some many subterfuges as well as much expenditure of huck-nuck.

Sokhrat or "the child's first shaving" which takes place between the third and sixth year, is again an occasion of festivities, when songs, too, may find their proper place. The child is brought out before the parents' male kith and kin, and the village barber comes forward to shave his head first he makes the hair wet with both water and then shaves it with a new

* The grammar of *Phayshan* is 34, in *Nasir-i-Mahfil*.

more. The work fee of the barber for the shaving is only a couple of rupees, but in other cases when he may use scissors, kept in a silver-cup, he is sure to get more.



"We are going to join the 'Id' fair'"

The ceremony of circumcising, popularly known as *Shavari*, is performed when the child has seen eight springs in his life. Both the male and female relatives are sent for and many of them are expected to join this happy occasion when even the poor peasant manages somehow or other to spend a considerable sum on feasting and rejoicing. The formal dinner of the ceremony is a dinner, arranged in the court-yard and attended by all relatives and friends alike. After the dinner is over, all the guests, except the wife and relatives, take leave and every one of them, before he departs, makes a little donation, known

as *Masaka* to the priest *Infier*. Then when placed the proper circumciser when the child is asked to sit on a shallow plate of woodware under the cheerful gaze of his parents and relations.

After the sparkling music of life comes the hour of the dance. Almost no ear in the language of the people, when some pretty kind of life like song to an unknown music and the little girl and boy, with tears in their eyes, join in dancing. After the music is put in the courtyard, the women standing round it begin the dance, much of which is generally stereotyped. The impressions are the stages legacies of the dance, like in women from beginning to end, that they bring more even to the eyes of the old. The older women who generally leads the dance goes on in a particular rhythm. The picture becomes all the more pathetic, when dancing into lead solo, the women join in dance. Sometimes the women divide themselves into two parties and give vent to their innermost sorrow in a particular kind of dance which may be compared to the "Soprano and Anti-Soprano" of ancient Greece as regards its rhythm. After the music is given, the *Id* is taken and is covered in the *prata*-*Idra*, the man takes it to the grave-yard as a funeral procession, and the women, engaged in the dance, are left at home :-

Death ! death ! wail death !

"Spring is no more, so I have come the autumn !"

Once death is felt in every garden,

Death ! death ! wail death !

Red, red and golden coverings,

Death scattered away from the better !

Death ! death ! wail death !

Red, orange and crimson,

Death scattered away from the warmer !

Death ! death ! wail death !



PROGRESS OF AVIATION IN SOVIET RUSSIA

By TADAKNATH DAS, A. M. (I. I. T.)

AVIATION is possibly the most potent factor in national defence and consequent glory of a nation. The leaders of Soviet Russia are working for modernisation of their country industrially as well as in the field of national defence. It is no acknowledged fact that today Soviet Russia has a very formidable air force; and special efforts are being made to make the whole nation "air-suspicious". Russian scientists are establishing marvellous records. Recently six young Russian women, who are really girls, set a record of jumping out of the skies from the height of 22,000 feet even without oxygen apparatus and landed without injury! They did it at Khimki near Moscow.

The Soviet aerial explorers have again explored the upper air. The 1-Ba is the name of the balloon in which Commander Prokofiev ascended 22,145 feet in 1934, again recently rose from the Kharukov Airfield near Moscow to make a meteorological flight of three hours on which it ascended one mile for a study of the Cosmic rays. It came back in the sack from this 200 mile flight in safety. It landed on a collection farm 115 miles south of Moscow with data which are expected to add to the world's knowledge of Cosmic rays and phenomena of the atmosphere surrounding the earth.

In comparison with Soviet Russia, what is the position of aviation in India? Soviet Russia has more of thousands of named pilots. Soviet Russia's population is about half of India, and Russia's population is a little less than one-third of that of Soviet Russia. On the basis of population India should have at least 25,000 trained aviators and Bengal should have at least 3,000. I am inclined to think that there are not even 250 Indian aviators and Bengal does not claim to have even 50.

The backwardness of India in aviation and other fields is generally attributed to lack of support extended by the Government. But one should consider whether Indian people are doing their share by taking the initiative in furthering scientific and engineering education as aviation. Is there any systematic movement to teach aviation engineering or allied subjects of importance in the Department of Mechanical Engineering in the College of Engineering and Technology at Delpur? India's national efficiency cannot be increased merely by complaining against Government's apathy.



The 1-Ba explores the upper air again:

The 1-Ba, the balloon in which Commander Prokofiev ascended 22,145 feet in 1934, rises from the Kharukov Airfield near Moscow to make a meteorological flight of three hours on which it ascended 10 miles for a study of the Cosmic Rays. (Continued)



Six Russian women who on a round the jumping out of the skies—a group of girls that within seconds appeared, leaped from a height of 22,000 feet above Kiyaski, over Moscow, and landed without injury. (Soviet Press.)



Back to Earth from a flight of ten miles is the ship. The Soviet Stratosphere Balloon, built safely on a collection force. [It] yielded much of Moscow with data which are expected to add to the world's knowledge of cosmic rays and phenomena of the atmosphere surrounding the Earth. (Soviet Press.)

BOOK REVIEWS

Books in the principal European and Latin languages are reviewed in *The Morning Review*. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college textbooks, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto be answered. No criticism of book-critics and notices is published.—*Editor, The Morning Review.*

ENGLISH

QUACK, QUACK! By Leonard Woolf. London: *The Hogarth Press*, 1933. Pp. 282. 1s. 6d.

The stereotyped of this book immediately recalls to the mind the fable of St. Julian, the old English well-known author, *Le Chevalier des Chances*, *Don Quixote*, *Robinson*, and *Le Comte d'Orgueil*. But St. Julian the story, Mr. Woolf means, none that live in his book, and Mr. Woolf are believers in reason and best declare his attitude to modern social and cultural life. For while the philosophic Providence throughout existence an appearance of disharmony and some provide some satisfaction for the creature that man can be gotten of an expressly subtle irony. Mr. Woolf, writing in a calm tone of indignation, is quietly more freely contemporary. On the other hand, he goes a step further than St. Julian is not deeply recognizing and describing the strength of modern life, modern culture and politics but is discussing it as a detailed scientific machine. The keynote of his book is to be found in the following passage quoted from it: "Civilization dies, but they also fall; they live, but they also die. And wherever there is a form of suffering and dying in a civilization, one symptom, however subtle its appearance, is my sense of pain, sense and intelligence, the appearance of the human mind, but in regularity and responsibility, the machine and the which down appear in a new light; and everywhere, since that, hold and maintained as hard the great meaning of justice."

The scale of Mr. Woolf's book is not large enough to allow him to work out this interesting hypothesis as a general law of history, but it is so far as he applies it to certain contemporary trends he is as convincing as he is, in spite of the serious intent of his work, humorous and amusing. It is his conviction that it is the age in which we are living the triumph of civilization can be observed very clearly in the political and intellectual reaction against reason, intelligence and humanity, and in the reaction to the primitive psychology of anger

and superstition, and by present it with a result of feeling, intuition, can of the most effective which are the parallel between the modern distance and among their designs and filled leaders, and between civilization and some-part tradition. The feeling that a typical objective of our time is not simply the world, but of the hour, but a directly untrained leader endowed with non-rational attributes is not to cause, partly already on our, when considering the difference between the positions of Albert Einstein and Roger Bacon. In his words, Einstein is a theorist, a modern, a man who has still to find his Aristotle. For his position is a most intelligible, which, incidentally, it perhaps do to some degree, while still less of such modernity. There is no such check on the intellectual confidence of Roger Bacon. No effective remedy is so sound for this, and therefore it is the case of the most effective pupils of the last years are the point who might have been expected to approach the Einstein's position from a more scientific point of view.

Thus, with this parallel between the fables of the *Macabre*, *Robinson*, *Robinson*, and those of St. Julian and Einstein, are some of the highlights of the first part of Mr. Woolf's book which contains, besides, much material for reference even on an immediately practical plane. The second part is devoted to the intellectual question which has since is the case of, or rather mentioned, the immaturity in personal affairs. The half of his book may be said to be a reflection of St. Julian's treatment of the story. Last year, the British scholar, some spoke of several chapters of historical background as the work met with the same plan followed the same run with the same philosophical references of historical lines at times, give me the same background. They are not, indeed, deeply with many the reader the rest of the work, almost every of life, they must also they, this led the right to have a shape and path of its own. The book is a curious illustration of the history of the intellect. Based found the traces of man in the conflict between the reason and his passions, some modern thinkers try to measure the intellect, and thus avoid the mystery, by sharing some, something.

Some of the most interesting topics of this part of Mr. Wolff's book, in which politicians like Kierulff, Beckenbush, and Brüning are laid up on their deaths with the intellectual position of Oswald Spengler. This particular German American philosopher is rightly asked open as one of the most profound thinkers of our time. But, as Mr. Wolff points out, his gifts and talents are easily always being used in the service of ideology. This is evident even in an unpolitical manner, who easily made out that a part of Spengler's bewitching arguments of leadership is pure ideology.

Mr. Wolff closes on a note which is as ironic as it is tragic. Civilization is threatened not by the weapons he has piled up by the civilized man. "It is only those civilized men, known to Wolff often unrecognizably, in the name of nations, that the evil is done. Civilization is not destroyed by the Nazi Kaiser or even by the Nazi Hitler; they are destroyed when the Germans have to be numbered among intellectual giants."

LUDENDORFF: the Tragedy of a Specialist.

By Karl Tschupik. Translated from the German by H. H. Johnston. London: Allen and Unwin, 1934. 282s. Macmillan, Ltd.

This is an account of the war-time activities of one man, though added. Though Ludendorff was only the Deputy Chief of Staff in the earliest days of the opening of the war, within a few weeks he was given one of the most important military positions, and his rise continued till, in 1917, he became the virtual director of German and almost even the Kaiser and the Chancellor in person. The record of his war career is, therefore, likely to be the record of all the important military and political decisions and events of the war. The author discusses all these issues in his book and is careful to support Ludendorff's strategic decisions against his critics. But this support does not extend to political matters, for the handling of which Ludendorff was found neither by history nor by judgement. Hence the subtitle of the book, "the tragedy of a specialist."

Ludendorff was one of the best and, one might add, most highly specialized, products of the Prussian military system. There was hardly a detail of warfare so difficult for him, but the very mastery of his trade made him ignorant of everything else. He had no more political sense than Hitler, but he differed from the Field-Marshal in seeing a positive advantage, and not a defeat, in the initiative imposed by his military necessity. This made him fight on unprovoked offensives against the declaration of England as a separate kingdom, two of the outstanding blunders of German policy during the war.

Karl Tschupik is, however, careful to show that political power was not all of Ludendorff's seeking. It was rather the outcome of the political position of Germany, which left the entire onus on intelligence and energy in the political field comparable to Ludendorff's in the military sphere. On p. 114 Karl Tschupik quotes with approval Dr. Rosenberg's opinion that Ludendorff did not strive to be the ruler of Germany, but that it was his confidence in German power at a turning point in German history, when the Kaiser had ceased to play the part assigned to him in the Germanish constitution and a new constitution had not yet been created.

The book is an interesting and informative contribution to the discussion of German strategy and policy during the war, though it gives one the

impression of being rather hard on Ludendorff, an able soldier even if he was not an outstanding "Schicksalsmann." There is one little slip on p. 31, where the name of the commander of the 1. Reserve Corps in the Elbe army is given as Hindler instead of von Helldorf.

THE HISTORY OF THE KURAMOTO INCIDENT: Being a Full Account of the Mysterious Disappearance of a Japanese Vessels at Saikang in the Summer of 1932. The *Shanghai Press, Ltd.* (U. S. A.): 115 Hudson Street, Shanghai. 1934.

When Mr. Kuramoto, the Japanese Vice-Consul at Saikang mysteriously disappeared from his house in the morning of 1932 students of Far Eastern questions proposed another decisive action of the Japanese Government in respect of China. That there was not an unjustified would be obvious to all who know what part the Nankai Incident played in the creation of Manchukuo in 1931. Fortunately, however, the trouble blew over, and the incident which for some hectic days threatened a first-class crisis was found to be the result of Mr. Kuramoto's false-mischance. The Japanese Government was unable to look rather ridiculous by its ineffectual representation and has no doubt taken proper steps to prevent a recurrence of such mishaps.

The whole history of the incident is set forth in this small book with excerpts from documents and newspaper. The treatment is on the whole impartial and dispassionate, though, naturally, there is an inclination to temper the wind for the storm land.

LIVING PICTURES. By Alfred Howard Gibson and John Chandler. Illustrated. New York: The New Living Foundation. 1935. 32s. 6d.

The latest movement, which takes its name from Alfred Hays, the scientific teacher, has long gained the status of popularity and is now spreading the national message in almost every country of the world. This illustrated and vividly written book gives a history of the movement from the earliest point of view.

PREFACES. By Bernard Shaw. London: Constable and Company. 1935. 25s. 6d.

Both the author and the publishers deserve the thanks of all English-speaking men and women for following up the one-volume collection of U. S. 2s. plays with an one-volume collection of his prefaces. A review of such a collection is not the place for discussing Mr. Shaw's opinions, but those who might be inclined to consider them more or less out of date will do well to read the following lines from his preface to his preface. "As these prefaces, treating a series of pamphlets and essays on current political and social problems, are quite journalistic in character, and cover a period of nearly thirty years, none of them should be by this time left completely behind the march of our supposedly progressive civilization. After all it is so elementary, not to say much-in-the-way, that the prefaces are still rather valued of the times they belated them, and I dare say many of their poor readers will conclude that I am a daring innovator of eighteen instead of what I am in fact: a sage of seventy-eight who having long ago grown up the contemporary as he grows, looks to future generations, brought up quite differently, to make a better job of the than our present

violence, an intense, sturdy blood. But he has not been so far understanding him and therefore cannot meet it as he should. The weaknesses he describes as "body" and "discipline." The words discarded, from 1914 to 1922, these days Gandhi is definitely playing into the hands of the Government and tactically imitating theories of political action which are disastrous.

Mr. Yagati demands, however, credit for dramatically setting forth the brilliant personality in his subject and for effectively showing "H. Gandhi," using his words for his own use as seen in the Marathi criticism. The last that can be said of such an attempt is that it presents a perverted account of Mahatma's—former, perhaps, but blind to the criticism of a man undoubtedly great.

PREFACE BY THE

DE VALERA: By P. Dineen, Bangor, The Paper Book Publishing House Ltd., London, 1934, 25s. Price not mentioned.

The author has presented in a lively form a sketch of the life and work of Mr. De Valera, the President of the Irish Free State, Ireland has struggled for centuries for complete independence and still she is struggling for it. No parliament of laws rule or dominion exists but she is able to satisfy her spirit still more. De Valera, in his life reflects the ideal of an Irish republic and is now using all constitutional means to give it a real status. The author has also brought forward this fact in his study of De Valera. The two appendices—one on "Local Laws in Ireland" and the other on "Irish Constitution"—will prove helpful to the reader. The former will help him to trace the origin of the local authority question, while the latter will show him in a glance the changes the constitution has undergone since it has passed into an Act. A second edition of the book with fewer misprints would be welcome.

JOSHUA C. ELLIOT

THE THEATRE AND A CHANGING CIVILIZATION: By Professor Konstantinov, Asia Press, Inc. 10010 Broadway, London, 1933, 25s. 5s. 6d.

The present work is from the pen of one who has connection with stage (in the capacity of a producer) for more than 25 years. He began his career in 1907 in his father's theatre in St. Petersburg and later on had his own theatre in Moscow and afterwards directed theatres both in Imperial and Soviet Russia. We naturally expect a very interesting and instructive book from the pen of such a person. We are glad that the book under review is really a very good one.

In it the author makes a survey of the post-war theatre of Europe with a retrospective glance at the pre-war theatre which forms its background and must be known in order to understand the changes which have taken place.

Mr. Konstantinov looks to the institution of drama more as a philosopher than as an artist. To him the social significance of the theatre and its value and only in the evolution of ideas are essential factors in any consideration of the theatre in any age.

"It is absurd," he says, "to assert...that the art of the theatre is a purely aesthetic function and has

nothing to do with contemporary social and political conditions." But, in spite of this rather orthodox view he does not ignore the character of the new theatre and says, "The logic of human beings to express their ideas and the character of their spirit in contemporary action, in movement and sounds, and to communicate these feelings to other human beings, gave birth to theatrical performances."

This shows clearly that he is aware of those few who have misused the science of theatrical art. It is due to his rare honesty of the principles of theatrical "production" that he expresses his indignation at the commercial life of the modern times which is called a cheap falsification of nature. His idea is that those who share out to sell them are producers of lesser intellectuality. "The popular cinema," he says, "does not only cater to intellect. It lags behind. There are perhaps no harsh words but they should not be omitted."

TRANSLATION BY

THE INDIAN PUBLIC DEBT: By R. L. Dabey, With a Foreword by Sir George Sutherland, R. L. Tagore, The New and Co., Bombay, 1934, 10s. 8.

The question of the public debt of India came for prominence more than a year ago when the National Congress under the leadership of Mr. Gandhi passed a resolution to the effect that for the purpose of more considerable portion of this debt the future Government of India should not be held. The author under review is an exhaustive study of the different aspects of the public debt of this country and his publications will certainly be an effective guide to all interested persons in the understanding of this complex problem.

The manuscript is mainly descriptive, though in places Prof. Dabey critically examines the policy of the Government and the position of the country and hazards suggestions of his own. The total public debt of India on the 31st of March 1930 was near about Rs. 12,221 crores. At this date the Government of India including of some advances to provinces and some other loans was Rs. 11.25 crores. There have added by the provinces nearly Rs. 16.65 crores. Of the total public debt the rupee debt amounted to about 57 per cent. The most interesting fact which the author refers is the phenomenal growth of the debt since 1914. In this year it stood at 540 crores of rupees. But in the course of 16 years it rose to 11,25 crores. In 1934 again the rupee debt represented only 35 per cent of the total liability, it being only 129 crores of rupees. But by 1930 it amounted to 490 crores or in other words to 37 per cent as pointed out already. Prof. Dabey after analysing the tendencies of the Indian money market comes to the conclusion that the short-term loan paper has appealed to our imagination more than the long-term securities. As for the working debt, it increased from 380 crores of rupees in 1914 to 480 crores in 1930.

Prof. Dabey is definite on the extremely steep and violent position of the assets by which almost the whole of the debt is covered. Out of a total of 11,25 crores of rupees, 915 crores is invested in revenue earning assets such as railways, ports and telegraphs and other commercial departments. The total unsecured and unproductive debt of the Government of India is estimated at only 22 crores of rupees or only 1 per cent of the total debt.

This illustrates the fact that "an important country in the world can issue at a stronger financial position its regards to public debt and the corresponding market."

One of its suggestions, that a Central Reserve Bank should be set up without delay has already been superseded by the establishment of such bank. In 1934, another important suggestion made by the author in the creation of an Indian Board of National Investment, countries like China, Britain, Japan, Australia and South Africa have their National Debt Commissions. It is essential that India also should have some such institution.

The book is lucidly written and is intended to the public by Sir Chatter Bhattacharya, the ex-Finance Member of the House of Commons of India. The printing and set-up are satisfactory. The price is far too high. It should have been less than what has been fixed.

NARESH CHANDRA BOY

POZZLE PUZZLE: Published by Miller and Jones, G. T. Mathura. Price Rs. 2.

It is a kind of ready reference in which one finds hints for solution of Cross-words, Additional and Take, and other similar games.

TAQDIR AND PRE-DESTINATION: By Abdullah Akbarullah M.A., LL.B. First Kinn Kinn, Lahore. Price Rs. 4.

In this, small book the author has discussed the doctrine of Taqdir or pre-destination, and has shown that the doctrine of pre-destination or the doctrine of a good cause for one man and evil cause for another finds no support from the Holy Quran, but even in Hadiths, but is of later growth. The name, Muhammadan religion will find much of interest in it.

INTRODUCTION TO THE STUDY OF HADITH: By Muftaver Muhammad M.A., LL.B. First Kinn Kinn, Lahore. Price Rs. 2.

Some of Hadith is admittedly one of the sources of Islamic law and practice, involving the practice and usage of the Prophet. As Islam covers the whole sphere of human activities, hundreds of points had to be explained by the Prophet by his example, action and word; and the importance of Hadith to a Muhammadan can hardly be exaggerated. Hadith records as many as six of the Hadith. The collection of Hadith began in the lifetime of the Prophet and ended in the third century of Hijra; and they were of two kinds—the *Mutawatir*, and the *Jamil*. The *Mutawatir* were accepted, but according to the religious authority of the Hadith, but under the cases of the companions upon whom authority the particular Hadith finally rested. The latter are only arranged reports according to the subject-matter, but is also more critical. The European critics of the Hadith go far as to suggest that even the companions of the Prophet were so unscrupulous that they fabricated Hadith; while the sincere Muslim critics of the unreliability of the Hadith are agreed that when a Hadith can be traced back to a companion of the Holy Prophet its authenticity and authority are beyond all question. This reader is referred to this book for all such information and criticism offered by the authors. It is really a good introduction to the study of Hadith.

A MANUAL OF GENERAL KNOWLEDGE AND OFFICE COMPENDIUM: By J. M. Srinivasan, Lecturer. Pp. 328+128. Price Rs. 3.

It is a useful compendium which has no in the second edition, but there are some improvements which we have not been able to mention in the first edition.

SPEECHES AND WRITINGS OF SACHCHIDANANDA SENNA: with a Foreword by Mr. C. V. Chatterjee. Pp. 105. New Narmada Lal, Allahabad. Price Rs. 5.

We cannot do better than introduce this selection of the speeches and writings of Sachchidananda Senna to the attention of our countrymen as well as of Englishmen. In the words of Mr. C. V. Chatterjee, Mr. Sachchidananda Senna "has attained eminence both in the law and in public life. His law attainments shined himself chiefly in the legislatures, in conferences and on the platform. Unfettered, unvarnished and dynamic, Mr. Senna has made an epoch of his a brand. His public services, which extend over a period of five generations, are too many to be detailed here." A record of the speeches of such a man is presented here in this collection; and there is in this collection a wealth of knowledge and ability, of perception, as well as a large fund of humor. The subjects are very various and such as to appeal to readers of every time and every nation. Some of the speeches, e.g. his presidential address at the 10th session of the All-India Congress conference held at Delhi in March 1929, are so thought-provoking that we would ask every Indian to read, think and mentally digest them.

The book should have a ready sale and be in the hands of every keen student of our public life and public men. This is the first time that we have not too many books of this kind. The publisher would have done well in appending a short biography of Mr. S. Senna, and a list of his speeches which we are and will be referred to in our edition. The printing and set-up are good.

J. M. DUTTA

STUDIES IN THE LAND ECONOMY OF BENGAL: By Sushila Sen, B.A., B.L., Advocate. With a Foreword by the Honble Mr. H. P. Singh B.A., LL. M.A., Member, Local Self-Government, Bengal. Published by the Book Company, Ltd., Calcutta. Pp. 214+102. Price Rs. 5 only.

Bengal is essentially an agricultural country and therefore her problems are intimately bound up with the land. It is strange so far that very few of our scholars have tried to study the complicated land-problems of Bengal. Mr. Sushila Sen's book has thus received a long-waited reply.

The book opens with an Introduction which gives the fundamentals of agricultural economics, with special reference to Bengal. It is divided into six chapters: (1) Land Revenue Administration, up to 1793, (2) Decennial and Permanent Settlements, (3) Tenancy of Land, (4) Agricultural Rent, (5) The Zemindari, (6) The Rent. In short, the land-revenue system in all its ramifications is thoroughly dealt with in the book.

It is true that the land-problems of Bengal are highly varied, some of the problems are rather of history, some of them are raised by important

legislation, principally drainage legislation, and some others have grown up through the category of economic forms. Therefore, to deal comprehensively with the land-problems is not an easy task. But the reviewer is glad to meet that Mr. Sear has performed his task with credit.

It must be admitted that Mr. Sear has knowledge towards land-drainage. He is a believer in the land-labour system which, in his opinion, is essential to good agriculture in England. The fields of England prove the same truth. Mr. Sear states: "The ordinary condition of English agriculture is due, in a great measure, to an excellent system of adjusting the relations between the landlord and the tenant. In English agriculture, along with the perfection of the Agricultural Holdings Act, there has been the growth of a sense of justice in the minds of both the landlords and the tenants. In England we need this, the sense of justice, more of far more in the landlord and of respectability in the tenant." Mr. Sear goes further and says: "Rational farming has two aims; first, that the land shall be operated in accordance with the rules of good husbandry; secondly, that the farmer shall not fail to pay the stipulated rent. It must be admitted that without honest farming, the existing relations between the landlord and tenant which is an essential condition of the success in agriculture will be a far cry."

The book has an excellent index. The neat printing and the getting of the book at a small cost to the publisher.

KARUNDA K. NAYAK

KEELY'S DIRECTORY OF MERCHANTS, MANUFACTURERS AND SHIPPERS OF THE WORLD: Published by Keely's Directories Ltd., 195 Strand, London.

As a guide to the Trade of the entire World, Keely's Directory of Merchants, Manufacturers and Shippers of the World is supreme. The 1935 edition has been exhaustively revised and is indispensable to the business man for the maintenance and development of his business outside of his own country. Those who possess an earlier edition of this outstanding work will be well aware of its sterling qualities and will in their own interest wish to secure a copy of the latest edition, which has taken into account the numerous changes which have occurred in names, addresses, etc. during the past year.

At the price of 40/- per copy this directory gives incalculable good value. In its own volume it covers the whole World, sections being given for every country, including a comprehensive and reliable alphabetical section for India.

The arrangement makes reference very simple and to increase further the general usefulness of the book, there are adequate and complete indexes which are designed to give the business assistance to users. By consulting these indexes one may only too easily find without difficulty the names and addresses of firms throughout the World which are engaged in the trade in which he is interested.

Keely's Directories Ltd. are holders of royal warrants of appointment to His Majesty the King and His Royal Highness the Prince of Wales, and have been established in business since the year 1881. They are publishers not only of London's Directory, the Post Office London Directory, but also of 70 per cent of the different directories issued in Great Britain, at least 15 times as many as those issued by any other

firm of directory publishers in Great Britain. They are with their world-wide organization better equipped than any to produce a directory of the World.

X

FRENCH

CULTURE PHYSIQUE HINDOUE: By Madame Chakraverty, Published by Les Editions Asie, 4 Square Regny Paris, 6 France.

Mrs. Chakraverty is an old student of the *Sciences des Sciences*, Paris and served as lecturer in several important Indian Studies in their industrial development. A few years ago he came into touch with the enlightened chief of Anand, who has the credit of developing the breathing exercises of ancient Hindu Philosophy into a capital treatment for chronic ailments. His system has been popularized in France by Mr. Chakraverty, who published a French book on the subject and which he has published in French during his recent business tour through France and Europe. His old Professor Max Bérthelard had, in recommending the book to the public, said in his preface that among the Gymnastics of ancient India known to the Greeks, there were various attempts of "Nagarsana" whose methods should be seriously studied by those devoted to the history of therapeutics. Illustrations of the art was considered invaluable in those who were weak in body as we find clearly furnished by Hindu masters who said, "Niyama shodha shakti shakti". "This will cannot be limited to the weak". Pure physical beauty was taken to be the basis of spiritual equilibrium and through the various Yoga Asanas and exercises of postures, as Mr. Chakraverty has shown in his thought-provoking book, the Hindus made a substantial contribution to the health sciences of humanity. The book deserves the special study of the doctors as well as of the general public. Several newly drawn diagrams of the exercises go to enhance the usefulness of the volume.

KARUNDA NAYAK

SANSKRIT

THE MAHABHARATA, ADIPARVAN:

Parvata I; originally edited by Dr. H. S. Sastri, revised, Published by the Bharatavarzi Oriental Research Institute, Poona.

This is the last instalment of the *Adiparvan* which, as presented now by the fourth edition, will settle many points of dispute about the formation of the Mahabharata, raising many out of Hinduism's painting of any and every sect. Over one hundred pages of the volume were devoted to the exposition of the method of textual criticism. This *Adiparvan* will stand for years as the solid monument of reconstruction scholarship and reflects the claims of Indian research in India, without utilizing the materials and most of this half-century's conflict. The *Samadhi* Veda and the *Nepal* MS. of the final text have opened new eyes to the measures that are still available to us, if only we get about working with the determination and post-work displayed by our friends of the Bhambhani Institute. The kind courtesy of Dr. H. G. Bhandarkar will be celebrated in 1937 and we hope it will be warmly stimulated by the completion of this unique edition of the Mahabharata.

The editor gives us a characteristic and detailed account of the manuscripts. India is a veritable pedagogue of Adamantine writers, meeting with V. S. Srinivas and coming down to the modernists like M. S. S. and others. These letters are a critical survey of the various manuscripts and their interrelations. The historical publication of a few papers by Prof. P. V. S. Srinivas at Madras, prepared to be the critical edition of the South Indian MSS., actually formed Dr. Subbarama's pre-occupation, the whole question of Mahabharata criticism and its formation, clearly the Principles followed by him in the compilation of the text. Over ten years of patient analysis in collaboration with the papers from all parts of India, has given Dr. Subbarama a unique ground for his critical and scientific presentation which has also in the field of Indology no second today. Very appropriately therefore Prof. Srinivas left, President of the South Asiatic Society of Paris has observed: "We possess heretofore thanks to the text, the science and criticism of Dr. Subbarama, a model edition of the Mahabharata which later researches can neither modify nor work to and appreciate better." This is indeed a new beginning coming from a country where the text, form, the story of Mahabharata Indology.

In "The perfect completion of the Mahabharata" (1930) our original guide Dr. Subbarama is dead, was observed by some Indian scholars, Indian and European, which he edited as "The Mahabharata" (1930) in his last published work of Indian scholarship. This is the dark chapter of our glorious history. The Mahabharata edition which with the completion of the Mahabharata (1930 A. D.), of the Mahabharata of the Mahabharata (1930 A. D.), of the Mahabharata of the Mahabharata (1930 A. D.), and of the Mahabharata of the Mahabharata (1930 A. D.), will certainly develop in a new, special department of Mahabharata research in our universities. Mahabharata are always contemporary in the to be in the same sense.

K. Srinivas

YAKYAPADIYA-PRATHAMA KANDA

With the gloss by the author and the commentary of Trimbhavan. Edited by Chandra Shekhar, B. A. B. C. C., Professor of Sanskrit, Jagadgurur College, Lucknow. Published by L. S. Ray, Ltd. Kaveri for L. S. Ray, Ltd. Kaveri Trust Society, Amritsar, Lahore, Price Rs. 3.

How we have a far, critical edition of one of the earliest and most important works on the philosophy of Sanskrit grammar. The volume contains the text and what the editor supposes to be the author's own gloss on it. It also contains from a commentary by Trimbhavan or Trimbhavan. The editor gives the name of the author as Harivansha about according to the editor, who is Harivansha. The author of the text, however, being an ancient name (Harivansha, Indology, p. 18). The gloss is published in the Sanskrit edition of the work is stated to be a later work of the latter gloss published here (Sanskrit, Indology, p. 18). The value of the edition would have been enhanced if the original edition in the Bengali edition and the Sanskrit MSS. were distinguished by some indication. The preface in English gives an account of the MSS. material and the detailed introduction in Sanskrit

deals with the author, his works and the manuscript. There are indices of the important words in the text and gloss and of the first lines of the verses of the text as well as of the citations in the gloss and commentary.

The edition leaves the stamp of the editor devoted to it by the learned editor. He has an only edited after a number of MSS. to determine correct readings but has also taken the trouble of tracing some of the verses of the text in various works where they have been judiciously quoted and explained. A reference which is not automatically complete and full to these works has been made in the foot-note under the word concerned. In some cases the explanation is contained in these works have been stated.

It is remarkable that the editor's work in the Sanskrit has not been published in the case of these two to indicate the MSS. edition. Though some of these editions like (1) which especially refers to the Sanskrit edition of the work have been, there are others like (2), (3), (4), (5), (6) which are not at all negligible.

CHANDRASEKHAR CHAKRABARTY

SANSKRIT-BENGALI

MAHABHARATAM—Second Part of Second Chapter with Srinivas's Gloss and the Mahabharata of the Mahabharata and the Mahabharata of the Mahabharata with translation of the Mahabharata and the Mahabharata : by Prof. Chandra Shekhar, Jagadgurur College, Lucknow. Published by L. S. Ray, Ltd. Kaveri for L. S. Ray, Ltd. Kaveri Trust Society, Amritsar, Lahore, Price Rs. 3.

Prof. Chandra Shekhar Jagadgurur is well known in the Indian world for his valuable contributions in the field of Sanskrit and Vedanta and as an editor and translator of the manuscripts of Indian philosophy in the Bengali language. Bengal comes from him, and we only state a few facts that the present edition of the Mahabharata is a large work from him, possible by his creative efforts and his own work. This present edition with the Bengali translation and the original text with a new gloss in his own. The second part of the second chapter of the Mahabharata, called by Trimbhavan, is one of the most difficult and at the same time the most important, sections of the work. In this section the philosophical school, that were considered with one another at the time, have been subjected to criticism and ultimately the indecision or the ability of the doctrine has been proved. This section, therefore, has its greatest attraction for students of Indian philosophy and stands apart from the rest in view of the divergence from the present method and speed of discussion followed in other parts. In other parts the Mahabharata is chiefly occupied with finding out the nature of the philosophical passages and its light is with other philosophical schools in the matter of interpretation of the most philosophically taught in the Mahabharata. In this section which is subjected to the present edition under review the students as larger appears in the authority of the text and needs the appearance of their own ground and he draws his arguments from the position of independent reasoning. Very editor, however, has done a service to Bengali literature

by bringing out this part with a Bengali translation which has been done by Pandit Chandra Krishna Vaidantashy under his supervision and guidance. The translation will be helpful in the understanding of the difficult text. The introduction by the editor, though brief, contains many valuable informations, and the editor has put forward a bold idea that the Buddhist doctrine originated by the Siddhanta is not the discovery of Gurusu Buddha but of Siddhanta, and these two together give a new orientation to the historical Buddha. The original Buddhists was only an adaptation of the Vedic doctrine which was gradually transformed by the latter Buddha and their followers. It cannot be expected that the theory of Purusa Vastutattvam, which is adulterated in the introduction and followed out in his critical notes, will find ready and willing acceptance in academic circles. But a case has been made out and its defects are to be worked out in all its bearings either by the editor himself or by any other ambitious scholar. We think it unnecessary to prosecute and explain what we need leave it an open question.

The translation work has been beautifully done and the editor and the translator deserve our thanks. Considering the difficulty of the Bhagva and the Bhavati in this part the success of the translation cannot be considered to be a mean achievement. The editor has followed up his method of interpretation of the Bhagva and the Bhavati on the basis of philosophy of the Sutra and has shown how it fits in with the arrangement of Samkhya. We had, in our review of the Samkhya, an occasion to draw the attention of scholars to the merits of this method and we sincerely now recommend it to every student of Vedanta to follow it up to its logical conclusion. We recommend this edition to students and humanists without the least mental reserve. Not only we have no doubt that they will derive substantial help in understanding the central position of Vedanta philosophy.

KATKUN BANGALURU

ENGLISH-GUJARATI

HISTORICAL INSCRIPTIONS OF GUJARAT. *First critical issue to the end of English dynasty. Part I. Edited by Subhanga Chatterjee. Calcutta: B. A. M. B. S. 1934. Price of 10000 Moslems. Bombay: Published by the Porba Chandra Sabha, 365, Chattram, First Road, Bombay. N. 2, 1933. Pp. 4-86.*

To facilitate the people of Gujarat with the history of the people we want of it as may be gathered from the inscription—the Porba Chandra Sabha has brought forward this handy volume which will be proved with delight by the students of the subject. Part I contains inscriptions of Ashoka, Rudrasena, Skandha and others—emperors, kings and personages belonging to various dynasties taken from learned journals and valuable libraries as well as from museums at Vadra, Bhavnagar, Junagadh, Rajkot and Baroda. Each section begins with a brief historical and critical note and the text of each inscription is followed by an account of it, etc.

where it was found, wherein its significance, etc., together with other and relevant historical inferences, etc. Thus, the inscriptions are translated into Gujarati and translated into English; sometimes different readings have also been given. There has been no photographic reproduction of any of the inscriptions and the price has been kept comparatively low to suit all pockets and to encourage sale of the book in educational institutions and among those interested in historical researches. Though specially intended for Gujarati-speaking people the book will be appreciated by all who want to be posted in the historical literature of India and specially in its inscriptions.

It is refreshing to note that the Sabha, which has already in its credit a number of important publications, has a definite programme of its own and intends to publish freedom of historical sources relating to Gujarat and Gujarat literature which will be eagerly needed.

P. R. SINGH

GUJARATI

ARADHITA VAGI (By *Pranab K. Senapati*, of the *Chandrasekhar Vidyapeeth*, *Printed at the Lakshmi Narayan Printing Press, Bombay. Pp. 115. Paper cover. Price Rs. 12.*)

"*Aradhita Vagi*, from translated means 'the lower half' and there are twelve very interesting stories showing how 'the lower half' of Hindu Society is being treated at the hands of the remaining half. The very great misery which is with the lot of women in these days of civilization and advance, is set out here in language which is sure to be understood by the class of readers for whom the stories are written. For instance, the story 'Four Hours' (Chap. 1) describes how the end of a girl's school revealed discovered there up the pitiable nature of men in respect of the other sex. On the whole we find it to be a delightful little book of stories.

JINA VANI : *Translated by Shantilal. Printed at the Gujarati Printing Press, Bhavnagar. Pp. 215. Illustrated Paper cover. Price Rs. 1.*

The different Puranas have been systematically edited by a Bengali scholar, Shantilal Shastri, and the results published in the Gujarati month, called Jina Vani. The papers thus published have been translated into Gujarati and they furnish very serious reading to those who are thinkers and interested in research work. The writer of the original papers is nothing a Jain but very familiar with Jain literature. But still wherever little he has needed, he has studied very well. The volume, e.g., dealing with the existence of God, according to the ideas of Jain metaphysics, is a very well written dissertation, and would repay perusal. The last section, dealing with the temples about Mahavira Kharod is replete with all information obtainable up-to-date on the subject.

K. M. J.

be apt to make than a glorified non-commissioned officer.

All the Indians that I came across on various occasions, including the genial young Punjabi who has the engaging conversation, were, inevitably, of inferior grade. They served meat and drink or polished shoes.

The exclusion of Indians from the higher staff of the Academy caused regret. I want to recall, in some M. L. A., who put a question on that subject. The Army Secretary explained, in my hearing terms too slight, that an Indian officer possessing the necessary gentility and qualifications was not the spring of 1933 available.

It would have done no good to have rejoined that this lamentable state of affairs had resulted directly from the policy, still recently pursued, of excluding Indians from the Commissioned rank. The story that has been too common to originate through reminiscence or gossip, that it might have been pointed out that there was no dearth of Indian civilians who might have been engaged to teach certain subjects than duly qualified civilians was hardly put so well, if not better than, military men.

Nor would it have been an upheaval of innovation as to employ civilians. The Dominion of Canada does not entrust all phases of education, of its cadets to military men, though owing to the emergency policy it has pursued for over half a century in respect of training officers. It does not have to resort to that practice through lack of officers possessing the necessary civility and qualifications.* I shall refer to this matter again when I deal with the course of instruction at the Indian Military Academy at Delisle Dan.

III

I, for one, should have liked to have seen one or more Canadians with experience at the Royal Military College at Kingston employed

* Refer to the Author's article, *Canada's Way of Training Army Officers*, in the July issue of *The Western Worker*. See also *The Canada Year Book, 1930*, compiled by the Dominion Bureau of Statistics and published by the authority of the Minister of Trade and Commerce, Ottawa, where it is noted on page 1043, that the staff of the Royal Military College at Kingston is composed of a commandant, a staff adjutant, and a permanent staff of civil (the latter are the author's) and military professors and instructors.

from the very beginning, at the Delisle Dan Academy. This for several reasons:

(1) The first batch of officer-instructors at Delisle Dan were no doubt, carefully selected men for their comparative grade. I have said as much. But, in the best of my knowledge and belief, their experience was limited to that gained by them in the Imperial Army. It would greatly surprise me to learn that even one of them had served in any Dominion defence force, much less taught in a Dominion military college.

It finds in some day, to be a Dominion and to have a Dominion Army, as was contemplated at one time, it is surely a not too early to begin training officers with that aim in



An interior view of the first Mess built by a Provincial contractor, Delisle Dan Mess Building.

view. No arrangement could have facilitated their object better or more speedily than to have employed, in staffing the Academy foundations, men with some (preferably long and valuable) experience of teaching in a Dominion military centre.

(2) In one essential respect, conditions in India are similar to those in Canada—the virtual absence of the institutions that the English call the "public school." The Canadians did organize the Royal Military College at Kingston in the sequence of the last century were not oblivious of the fact that the people in the "Old Country" from whom they had sprung had built up their upper military strata on the basis of public school education: but they did not deem it necessary or even expedient to develop that type of education as a pre-requisite of military training. Since

* See reference to this point in the preceding article of this series (p. 309) of *The Western Worker* for August, 1933.

of the Canadians who went from the military schools to Kingston, qualified for the King's Commission then and subsequently were employed as instructors there, could therefore have been of great service to us, especially during the formative period of the Academy.

(3) In Canada there has not yet arisen a military caste or a ruling caste, as is the case in Britain. Thus the fighting services have never been elevated to the plane of a caste as is the British *féder*. Commerce, industry, merchandising and agrarian professions and trades are, if anything, rated higher than any army career. The employment of one or more officers brought up in the traditions of Canadian democracy would, therefore, have exercised a healthy influence upon the young Indians in training at Udhm Dar.

(4) The poor man's son in Canada has, in my way of thinking, a far better chance of qualifying, in normal times, *deserts* for the King's Commission than he does in Britain. That fact, in itself, is of the greatest significance to an impoverished people like ourselves, and the more the Canadian experience in the training of Indian cadets is assimilated, the better for us.

I was happy to learn, some time ago, that a Canadian graduate of Kingston had succeeded a British officer, who had been transferred from the Academy, I do not yet know whether he had any teaching or administrative experience there. As other openings occur, this precedent will, I hope, be followed and our will be taken to appoint Canadians with such experience at Kingston.

Military appointments are generally made, I understand, for five years. Soon the Academy will be in its fourth year. Then there will be the opportunity to place one or more Canadians with Kingston experience in administrative positions and they be given scope for demonstrating the possibilities.

IV

The subjects presented for the competitive test for entrance to the Academy as well as those studied there show that they have been laid down by universities who may be only subconsciously, are aiming to produce officers for the Imperial rather than for a Dominion army. I will first examine the subjects for the entrance examination held by the Public Service Commission on which Indians of education and experience are represented.

English is, for instance, given great prominence. Even French and German are accorded a place. No Indian language—not even Hindi, that the natural *lingua franca*—however, figures in the list. Why should our language—both spoken and classical—be dominated by European tongues?

A remark contained in one of the reports submitted by the examiners for the Academy is

unmistaken in an official publication, unconsciously reveals the psychology that has dictated the selection of the subjects. It reads:

"The study of the latter disciplines in themselves and express themselves in English are good and, as far as knowledge of English is concerned, they should prove well qualified for the profession for which they are competing."

Is a French, German, Italian, or Japanese officer, who does not make a word of English, sufficient solely for that reason, for the fighting profession?

It must, moreover, be remembered that the young Indian who takes his right through this competition to enter the Academy will be trained there in command, not a British, but an Indian, military unit. The race is not dead to action. It fortune favours him that far, will stand without exception, be completely ignorant of the language a knowledge of which is considered to qualify him for the fighting profession?

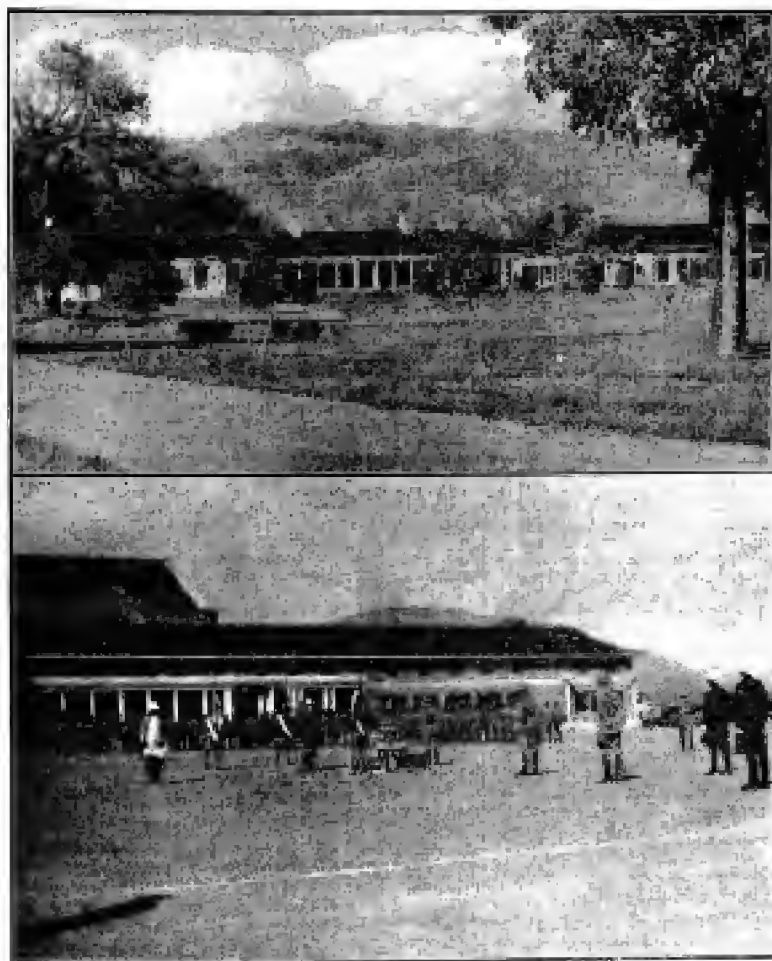
I would be the last person to belittle such tests to deny the advantages that flow from knowing English, especially in students of military science. I do, however, suggest that the subject, quoted in, or say the least, *not* and *not* create a psychology that induces us.

The present set in this regard, by Canada, may well be adopted in India. There French (the language of the Canadians of French descent) was for a small percentage compared with their compatriots of British stock assigned a place on par with English in the scheme of studies at the Royal Military College at Kingston. Here in India Hindustani may be adopted. Of this I shall write in another connection.

The only Indian subject included in the list for the entrance examination of the Indian Military Academy is "Indian history." The choice of taking it or not is left with the candidate—it is not, in other words, one of the obligatory subjects. The paper set in the examination held in October, 1934 (the last one for which I have particulars)

* *Examples of the Competitive Examination for admission to the Indian Military Academy, Dehra Dun, and Royal Indian Military School in October 1934.* P. 47.

† The obligatory subjects are: Part I. (1) *Inter-view and Record*—50 marks. (2) *English Language*—50 marks. (3) *General Knowledge*—40 marks. (4) *Elementary Mathematics*—20 marks. (5) *Geography*—20 marks. Part II: Two of these subjects, and not more, must be taken: (a) *French or German*—30 marks. (b) *History Mathematics*—30 marks. (c) *Higher Mathematics*—20 marks. (d) *English history from 1555—30 marks.* (e) *Indian History*—20 marks. (f) *Physics*—20 marks. (g) *Chemistry*—20 marks. Two of the following may also be taken: (i) *Outline of English History from 1485—125 marks.* (ii) *Elementary Science*—120 marks. (iii) *French or German or Drawing*—120 marks. The number of marks represents the maximum.



Above: The new quarters erected for the gentleman-soldiers are set on the ground which, in the accompanying portrait, in the years of plenty, in the hands originally built for the (defunct) railway staff canteen. Even then the young Indians, soldiers-in-training, are no worse off in this respect than the young Indians at the Royal Military College at Sandhurst.

Below: A glimpse of the ceremony held last autumn on the occasion of the presentation of the King George V Banner and Order to the Academy by his Excellency Lord Willington.

contains five questions (out of twelve) that relate directly to the British period:

"7. Describe briefly the struggle for supremacy among European powers in India during the second half of the nineteenth century, and account for the ultimate triumph of the English (British)."

"8. Explain the Afghan policy of the Government of India from 1837 to 1842."

"9. Estimate the place of Warren Hastings in establishing and developing the British power in India."

"11. Indicate the main stages in the development of the Indian constitution from 1801 to 1919."

"12. Describe the measures taken by the British Government for the suppression of social abuses in India, and indicate the policy connected therewith."

The examiner was apparently not satisfied with the answers given in respect of social and political questions, for he said:

"I have not seen any really good answer on the development of Indian constitution and the policy of the Government in relation to the suppression of social abuses. It would be desirable to encourage the candidates to acquire a more thorough and accurate knowledge of such subjects."

I wonder if questions pertaining to matters that have recently stirred or continue to stir strong feeling in the country should be put to young men desirous of entering a military academy, from which political riots of necessity be debared. There might in some cases, rather result in discrimination or in answers that might annoy the examiner, unless he be a person possessed of a keen sense of appreciation of other people's points of view.

V

My own impression is that the young men between eighteen and twenty years of age who enter the Academy through the portals of the competitive examinations measure up to a fairly high standard of intelligence. With few exceptions, they are not, I fear, as alert as their fellows in Canada who enter the Royal Military College at Kingston at, I believe, a little earlier age. In respect of discipline and methodical ways and possibly also of balance of body, I would judge them to be somewhat below the Canadian standard.

British military men would soon assay British children would realize: these defects to the fact that most of them have not had "public school" education. In proof of that contention they would point to the superiority in those respects of Canadians-Canadians who have had such training.

* *Ibid.* p. 27.
+ *Ibid.* p. 28.

I have no quarrel with men who take that stand. With their racial heritage and personal experience they could do no other.

For young Canadians who win through the competitive test, held under the supervision of the Department of National Defence, their path is unobscured into the Royal Military College at Kingston, here, in the country, and "public school" education. The difference between them and the Indians who enter the Academy through the gate of competition must therefore be accounted for in a different way.

My own view is that our domestic and social life, even at this stage of our development, does not make for individual and national discipline. In regard to capacity for devotion to her progress and self-interest in ensuring her well, the Indian mother has no peer. Not so the Indian her Western sister in her ability, with less in her desire, to instruct her children in the essential virtues of which she, even though she is unlettered, may possess an admirable comprehension. Her very nature, however, stands in the way, perhaps most instances—in the way of her subjecting them to a rigid discipline. Indulgence—always well meant, his selfish tendencies to selfishness prevents her from making her sons and daughters, especially sons, rigidly conform to an ordered life.

If we wish the Indian race to be uplifting as well as to see to it that the twig does not become a tree.

The facilities for acquiring a wide, general knowledge—acquiring it habitually do not exist even in present Indian homes in anything like the extent to which they do in the families in the Canadian "middle." The daily paper is regarded there as a necessity and not as a luxury. I have never visited a place so remote from a vitalizing urban center that I did not see newspapers as well—often many of them and of several kinds. Though eight years have elapsed since my last visit (1928-29) even then radio had penetrated to the farthest corners of the habitation and was serving to broaden the intellectual horizon, and not merely to set the Canadian foot to treading its rhythms over the board floor.

If we agree in looking our politics and to administer them without external bias or biasness we have to improve our domestic and social life in these and kindred respects.

VI

In addition to the front gate of admission to the Academy, of which I have spoken, there is a side entrance. It is meant especially for my

* My book on the *Four Steps of Progress in Modern Canada* written for and published by the Canadian Government Department of Immigration and Colonization, contains specific instances which may be read with interest, and I believe, with profit by my country-people.

man, who, officially, may be as old as twenty-two, and for safety of the dynamic nature Indian States and Indian State subjects. The Indian Army Special Certificate of Education gives them the keys to pass through it.

The principle of two doors to an institution is open to objection on principle as well as on grounds of expediency. There is bound to be a logical difference in age, intellectual equipment and experience between the ones who enter through the competitive examination and those who find their way in through the other portal. To say the least, this practice tends to produce heterogeneity—inconvenient, particularly, in this instance.

While the Public Service Commission publishes from time to time, for papers it sets to the candidates desirous of entering the Academy through competition, and the pamphlets containing questions and much other useful information can be purchased by any one for eight annas, Army Headquarters, under whose name the above-mentioned certificate is issued do not appear to follow this procedure. Why?

If the intellectual standard to which the men who earn their title to that certificate is exactly, or even approximately, the same as the one to which the "competition candidates" (as they are popularly called) must needs conform, then why two examinations and, above all, why two examinations conducted for two bodies? Surely the Public Service Commission is efficient and independent enough to be entrusted with the whole "job".

I have grave doubts, however, that the standard is the same or similar. For of the "A", or Army candidates, could get through the Public Service Commission but, if they fail, stand low on a high place in the competition. Such, I am sorry to say, is the impression I have formed and my impression, unless, I am assured, with those of others, some of whom have had more better opportunity to study the careers of this category than I.

Then, too, there is the question of age to consider. It would not of admiring who, on account of having passed their twentieth year, could not sit in the competitive examination, even if they had the intellectual equipment to succeed in winning one of the coveted places, to enter the army, either as privates and climb up a rung or two on the s.c.u.-ladder (say to lance-ship), the minimum qualification, or to obtain a Viceroy's Commission (in reality only a glorified s.c.u.-ship) and crawl into the

Academy by the side door. This sort of procedure may conduce to forming an individual—unable him to gratify his personal ambition. But is it good for the nation?

The answer, the only one at the time of his entrance into the Academy, the shorter will, as a rule, be his career as an officer, provided, of course, that he manages to scrape through the same—oral, written and practical. Assuming that the "Academy age" as it may be called, coincides in every instance, with the true age—and I have serious doubts on this point—many of these men, in the normal course, will be entering the military age hardly when they have attained to a Major's rank. That cannot be



A corner in the Anti-Room, corresponding to a Common Room in a non-military institution.

regarded as a brilliant prospect for a student of 20,000,000 persons, which sensible men told that it did not have a single officer of its own make and qualified enough to be employed on the Academy staff.

This matter is of fundamental importance. I hope that it will arouse the attention of both our people and the Government of India. The severer the filter of entrance arrangements is done away with, the better for the country and even the military profession.

VII

Green grey matter—and not merely brown—waters into modern warlike in an ever-increasing degree. It would have been thought that Christian-Christians whose intellectual equipment would not stand the test of competition would, as a rule, make slower progress with their studies in the Academy than the "competition students." Army Headquarters was apparently of a different opinion. The officers who asked the principles on which the Academy has to be

run, seem to have considered that these (S. & G. and Visser's Commission) system would do better because they had already been subjected to military discipline, were more or less familiar with the military routine and, above all, their bodies had undergone "P. T." physical training. They would, therefore, be able to devote most of their time to filling up gaps in their ordinary education and to studying military subjects. Upon that assumption a five-term course (two and a half years, including the vacation) was deemed ample for them.

It was thought, on the other hand, that the "competition walking" though, without exception, possessing better intellectual equipment, would lag behind the army cadets, lacking, as they did, experience of the military machine and, in many cases, even that of the C. T. C. Officers' Training Corps and being, perhaps, better the army physically trained. Additional ground for misgiving was, I believe, the fact that many of them did not belong to the classes and races which are classed as martial. A three years' course was, in any case, prescribed for them.

Affairs did not align themselves with these notions of Army Headquarters. Soon after the Academy had begun to function the incompleteness of training two sets of Gentlemen-Cadets in the same classes was felt.

There were only two alternatives open to the authorities.

(1) They could charge against their steps and in so doing give the impression that they had taken the wrong turning or

(2) they could persevere in their course and duplicate arrangements for training academic and military cadets. This course would have added to the cost of maintenance of the institution.

I should have liked, in some shape to have seen the latter course adopted, despite the additional expense it would have entailed. The difference in the intellectual attainment of most of the army and some of the Indian State cadets compared with that of the "competition walkers" is palpably so great that separate classes for the two would have resulted in individual and collective efficiency and also peace for personal happiness. It would certainly have ended the task of the administration easier and pleasant.

This course was not adopted, however. Why, I do not know. Probably the cost it would have piled up was deemed prohibitive.

The shortening of the course in one and a half years for the "competition walkers" was welcomed by them and, even more so, by their parents or guardians who would save the expense of maintaining them there for another term (not less than Rs. 1,500, I am told). This device did remove the inconvenience occasioned to the Academy authorities by the differentiation to which I have referred. It failed, however, to abolish the difference in the intellectual preparation of the two sets of cadets. These differences were too solid to be obliterated by an expedient order or a changed administrative arrangement.

VIII

The Commandant and his staff have no part in determining the policies governing the Academy. They cannot see who should be admitted into the institution and who should be turned out. They have to do their best for the Gentlemen-Cadets sent down to Dehra Dun to be trained by them.

It is said in the credit of Brigadier Collins that he helped by a statement made by the Deputy Secretary to the Indian Legislative Assembly, to show that the least claim to child inefficiency. His apparent to have reported, within a part of the opening of the Academy, that between cadets who came at the top and those in the bottom rank difference was detected that the latter were finding it difficult to keep pace with the top sets. He might have also added that the progress of the top men was being impeded by these laggards.

Not but he been content merely to detect inefficiency. He has shown no pleasure with it. Some of the men who could not get on were detected. Others, who proved hopeless, were sent away.

A measure of the indefatigability of his charge—and shown which in this respect is given by the treatment accorded the few batch of Gentleman-cadets mentioned in his note. If I remember right, they numbered in the beginning forty.

* In this connection, the following remark contained in the report made by the Governor and Board "seem" to deserve to be given the widest publicity.

"20. Sixteen of the candidates had served in a C. T. C. (University Training Corps), a School Cadet Corps, or the Auxiliary Force, India, but some of them had not attended many parades. A considerable number of candidates, of course, had no opportunity of rendering any service of this kind, being unable to join the A. F. L. or having been at a college or school where there was no Cadet Corps or C. T. C. Many candidates who had taken previous classes said that they were unable to join a C. T. C. because the hours fixed for literary work did not leave them time to do so. The Board wishes with pleasure that one of two colleges have made an endeavour to regulate their hours in such a way as to respect this demand, and the Board hopes that this practice will grow. Other candidates said that it was impossible to represent their university or college in games and to attend parades, and that, consequently, if they were sent at games, they were forced to represent the college instead of joining a C. T. C. The Board do not think that it should be impossible to arrange system or governing games in such a way as to enable the players to attend a considerable number of parades, if they wish to do so." *Proceedings of the Executive Committee for Admission to the Indian Military Academy, Dehra Dun, and the Royal Indian Air Force, held at Calcutta 1924, pp. 49-50.*

Only twenty-two sat for the first examination held last winter. So carefully had the inefficient ones been weeded out by him that not one failed to qualify for the Commission.

As an editorial notice in Britain suggested, some of the "admissions" were expected to have been secured through "undue influence." Probably the greatest hope that a competitive test conducted by an independent authority has is that it leaves no ground for maintaining such suspicions. The answer this method is adopted for admission to the Academy to the exclusion of every other route, the same seems will be India's military future.

I note with satisfaction that the Government

of India have made a departure which, while small, is nevertheless noteworthy. Of the fifteen seats in the Academy are twelve to be filled by means of a competitive examination, only twelve were filled strictly according to the order of merit as ascertained by the first test. The remaining three were filled by nomination, to adjust, I presume, "the colonial balance," as the phrase goes. This action has, I understand, continued to exist, but, I believe, has not been repeated after the first experiment, which, I feel, could not have been at all encouraging. This is a move in the right direction and needs to be continued to the logical end.

* The *Times* of India, dated September 19, 1933.

* The first article in this series appeared in *The Statesman* for August, 1932.

WHAT ROMAIN ROLLAND THINKS*

BY SUEHLAN C. ROSE

WEDNESDAY, the 3rd April, 1935. It was a bright sunny morning and Geneva was looking at its best. In the distance, illuminated against the clear blue sky, stood the snow-capped heights of Salève. In front of us there lay the picturesque lake of Geneva with the stately buildings mirrored in its glassy bosom. I was out on a pilgrimage. Ever since I had landed in Europe, two years ago, I had been longing to meet that great man and thinker—that great friend of India and of India's culture—Monsieur Romain Rolland. Circumstances had prevented our meeting in 1933 and again in 1934, but the third attempt was going to succeed. I was in high spirits, but occasionally a thrill of anxiety and doubt passed within me. Would I be inspired by this man or would I remain disappointed? Would this great dreamer and idealist appreciate the hard facts of life—the practical difficulties that beset the path of the fighter in every age and clime? Above all, would he read what fate had written on the walls of India's history?

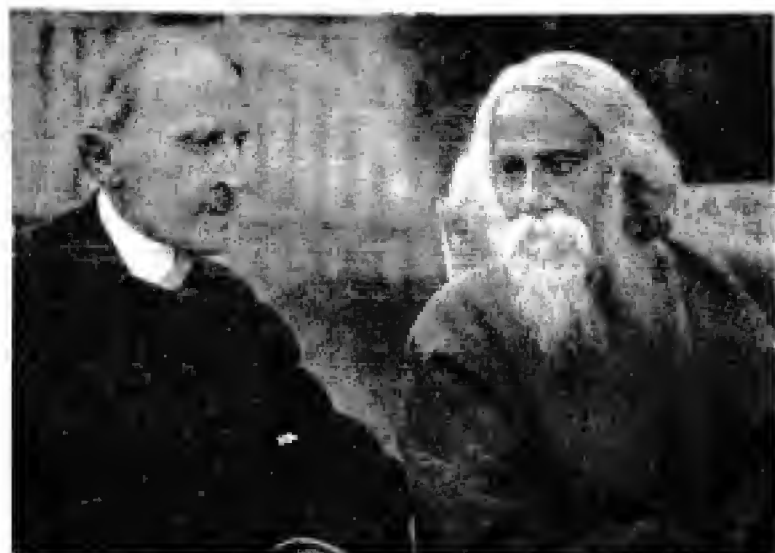
What happened me, however, were the inspiring words in his letter of the 22nd February. . . . "But we men of thought must work at night against the temptation that befalls us in moments of fatigue and unskilled-

ness, of repairing to a world beyond the battle called either God or Art or Freedom of the Spirit or those distant regions of the mystic soul. For light we must, as our duty lies on this side of the ocean—on the battle-ground of men."

For full two hours we drove along the picturesque route which skirts the lake of Geneva. It was charming weather and while we raced along the Swiss Riviera we enjoyed one of the finest scenery in Switzerland. As we came to Villeneuve, the car slowed down and ultimately came to a standstill in front of Villa Olga, the residence of the French savant. That was indeed a beauty spot. Sheltered by an encircling row of hills, the house commanded a magnificent view of the lake. All around us there was peace, beauty and grandeur. It was indeed a fit place for a hermitage.

As I rang the bell, the door was opened by a lady of short stature but with an exceedingly sympathetic and lively face. This was Madame Romain Rolland. Hardly had she greeted me than another door opened in front of us and there emerged a tall figure with a pale countenance and with wonderful penetrating eyes. Yes, this was the face I had seen in every picture before, a face that seemed to be burdened with the sorrows of humanity. There was something exquisitely sad in that pallid face—but it was not an expression of

* This article has been revised by Monsieur Romain Rolland.



Common [unclear]

[unclear] [unclear]

Mr. Subhas Chandra Bose

with image of a woman
with flower [unclear]

June 1935

[unclear] [unclear]

"To Mrs. Subhas Chandra Bose
The picture of a meeting of the East and the West."
May 2, 1935. [unclear]

Mr. Stephen Claiborne - book
 on medical science & early history
 of medicine, 6, 3 April 1935

Romain Rolland

To Mrs. Sabine Claiborne -
 in cordial remembrance of our meeting at Villanova
 on the 2nd April, 1935.
 Romain Rolland



Romain Rolland

defeatism. For an instant did he begin to speak thus colour rushed to his white cheeks—the eyes glowed with a light that was illumined—and the words that he poured forth were pregnant with life and hope.

The usual greetings and the preliminary enquiries about India and Indian friends were soon over and we dropped into a serious conversation. Mrs. Rahmal would not—or did not—speak English and I could not speak French. So we had as interpreters Madam-ulle Rahmal and Madame Rahmal. My purpose was to discuss with him the latest developments in the Indian situation and to ascertain his present views on the important problems before the world. I had therefore to do much of the talking at first in order to explain the Indian situation as I saw it and to comprehend it. The two cardinal principles on which the movement of the last 14 years had been based were—firstly, Satyagraha or non-violent resistance and secondly, a united front of all sections of the Indian people, *i. e.*, caste and tribe and landlord and peasant. India's great hope was that the Satyagraha movement would finally be a peaceful settlement in the following manner. Within India, the movement would gradually purgify the civil administration of the country. Outside India, the lofty spirit of Satyagraha would stir the conscience of the British people. Thus would the conflict lead to a settlement whereby India would win her freedom without striking a blow and without shedding any blood. But this hope was frustrated. Within India, the Satyagraha movement on doubt created a non-violent revolution, but the higher authorities, both civil and military, remained unaffected and the "King's Government" therefore went on much as usual. Outside India, a handful of high-minded Britons were no doubt inspired by the ethics of Gandhi, but the British people as a whole remained quite indifferent; with-interest drew the ethical appeal.

The failure to win freedom led to a very earnest heart-searching among the rank and file of the Indian National Congress. One section of Congress now went back to the old policy of constitutional action within the Legislature. Mahatma Gandhi and his orthodox followers, after the suspension of the

old Satyagraha movement (or Satyagraha), turned to a programme of social and economic uplift of the villages. But the more radical section, in their dissatisfaction, inclined to a new ideology and plan of action and the majority of them continued to form the Congress Socialist Party.

"What would be Mrs. Rahmal's attitude," I asked at the end of my lengthy preface, "if the united front is broken up and a new movement is started not quite in keeping with the requirements of Gandhian Satyagraha?"

He would be very sorry and disappointed, said Mrs. Rahmal, if Gandhi's Satyagraha failed to win freedom for India. At the end of the Great War, when the whole world was sick of bloody strife and hatred, a new light had shined on the horizon when Gandhi emerged with his new weapon of political strife. Great were the hopes that Gandhi had kindled throughout the whole world.

"We had from experience," said I, "that Gandhi's method is not only for this materialistic world and, as a political leader, he is too straight-forward in his dealings with his opponents. We find, further, that though the British are not wanted in India, with the help of superior physical force, they have nevertheless been able to maintain their position in India in spite of the immensities and aggressions caused by the Satyagraha movement. If Satyagraha ultimately fails, would Mrs. Rahmal like to see the national independence continued by other methods or would he now taking interest in the Indian movement?"

"The struggle must go on in any case!"—was the emphatic reply.

"But I know several European friends of India who have told me distinctly that their interest in the Indian freedom movement is due entirely to Gandhi's method of non-violent resistance."

Mrs. Rahmal did not agree with them at all. He would be sorry, if Satyagraha failed. But if it really did, then the hard facts of life would have to be faced and he would like to see the movement conducted on other lines.

That was the answer nearest to my heart. More than was an idealist, who did not hold

master in the air but who had his feet planted on terra firma.

"There are people in Europe," I said, who say that just as in Russia there were two successive revolutions—a bourgeois democratic revolution and a socialist revolution—so also in India there will be two successive revolutions—a national-democratic revolution and a social revolution. In my opinion, however, the fight for political freedom will have to be conducted simultaneously with the fight for socio-economic emancipation. The party that will bring political freedom to India will be the party that will also put into effect the entire programme of socio-economic reconstruction. What is Mrs. Holland's opinion on the point?"

He found it difficult to express a definite opinion because he was not master of all the facts of the Indian situation.

"What would be Mrs. Holland's attitude," I continued, "if the united front policy of the Indian National Congress falls to win freedom for India and a radical party emerges which identifies itself with the interests of the peasants and the workers?"

Mrs. Holland was clearly of opinion that the time had come for the Congress to take a definite stand on the economic issues. "I have already written to Gandhi," said he, "that he should make up his mind on this question."

Explaining his attitude in the event of a schism within the Indian National Congress, he continued, "I am not interested in choosing between two political parties or between two generations. What is of interest and of value to me is a higher question. To me, political parties do not count; what really counts is the great cause that transcends them—the cause of the workers of the world. To be more explicit, if as a result of unfortunate circumstances, Gandhi for any party, for the matter of that should be in conflict with the cause of the workers and with their necessary evolution towards a socialistic organization—if Gandhi for any party should turn away and stand aloof from the workers' cause, then for ever will I side with the oppressed workers—for ever will I participate in their efforts * * *, because on their side is justice and the law of the real and necessary development of human society."

I was delighted and amazed. Even in my most optimistic moods, I had never expected this great thinker to come out so openly and boldly in support of the workers' cause.

The strain resulting from our prolonged conversation was great and I felt anxious for the delicate health of my host. However, a relief came when tea was announced and we all moved into the adjoining room.

Our cups of tea and conversation went on uninterrupted. Many were the problems that we rushed through in our two and a half hours' discussion. Mrs. Holland was greatly interested in the Congress Socialist Party and its composition. His concern for the continued incorporation of Pandit Jawaharlal Nehru and other politicians was profound. His interest in all the actions, speeches and writings of the Mahatma was astonishing. For instance, he pulled out from his cell this statement of the Mahatma in which he had expressed his sympathy for socialism. We talked at length of Mahatma Gandhi and his tactics. I repeated the remark that the Mahatma would not take a definite stand on the economic issue. Whether on political or social or economic questions, he was temperamentally a believer in "the golden mean." I then referred to what the younger generation regarded as some of the defects in his leadership and tactics, namely, his inextinguishable habit of putting all his cards on the table, his opposition to the policy of total boycott of political opponents, his hope of a change of heart on the part of the British Government, etc. It did not offend us any satisfaction, I said, to appraise him or even criticize him—what he had done more for his country than any one else in recent history and had raised India considerably in the estimation of the whole world. But we loved our country more than any personality.

I asked Mrs. Holland if he would be good enough to put in a nutshell the main principles for which he had stood and fought all his life. "Three fundamental principles," he said, "are (1) Internationalism (including equal rights for all races without distinction), (2) Justice for the exploited workers—implying thereby that we should fight for a society in which there will be no exploiters and no exploited—but all will be workers for the entire community,

(1) Freedom for all suppressed nationalities and (2) Equal rights for women as for men." And he proceeded to amplify some of these points.

As our conversation was drawing to a close, I remarked that the views he had expressed that afternoon, would cause surprise in many quarters, since they appeared to be a recent development in his thought-life. This remark worked like an electric button and set in motion a whole train of thought. "Mm. Rolfred spoke of the acute mental agony he had passed through since the end of the War in trying to revise his social ideas and his native ideology. "This couldn't within myself," he said, "extended over a very wide field and the problem of non-violence was only a part of it. I have not decided against non-violence, but I have decided that non-violence cannot be the central pivot of our entire social activity. It can be one of its means—one of its proposed forms, still subject to expansion." Continuing he said, "The primary objective of all our endeavours should be the establishment of another social order, more just and more human. . . . If we do not do so, it will mean the end of society." Then, referring to the methods of activity, he said,

" . . . My own task has been for several years to try and win the forces . . . against the old order that is crushing and exploiting humanity. This has been my rôle in the World Congress of all political parties against War and Fascism, which was held in Amsterdam in 1929 and in the permanent Committee appointed by that Congress. I still believe that there is in non-violence a strong though latent revolutionary power which can and ought to be used."

I interrupted him at this stage in asking him how the world at large could know of his present ideas. To this he replied, "My social creed of these fifteen years has been expounded in two volumes of articles which have been just published. In the first one 'Quatre ans de Combat' (Fifteen Years of Combat), Editions Rieder, Boulevard St. Germain 108, Paris VI—I have spoken of my inner fight and the evolution of my social ideas. In the second book 'Pour la Révolution (La Paix (My way of revolution in peace) Editions Sociales Fré-

derationes, 24, Rue Noddi, Paris VI, I have dealt with questions concerning war, peace, non-violence. . . . and the co-ordination of their efforts in fighting the old social order." Continuing he said that some of his friends had refused to recognise all that he had written, preferring to accept only those portions with which they agreed. These two volumes would, however, be a faithful record of the evolution of his thought.

Our conversation did not end without a discussion of the much-apprehended and much-talked-of war in Europe. "For suppressed peoples and nationalities," I remarked, "war is not an unmitigated evil." "But for Europe war will be the greatest disaster," said he: "It may even mean the end of civilisation. And for this reason, peace is absolutely necessary if she is to complete her programme of social reconstruction."

Before I took leave of my host, I expressed my deep gratitude for his kindness and my great satisfaction at what he had conveyed to me. I valued so greatly his sympathy for India and his cause that it had filled me with anxiety and fear whenever I had tried to imagine what his reaction would be towards the latest developments in the Indian situation.

The sun was still shining on the blue waters of the lake of Geneva as I arranged out of Vallin Cote. Around me there stood the snow-crowned mountains. The air was fragrant with joy and it infected me. A heavy load had been lifted off my mind. I felt convinced that this great thinker and actor would stand for India and her freedom whatever might be her immediate future under future line of action. And with that conviction I returned to Geneva a happy man.

Karlstad,
2. 7. 33.

EDITOR'S NOTE:—In order to comply with the requirements of the press laws in India, so far as it is possible for us to understand them, we have omitted certain portions of this article, indicated by asterisks.

* I have just received a present of these two books from the author. What a joy I cannot read them in the original! I feel like writing French if only for the sake of reading these books.

ITALO-ABYSSINIAN CONFLICT

By ADRIAN CHANDLER ROSE, D. D.

THE Italo-Abyssinian conflict, which has engaged the world's attention, for some months past, has now developed in magnitude, increased in ferocity and grown in aggressiveness. Embellishments of the League of Nations, such as the Kellogg-Briand "No more war" Pact, etc., have proved shapely and failed in meeting the catastrophe, and the two countries, instead of composing their differences by friendly peace negotiations, are fast entering into a fierce struggle, which it is feared, is likely to number, deaths or shake the very basic principles of the League of Nations and might also profoundly affect its future.

Vain attempts at a final settlement of the dispute were undertaken and a "constructive conciliation" towards a solution was made, but nothing prevailed with Emperor Menelik, and he turned down each and every conciliatory offer as the ground, amongst others, that it would not ensure security to Italy nor satisfy her aspirations for overseas expansion in East Africa. Concentration of troops, building of motor roads, communication by airplanes, etc., are being considered more worth pursuing than any talk of conciliation and arbitration, inasmuch as, according to the Italian Charge at Addis Ababa, an incident which has not shattered the old ties of friendship between the two countries and disturbed the ownership and possession of Walwal cannot be submitted to without serious

consequences. Of what nature or extent is the present dispute in settled? What leads the two countries to erupt into the old state of conflict? Manifestly there had been nothing remarkable between the two countries up till the 1st October, 1935. We find their exchanging notes of alliance in which Abyssinia confirms her friendship for Italy on her existing protocol and Italy avows that she has no aggressive plans in connection with Abyssinia's *Le Compteur d'Ethiopie-Royaume d'Addis Ababa*. This mutualizing of pledges of friendship disappointed all persons presumably in anticipation of two successive



Menelik standing upon a tank is addressing army officers

* Mr. Eden, British Minister for League of Nations Affairs, in reply to a question by Mr. Caughey, made the following statement in the House of Commons on July 1, 1935:

"I was authorized to make to His Highness Menelik an explanatory suggestion to obtain a final settlement of the dispute between Italy and Abyssinia. His Majesty's Government would be prepared to offer to Abyssinia a series of territories in British Somaliland giving access to the sea.

"This suggestion was not lightly made, and only the gravity of the situation would lead us to place to British Territory in the west. This suggestion did not commend itself to His Highness Menelik, who was unable to accept it as a basis for the solution of the dispute (Reynold's Contemporary History).

attacks are being on November 10, 1935, at Gondar in Northern Abyssinia and the second on December 5 in Italian Somaliland near the Abyssinian frontier. The first attack was against the Italian consular and was peacefully concluded on November 27, 1935. The second one, according to a report published in the Italian newspaper *"La Stampa"* was against the Italian native garrison in the north of Walwal in Italian Somaliland. The following Abyssinian version of the Italian aggression contained in the protest to the League of Nations was issued at Geneva on December 10, 1935:

"On November 21 last, the Anglo-Italian Commission investigating reports made to the Abyssinian Foreign Office was presented by its British Military Force from restraining its work



Kingdom of the Tabor, his officers and children

1928. On arrival at Ushak, situated about 100 kilometers (60 miles) within the frontier (Wakel) is an important outpost, on a system of the walls in its neighborhood. Both sides lay claim to its possession. In recent years Italy has strengthened its outpost in this territory. Wakel, Atsahel and Wankar have been improved. The Abyssinian claim, however, that the three posts are well within their side of the frontier line. On December 3, Italian troops, with tanks and military aeroplanes, steadily and without provocation, attacked the Abyssinian town of the Christians.

"The Abyssinian Government protested by a Note on December 22. Despite the protest, Italian military operations, three days later, bombarded Aden and Gologol, in the same province."

"In response to the protest of December 6 and request for arbitration of December 8, under Article 2 of the Italo-Abyssinian Treaty of June 2, 1924, the Italian Chamber of Deputies, discussing the protest, demanded indemnity and moral reparation in a Note of December 13, and declared in a Note of December 14 that its Government does not see how a violation of an incident of this character can be regarded as isolated action. It should have, therefore, provoked a general reaction in the country, which led to charge Abyssinia with offensive attitude and

demanding full reparation for those killed and wounded in the fight in Ushak; (2) apologies from the Abyssinian Government of Rome; (3) Honours to the Italian flag; and (4) "These requirements should be pursued."

The above are the two recent incidents alleged to be principally responsible for the present friction between the two countries. No doubt many more followed in feverish succession, and the Abyssinian Government put in unceasing protests to the League of Nations against fresh and new assaults of the Italians "On her territory and nationals in the districts bordering on Italian Somaliland and Eritrea." But do all these

"The Abyssinian Foreign Minister on December 28 protested to the League of Nations to the Secretary-General of the League of Nations that Italian forces are advancing into Abyssinian territory, in consequence of which the situation is becoming increasingly grave."

"The Italians are building a road, said, they have occupied Afshar, said to be in Abyssinian territory, and the Italian authorities, 'a reconnaissance by an Italian aeroplane over Gashard seems to point to a further attack on that frontier, which has already been denied by London.' (Times)—(Daily Telegraph)—R. C. A. J."

"The Abyssinian Government on January 3, appealed to the League Council against alleged Italian aggression



Seizure of the Tablet

wholly account for this incident? Can the aggression near Widdah encompass the Italians as much as to lead them to take such a gross violation of life? The recent incidents have only strengthened causes which, though they have passed out of view, have not lost their potency. So the present situation, in order to be clearly seen and wisely explained, must be traced to the lines of conduct of Italy by Abyssinia, for colonial expansion—a fact, which if it once enters a nation,

as for territory and settlements in the districts bordering on Italian Somaliland and Eritrea.

"The appeal was in the form of a telegram from the Consul, the Abyssinian Foreign Minister, to St. Arnold, Secretary-General of the League." Complaint is made of the conduct of the Italian authorities in the neighbourhood of Godegodi.

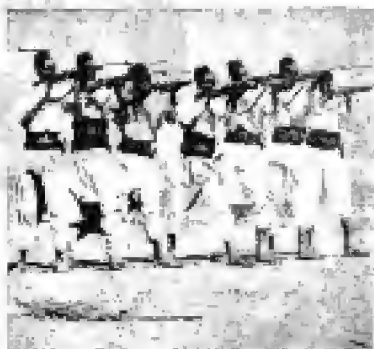
"Complaint is made that Italian troops are encamped in front of Godegodi, and definitely committed aggression against Abyssinian subjects on December 28. Italian aeroplanes are continually flying over Godegodi and there are tanks in the neighbourhood."

"A new conflict is reported between Abyssinian armed forces and Italian garrison troops in the area of Godegodi."

"The following official communication was issued by the Italian Foreign Office on February 24:

"Abyssinian pressure with a continuous clustering of armed troops has recently been felt in the zone of the United wells. On the morning of January 29, a group of armed Abyssinians attacked our persons at Godegodi, north of Godegodi. There was an exchange of firing which caused loss on both sides. The Royal Legation at Addis Ababa has notified immediately in respect to the Ethiopian Government a formal protest regarding this new incident."—(The Star and E. C. 2.)

does not know how to disappear. So from the year 1882 down to date the desire for overseas expansion of Italian dominions persists in the Italian mind, and the Italian government has made many a bid to the bazaar wall of East Africa on its march. In 1894 or 1895, however, in the inaccessible region of Abyssinia, despite the ranting speeches of the Emperor while addressing a Fascist Division due to embark for Africa, the Italian Government again forgot the several signal defects suffered on them by the black race. The Abyssinian is still fresh in their minds, whatever excuses may be offered to palliate it. The distance still remains insuperable and to wipe it out is one of the objects of the present marshing of troops, overwhelming array of air force and all other spectacular warlike preparations to overrun the black



Mussolini's earlier army from Italian Somaliland

"In January, 1905, the Abyssinians, in consequence of a refusal from General Ciria to withdraw his troops, murdered and attacked a detachment of 500 Italian troops at Godegodi, killing more than 400 of them." Anglo-Ethiopian Dictionary.

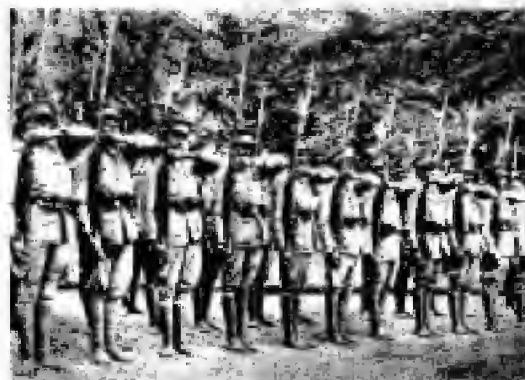
The second defeat was in the year 1894. General Tsehai had recently defeated Mangacha in 1895. Mussolini advanced with a large army of 90,000 men armed in "valued support of Melesse" and met Tsehai who was at the head of 15,000 men near Adowa on March 1, 1896 and inflicted a handsome defeat on him.

tures." So there is the inevitable limitation of territorial expansion surrounding the frontiers of the Italian, as also the anxiety of the Italian emperor pulling their heroic spirit. To these, it was added the desire to obtain "greater facilities for trading and development of the natural resources and mineral wealth in Ethiopia" and construction of a "great highway from Massawa, the Italian port in Eritrea, across Abyssinia, to the other port of Mogadishu in Italian Somali-land", the approximate location of the Italian would be adequately explained.

So a war looks an unattractive prospect of advantage to Italy. It is far her a probable present. There was more talk for any standing from whatsoever if any warlike, and has had regard for her as of people spread into more comfort of distressing circumstances.



Italy's cavalry



Reformed Ethiopian soldiers

* The Italian Government issued the following communiqué:

"As a preliminary measure we withdrew the 'Fascists' and the 'Germans' were withdrawn between February 5 and February 11.

"The two divisions withdrawn do not exceed a total of more than 20,000 to 25,000 men.

"Only contingents, and not the whole 100,000 men which would be 250,000 men—had been called up.

"An official British communiqué has been issued to

"Signor Mussolini declared that the decisive moment had come."

"The Italian nation would have to make a great effort, after which it would occupy a great place in the world" (Radio C.). "Europe is not still worthy to hold her colonial mission in the world, the hour of her decadence is inevitably coming."

declared Signor Mussolini. These declarations clearly show what is in the mind of the Italian Premier. The war is inevitable. On July 5 Signor Mussolini said,

"We have decided upon a struggle in which we, as a Government and people, will not retreat. Our decision has been taken and it is irrevocable" (R. C. A.).

Italy's policy is clear. She cannot accept any decision which does not concede her

May 1 ordering the mobilization of new forces numbering about 200,000 men.

"The Under-Secretary for Peace and Propaganda in a communiqué issued on May 31 announced immediate mobilization of a contingent of 50,000 men on a preliminary measure "as a result of partial mobilization of the Abyssinian forces and fresh war preparations in Abyssinia" (The Standard—R. C. A.).

Further reports under these dates are as follows:

"It is understood that the opening campaign is intended

demands is now against Abyssinia, though they may be characterized as sweeping or may go far beyond what a moderate can legitimately think of. She has declared her minimum demands." Neither the the Commission of Conciliation nor the League of Nations can make these demands acceptable to the Emperor of Ethiopia without depriving her of her independence and assigning her of all her sovereign rights. So no compromise can take the place of fighting, nor are the Italian inclined that way in the least.

Now a few words about "the Mountain Ethiopians." Either country's contribution towards this useful conflict has not yet been properly judged by any neutral power. The exact amount of truth contained in the statement that the Ethiopians have been forced into this conflict absolutely against their will has not been yet ascertained. But this must be allowed at the same time that, if the attitude of the Abyssinians throughout is rightly estimated, the conclusion that they prefer an honorable settlement by neutral powers or through the League of Nations to warfare cannot be resisted. Their disinclination to fight should not be attributed to their lack of martial spirit or want of formidable strength. The Abyssinians are master of nearly 1,000,000 men. Besides, the treaty of August 21, 1896, which permits the Emperor to obtain arms and munitions for necessary defense, is still honored. So there can be no difficulties in purchasing their stores. Therefore, what makes them agree to war is their strict adherence to the provisions of that famous Treaty of "perpetual friendship" concluded between Italy and Abyssinia on August 2, 1896. That treaty makes it incumbent upon the parties to put all disputes arising between them to arbitration. This unqualified record for the solemn treaty sets upon their military preparedness and urges them to exhaust all resources of available resources before their plunge headlong into war. So, no wonder that the Walwal incident happened that the Abyssinian Minister sent a note to the Italian Government proposing that the matter of the conflict and the boundaries be submitted to arbitration. Another dispatch was sent to the League of Nations complaining against the Italian aggression and invoking its intervention under Article II. of the Covenant which provides that

"Any war or threat of war, whether immediately affecting any of the members of the League or not.

to immediately Abyssinia with a mixed staff by 100 Abyssinians being lowered.

"The time of Italy may be summarized as follows:

(1) Room for Italy's surplus population to advance and progress.

(2) Freedom to exploit the alleged untold mineral wealth of north and north-western Abyssinia.

(3) The establishment of Abyssinian foreign policy, and the right to represent the Emperor in Europe.

(4) Establishment of Italian colonies at Addis Ababa who would play a large part in the administration of the country."—(K. C. A.).

to send declared a matter of course to the whole League, and the League shall take action that may be deemed wise and efficient to safeguard the cause of justice. It may and feels extremely desirous that the Secretary-General shall, on the request of any member of the League, forthwith convene a meeting of the Council."

Next comes her appeal on July 24 to the United States breaking the Kellogg-Briand "No More War" Pact of which America, Italy, and Abyssinia are co-signatories.

In this campaign two declarations of Ras Tafari, Negus of Ethiopia, on the present situation, are significant and will help us a great deal to come to the conclusion that a long delay for peace has taken possession of the Ethiopians and the Italians desire still persists.

The Emperor Ras Tafari on the official relations between his country and Italy said on February 13:

"I will not be coerced or intimidated. The action of the Italian Government in installing troops in Italy, as a precautionary measure, creates an extreme regret, as it undermines confidence, and does not allay the suspicions of the people.

"The action, however, is no way alters my determination to work steadily to secure arbitration.

"I am anxious to carry out as quickly as possible the agreement recently reached at Geneva. My interpretation of that agreement is that Ethiopia and Italy should commence direct negotiations forthwith, with the sole purpose of reaching the prompt arbitration on matters in dispute.

"It was recognized at Geneva that the first essential would be to fix a neutral area between the opposing troops, and I would welcome an immediate agreement to fix such a line between Geragah and Walwal, without prejudice to the ultimate dispute concerning the ownership of Walwal, which we claim is Ethiopian territory.

"Consequently I ordered the withdrawal of all my soldiers from the vicinity of Walwal, maintaining only an observation post of 200 men at Geragah. I gave the strictest orders to the commandant at Geragah, further than I withdrew from the post, and these orders were reiterated after the Emperor's discussion.

"These orders have been implicitly obeyed. Abyssinians that my troops recently attacked, or occupied Abba, are within boundaries.

"The doors of the Council of the League of Nations are thus a resumption of direct negotiations should lead to arbitration. I and my Government also share this, and we will not be coerced or intimidated into accepting to negotiations following any other course."—(Daily Telegraph).

In another declaration contained relations on the League of Nations in secret war was expressed by the Abyssinian Emperor, Haile Selassie, in a speech at Addis Ababa. He said,

"Despite all efforts to find a peaceful solution Italy is unceasingly sending troops and war material to her two African colonies. The danger of a war is becoming more and more serious, but we still place our hope on the League and especially on Britain and France."

The Emperor added :

"If efforts to secure peace fail and devilish foes prevail, Ethiopia will arise and with the Emperor leading, defend the country to the last drop of blood." (Wester.)

So, unless there occurs an eleventh hour surprise, a war is more than a mere probability. It will be a great surprise to the world if the Italian Government accept the award of the

Unanimous Declaration which is to hold its sitting, on August 18 in Paris. Once before the Commission broke down, on the issue of the Fion (as question, the Indian representative claiming that any such discussion was outside the competence of the Commission and the protocol too also may be wrecked on the same rock.

August 15, 1935.

A BRIEF SURVEY OF THE RECOMMENDATIONS OF THE MOSLEM EDUCATION ADVISORY COMMITTEE

By RAMSRI CHANDRA BANERJEE, M.A.

[Mr. Jazidra Mohan Datta has laid us under an obligation, by contributing his illuminating article "A few thoughts on the Report of the Muslim Education Advisory Committee" in the April issue of *The Modern Review* of this year. The present humble article proposes to be a supplement to, and not a substitute for, the same. The subject is, I think, of great public importance; and a full and frank discussion of it is very necessary for the good of the education of the country. I have tried to avoid facts and statistics of Mr. Datta as far as possible, trusting chiefly that it is the sympathy of the theme and not the mere facts. My humble intention is to give a tolerably full idea of the contents of the M. E. A. Committee's

THE report of the Muslim Education Advisory Committee published M.E.A. is a study in psychology. The numerous "recommendations" made by the sixteen prominent and highly-estimated Muhammadan gentlemen are, here, examples of the length to which the confident propensity of the human mind can be carried without the least regard for justice and equity, as far as others are concerned. It will be little exaggeration to say that the gentlemen of the committee seemed to be thinking that there were only two parties concerned in the matter, viz., they themselves and the Government, the press and the public. The impression, though, that there are a few Hindus in the country, who contribute three-fourths of the Government money and whose interests should also be considered by the Government, does not seem to have bothered them very much. Throughout the report there is only one cry ringing—"Give us this and give us that." The problems of education as such, unemployment of educated young men which is so intimately connected with the education of the present day, the harmful effects of education in segregating communal schools, how the national interests are served by the education now in vogue, the problems of the teaching profession, possible improvements in vocational and general education—these and similar matters do not seem to have worried much or any members. The one predominant thought is the wish of the members seems to be to press the Government for more and more money. Special schools,

special scholarships, special bursaries, allowances, special schools and colleges, special posts and reservation of places in Government offices and Government-controlled educational institutions—this is the theme that is kept up from one end of the report to another. Special-feeding is, no doubt, good, up to a certain extent. One can only hope that there are thoughtful public-spirited Muslims who do not agree to their community being spoon-fed for ever.

Apart from what the great Muhammadan community will think in the matter, the general public ought to take an interest in it. Great constitutional changes are in the air. The educational policy of the Government, defective as it is at present, is likely to be more seriously affected in the near future by causes that are well known. It is, therefore, necessary for the public to keep themselves acquainted with the important developments that occur in connection with the educational work of the Government. Let us now turn our attention to the recommendations of the M. E. A. Committee which are certain to influence the educational policy of the Government more and more in the near future.

For the sake of convenience and clearness, I shall deal with the recommendations serially as they occur in successive chapters of the report.

Primary Education

In regard to "Moslem Primary Education in Bengal" (Chapter III) the committee makes

2. recommendations at which the following are necessary:—

No. 10. Fostering the introduction of free and compulsory primary education, candidates should be returned as separate justification.

First, it is added, "if provision is made for religious teaching in primary schools when the Primary Education Act will be in force, and textbooks do not contain anything" objectionable, no such distinction will be necessary."

No. 16. In mixed primary schools of ten teachers, one must be a Moslem.

No. 17. Rules should be framed to prevent the exhibition of religious symbols or the use of signs which may be offensive to the pupils of any community.

No. 19. Rules should be framed in the interests of the Moslems cultivating class to close the primary schools at certain seasons of the year according to local needs.

No. 100. In all primary schools work should be suspended for at least one Friday to enable Moslem boys to say their *Dhaura prayers* and for half an hour on other days to enable them to say their *midday prayers*.

No. 111. The number of Muslim-attending schools in the province should be increased to half the number of schools for training of primary school teachers in designated Muslim-attending schools.

No. 112. In board schools under the Primary Education Act, the number of Moslem teachers should be proportionate to the Moslem population of the district.

No. 113. "Adequate" representation of Moslems on the Education Committees of local bodies and in school boards formed under the Primary Education Act.

No. 114. Number of primary scholarships open as competition should be divided according to the number of primary schools and Muslims and separate selection of candidates to be made for each competition.

No. 117 & 118. Additional grant of Rs. 25,000 for extra grants to students (Moslems already get grant 50 p. r. in cases of religious primary schools).

No. 119. "Higher study" in these institutions.

No. 120. Model schools to be established at every subdivision under the control of the district boards.

No. 131. At least half the members of the school boards should be Moslems.

Let us now carefully examine the recommendations. Even of those here have reached in very deep diplomatic language which may deceive the unwary reader. No. 1. Is it really said that unless all primary schools are established in a way, the existing schools must be retained. No. 4. asks for 50 p. r. division of the number of teachers in mixed primary schools having only one teacher. But No. 12 demands Moslem teachers in board schools in proportion to the district population. Nowhere is there any stipulation about the number of pupils of the Hindu and the Moslem community. Suppose, in a mixed primary school, there are

40 Hindus and 5 Moslem boys. If two teachers are employed, one must be a Moslem. If the school be a board school, in any Calcutta or Southall, how is the proportion of 50 Muslims to 10 Hindus, for instance, to be worked out? The 10 p. r. is of course, to be ignored. But what if the reverse is the case? Nos. 13 and 22 are of similar nature. The cry of population percentage is raised by Moslems wherever any public eye is to be distributed. But in the matter of work for the public contribution in public institutions, this argument is consciously forgotten. Efficiency, of course, is not of the question when essential proportion must be preserved.

Recommendations 71 and 81 will, in a way, save the future primary schools from progress and very curiously, the dangerous "cause before mosque" question is raised here in the apparently innocent phrasing of Recommendation No. 7. It is hidden, the pious communal neutrality. It is well known that there is hardly any religious "symbol" or "sign" which, used in a school, can offend the feelings of Hindus. On the other hand, extraordinary quickness is making efforts at such things has been shown by the communal-minded Moslems, as is proved by recent events in the country. If it is really intended that school houses and school work should be completely dissociated from exhibition of religious feeling of any kind on the part of pupils and teachers, why then is the proposal for suspension of work every day for Moslem prayers (Recommendation No. 91)? Readers will hardly miss the language of these two recommendations. In No. 7 it is not said that "effective" symbols or signs should not be used in mixed schools, that is, where both Hindus and Moslems read; but the request seems to be in respect of all schools. In No. 9, the language is couched and clear—"in all primary schools" work should be suspended to enable Moslem boys to say their prayers. The reader may think that by implication, "all primary schools" means those where Moslem boys read. But who knows? It will be no wonder if graduates, who seriously recognised shortcomings for teaching Arabic or Persian to be made in all secondary schools, "irrespective of the number of Moslem boys attending them" (as we shall see later on), order suspension of work for midday prayers to get the convenience of prospective Moslem pupils.

Recommendation No. 8 tends to close primary schools at certain seasons "in the interest of the Moslem cultivating class," as if certain seasons which will cause inconvenience to Moslem cultivators will not do so to Hindu cultivators.

Recommendations 17 to 21 all want more money for these segregated communal institutions that are, even in the opinion of expert educational officers of the Government, detrimental to the educational progress of the Muslims themselves. The Muslims are already in a privileged position. They enjoy more Government

practical than ordinary primary schools (which are also opened in Madras) proportionately. The Executive Committee favour to make it does not satisfy the M. E. A. Committee. It wants nearly four times as many more. Regardless of the fact that mainly on these madrasahs alone is spent by the Government than it spends on exclusively Hindu institutions, and that even Government funds leave their limit, the Committee feels the difficulty in making this extraordinary demand. They so many highly educated men can unhesitatingly demand such a large sum out of public funds for communal institutions is an amazing phenomenon. That they spend expense full communal education is further proved by the recommendation (35) that even primary scholarships should be divided according to the number of Muslims and primary schools, and that half the existing three-creaming schools should be called Muslim training schools (No. 11)—the objection against the word "year" being due, perhaps, to the fact that it is supposed to be a "Hindu" word.

Such is the nature of the advice given by the M. E. A. Committee in respect of the primary education of Muslims. Evidently, the Committee does not want little children to forget the communal differences, as far as possible. In common schools, making a conscious distinction through the common studies scheme. It wants, on the other hand, to show up the existing differences even where they need not be shown, that is, in the temples of learning. It does not stop here; it tries to widen the gulf, create a spirit of discord in the midst of the future citizens of the country in the earliest stage of their life. If there are thoughtful and patriotic Muslims in the country, they ought to see that the source of national life is not further poisoned in this way. As if it is not enough, diagrams for a nation to have a set of schools as symbols of communal separation, the Committee proposes to carry the spirit of separation into all primary schools. How much better it would have been if it had the foresight and courage to advise Government to close down all communal schools and merge them all in one class of common schools for general education where boys of all castes and communities might begin their life in an atmosphere of communal love and harmony!

I cannot bring the subject of Muslim primary education to a close. Before referring to the Committee's final attempt to prove (p. 41 of the Report) that madrasahs are not segregated schools, I must first not permit me to give a detailed account of the genesis of the existing madrasahs. But suffice it to say that the ostensible objective of Madrasahs participating in the common educational system of the country inaugurated by the British Government was that the atmosphere of the schools was not Muslim, the teachers were

Hindus, and that there was no provision for religious instruction of Muslims.* To meet these objections, secular education was provided for in the old madrasahs, retaining their religious character. In the madrasahs under the Madras system of the Quran and teaching of Islamic ritual is part of the curriculum, even the recitation of the morning verses in a communal college there and becomes Muslim Bengali; and in official language also, madrasahs are "Muslim primary schools." Yet the M. E. A. Committee wants people to believe that madrasahs are not segregated schools.† In spite of their definite communal nature, some Hindu boys are found in these as non-communal guests trying to receive, in the midst of great difficulties, a certificate of elementary education, it is because there are no ordinary primary schools within a manageable distance, and their love of education is very strong.

The following words of Mr. Zohar Rabin, a Europeanised Muslim gentleman, will be very appropriate in this connection:

"A few words about Madrasah. I consider them even more harmful than the higher educational institutions. They are veritable institutions of segregation and divorce the strongest communalisation. They segregate the rising generation of the two great communities at a time when their souls are most pliant, most receptive and most impressionable and, hence, most capable of receiving an enduring friendship which might have saved many communal troubles in their subsequent lives."‡

Indisputably, there is another side to these madrasahs. Mr. Zohar Rabin says in the same article:

"... Moreover the money spent on the Madrasah is only a short waste of money. Because many of these Madrasahs, specially for girls, exist only in the regions and in many others the school attendance falls far short of attendance as shown in the registers. The girls' classes usually being held within the parental court division of social life or status by the respective officers."

Further:

"Much useful progress will be served by the amalgamation of the Madrasah with the primary schools."

SECONDARY EDUCATION (CHAPTER IV)

On this subject, the Committee makes the recommendation. The main demands are:

No. (1) Proportionate percentage of appointments to be held by Muslims in Government High schools.

No. (2) "Adoptive" representation of Muslims

* This House's "Indian Memorandum" from which profuse quotations have been made in the Report (ibid.).

† See also Hasting Committee Report.

‡ "Communalism," by Mr. Zohar Rabin. *The Jewish Press* (Daily edition)—2d May, 1932, pp. 7 and 11.

to the teaching staffs of aided secondary schools—that is, not less than 45 p. c. of the teachers must be Moslems; not less than 10 p. c. "residents" to the teaching staffs of high schools.

No. 111 "Adaptation" representation of Moslems on the managing committees of aided schools. It is also desired that not less than 30 p. c. of the members.

No. 112 The Education should make steps to secure "effective" representation of Moslems on the managing committees and teaching staffs of aided high schools.

No. 113 Provisions for Moslems should be 25 p. c. in the total school population.

No. 115 Teaching of Arabic and Persian in high English schools, "prospective of the number of Moslem pupils attending them."

No. 116 "Schools serving Moslem areas should be suitably financed."

No. 117 "Adequate facilities should be offered for starting schools in suitable centers in Moslem localities."

No. 118 Arabic should be favored in regard to free-education to give Moslems better chance to compete with Hindus.

No. 119 "Islamic history should be made an optional subject for the University Matriculation Examination."

In the course of the demands for population percentages of teachers in Government schools, and for at least 45 p. c. in aided schools, there is no mention of educational qualifications. Perhaps the Committee thinks that these are of no use in educational institutions; the only thing that matters is a certain percentage of Moslem teachers, qualified or unqualified. Similarly, when it is demanded that at least 45 p. c. of the members of the managing committees must be Moslems, it is not thought necessary to enquire how far Moslems have helped to found a particular school. In neither case, then the number of Moslem pupils counts. A school may be founded by the efforts of Hindus alone, the pupils may be Hindu mainly. That will not prevent the Moslems from having at least 45 p. c. of the posts of teachers as well as at least 45 p. c. of members of the managing committee. On page 12 of the Report it is shown that the percentage of Moslems in total pupils in the middle and high stages of secondary schools in 1931-32 was 25.4 and 10.3. As in the number of secondary schools founded by Moslems, no accurate figures are, of course, available. But one may not be held blameable if he draws his own inferences from the fact that up to 1931, there were approximately 1000 high schools founded by Hindus and only 37 by Moslems! It is now for impartial readers to judge how proportionate is the demand for population and similar percentages of teachers on the staffs and members on the managing committees of schools.

The demands contained in *Recommendations*

15 & 16, would not be significant had it not been a fact that there are already 3 secondary schools founded and maintained by Government authorities for the general education of the Moslems, viz., the Anglo-Persian department of the Islamic Madrasah, the two Moslem M. E. schools at Dhaka and Chittagong, and two Moslem M. E. schools in Calcutta, there being no school of this nature exclusively for Hindus. In the face of the above fact, and the other well-known *modus vivendi*, that Moslem education thrives mainly 17 times the money spent by Government for purely Hindu education, does not the demand for such "facilities" and "substantial" aid for schools to Moslem areas seem extravagant?

The solicitude of the committee for Arabic and Persian and Islamic history only proves its eagerness to see the seeds of dispirit of communal enmity in the minds of Moslem students. Those who are conversant with school education for a long time know that Bengali Moslem students find Bengali more congenial to their mental tastes and aptitude until certain European influences begin to work upon their minds in the vain attempt to Arabize them, Bengali fails. In spite of the extra leniency of the examination in Arabic and Persian on account of communal prejudice, the heavy strain caused to Moslem students by their efforts to acquire a rudimentary knowledge of these difficult foreign languages should have been a matter of serious consideration on the part of the Committee. Neither do the Committee seem to bear in mind the fact that a knowledge of the history of the country is more necessary for nationalism here than that of the history of the other countries. Hence they recommended that Islamic history should be one of the optional subjects in the matriculation examination, which cannot be done, generally speaking, without excluding history of India or some other equally important subject.

Recommendation No. 15, namely, that the existing age-limit for free studentship in schools should be lowered to, of course, in a way which should demands for the benefit of Moslem alone, irrespective of considerations for other communities.

But Recommendation No. 8 has more beauty in it than any other. If this principle is accepted by and Moslems will themselves do it in a moderate way, economic difficulties of Moslem students will be fully solved. For example, in a school with 30 Hindus and 20 Moslem boys, all the latter will have to be free students. They will thus receive education at the cost of the Hindus, practically. Besides this, at least 45 p. c. of the teachers must be Moslems; on the Managing Committee also there will be at least 45 p. c. Moslem members, if not more, though they may not have done anything to found the school. Thus, without spending a pie and without conferring any service, the Moslem Community will have as many boys receiving free education in a school

*This article—Hindu and Moslem pupils apart in Bengal? The Modern Review for March, 1934.

founded by Hindus, almost half, if not more, of the posts of teachers and a powerful, if not predominant, voice on the Managing Committee. Is not this proposed more stifling than the prospects of winning a job at the Derby House, where one has to spend at least some money to gain more?

But, there is more matter in store for us. There is Recommendation No. 7 which says:

"Special hostel facilities should be granted to poor Moslem students and they should be relieved of the liability of paying rent, furniture rent, the municipal taxes, etc."

So, come on, now all! Every thing free! Education free! Free board and free lodging! No rent and taxes of any kind! Of course, the M. E. A. Committee is not an omnipotent body. They demand hostel facilities, etc., for "poor" Moslems only. But, then, is not the whole Moslem community poor? And hence are not all Moslem students poor? Look at the special privileges granted to the students of this "poor community" elsewhere, says the Report:

"It may be noted that in Madras all poor Moslem pupils are admitted as full-time into all recognized institutions." (Page 201.)

One wonders at the commendable spirit of moderation displayed by the Committee in demanding only 25 p. a. and not one per cent, free scholarships for the hundreds of "poor" Moslem students. However, if the Moslems can gain only these two points (Recommendations Nos. 7 and 8) and closely keep to the limit, they can receive education at the cost of the Hindus, as well as board and lodging and kindred things, at the cost of the Government, free-lunches, whose funds are supplied by the Hindus. And after receiving (not necessarily completing) education at the cost of others they will have "free" admission to Government service, service under semi-government local bodies and educational institutions. Here is a chance for Hindu-Muslim unity again. If, Hindus, looseen your purses, do not miss this new opportunity of extending Hindu-Muslim unity. The Government, in these days of the Communist (Moslem) cannot reject these demands. And Hindus must not oppose them, for, then, it will only be else. Hindu Congress leaders like Mr. Baulabhai Patel and others will be angry!

GRANTS AND UNIVERSITY EDUCATION (Chapter V)

On the subject of college education, the Committee's recommendations lay down the same communalism as will be proved by the following out of a total of 12:

Free-studentship should be raised to 4 p. a. of the total college population of which 6 p. a. should be reserved for Moslems (No. 1).

The general rule forbidding the holding of a

free-studentship along with a stipend or scholarship should not be observed in the case of Moslem students (No. 2).

Moslems should be "adequately" represented on the staffs of Government colleges and stipendships should be made by the D. P. I. within reference to the Governing Bodies (No. 3).

Lower fees rent and room rent-free funds in Moslem hostels are demanded (No. 4).

A "definite" percentage of seats to be reserved for Moslems in medical, engineering, veterinary and mining colleges and the percentage to be gradually increased (No. 5).

Of 50—There are already reserved seats in these institutions for Moslems.

Minimum qualifications should be accepted in the case of Moslems for admission to professional and technical colleges (No. 6).

Admission tests should not prevent the percentage of Moslem students being reached (No. 9).

The grant-in-aid rules should be modified so that there may be "adequate" number of Moslems on the Governing Bodies of aided colleges and "such adequate representation be the condition precedent to the sanction of grant-in-aid." (No. 10)

A glance at the above will convince the reader of the unjust and excessive nature of the demands made. There is also an obvious hint as regards the future of the non-thirteenth college of which only 3 can be taken as founded by Moslems and 23 by Hindus. The hint is given in the cost of the Hindus, and recall whatever independence is now enjoyed by the private educational institutions mostly founded by Hindus, is seen here too. More communal still is significant, except that, to give effect to No. 9 admission tests will have to be done away with for the benefit of Moslems.

TECHNICALS

When agreed in the College University, the following recommendations (out of a total of 13) show the attitude of the M. E. A. Committee:

No. (1) "That the election of members of the Senate by the registered graduates be made on the lines of the Purna University, viz. Moslem graduates electing Moslems and Non-Moslem graduates electing Non-Moslems. There should be a separate electorate of Moslem graduates to elect half the elected members of the Senate."

No. (2) "The proportion of the number of Moslem members of the Senate to the total number of India members should be the same as the proportion of the Moslem population to the total population of Bengal." N. B.—The M. E. A. Committee reserves for Europeans a preference.

No. (3) Seats to be reserved for Moslems in the Syndicate.

No. (4) "A definite percentage of studentship and scholarship to be reserved for Moslems."

No. (5) "That an adequate number of Moslems should be represented on the selection board, Committee, board of moderation, in arts and sciences in the school committee, in the Trade and Publication committee, in the students welfare committee and in the Board of India Universities."

No. (6) "That more Moslems be appointed as examiners and pro-examiners."

No. 11. "That in the eyes of schools and colleges already concerned, the University should satisfy the aspirations that as students occur in the curriculum. Muslims should be appointed until the community is adequately represented."

No. 10. "Schools in Muslim areas should receive sympathetic treatment in the matter of representation."

No. 12. "That books in Muslim subjects should be presented as text-books by the University Post-Graduate Department."

As regards the Dhaka University, the following recommendation is worth noting:

"So far, a representation should be given to Muslims in all selection committees."

I have given above the demands of the M. E. A. Committee with regards to the Calcutta University in some length, because these matters ought to receive the serious attention of the Hindu public of Bengal. The University of Calcutta is practically a creation of the Hindu. Hitherto every brick of the magnificent edifice has Hindu brain, Hindu labor and Hindu money. Even now, the universities that constitute the strength of the institution are almost all Hindu. In March 1934, the year in which the M. E. A. Committee published its report, Mr. Shyamprasad Mukherji, then Vice-Chancellor, said in the Bengal Legislative Council during budget discussion that the value of the appointments received by the University during the five years preceding was 10 lacs, of which a little more than two lacs was contributed by a Christian gentleman (Dr. H. C. Mukerji) and only Rs. 600 was given by the Muslims.* Yet the M. E. A. Committee wants Muslim representation on the Senate in proportion to the "adequate" representation of Muslims in every curriculum and board, selected panel of books, seminars and papers, etc. etc. Nowhere does the Committee consider the question of educational qualifications of the Muslims, though these should be the first requisites of the writers, studies, and others in this matter.

If the contribution in money made by the Muslim community to the University is negligible, the numerical strength of the students of the same community residing in the colleges under the University is not less so. According to the table given by the Committee itself (page 4) of the Report, the percentage of Muslim students in the total number of students reached the grand figure of 15.3 in arts colleges and 12.0 in professional colleges in 1931-32. This respectable progress has been made after nearly a quarter of a century of extraordinary and excessive favours shown by the Government to the Muslims in all possible ways in all educational institutions under its control. Is it not a convincing proof that undue indulgence is really a hindrance, not a help, in any sphere of life, above all in the educational sphere?

* A. B. Poddar (Dak)—22 March, 1934.

Viewed side by side, with the fact that there are nearly 700 Hindu registered graduates as against only 5 Muslim graduates,* the demand for half the elected members of the Senate to be elected by the Muslim graduates alone is nothing short of preposterous. Recommendation No. 7, if given effect to, will nullify many provisions of the school code which has received sanction both of the Government and the University.

But Recommendation No. 12 is the stronger of the whole lot. The Post-graduate department ought to supply higher culture. Text-books selected by the department for M. A. and M. Sc. examinations should be of pronounced merit and not of scholarship displaced there. Here also the demand is made that books by Muslims must be chosen, without mentioning the question of the merits of the books. One absurdity go further?

The introduction of the course of communication into the Senate and Syndicate which is proposed by the M. E. A. Committee will not only throw out the Hindus from their legitimate place in the institution built up with their life blood, but will also cause incalculable harm to the cause of education of the country as a whole. Therefore, let those who are honestly interested in the true welfare of the Calcutta University be on their guard.

The situation of the lower of the Bengali language is also shown in the following words of the M. E. A. Committee's report:

"There are Muslim writers of Bengali books of merit and ability, but still the Muslim works are not so far found as [sic] needed parts in the University curriculum. The text-books in Bengali prescribed by the University are in some cases antiquated and even pertaining to Muslim authorities. Text-books prescribed by the University are associated with Hindu traditions, Hindu legends, and Hindu philosophy." (Hindu are mean.)

As to the statement contained in the first sentence, suffice it to say that it is false. Muslim writers of elegant Bengali, like Mirza Asad Husain, Muhammad Husain, Asmuddin, Barkatulla, Goutam Ghoshal, Wazir Ali, Kasim Nazim Islam, have found their places in the Intermediate and Matriculation Bengali sections. But, here also, occasional questions should arise. Students should read only the best writings, irrespective of the religion professed by the writers.

As regards the complaint of text-books prescribed by the University being "unworldly" and "unpopular," because they are "associated with Hindu conditions, Hindu legends and Hindu philosophy," the same may be said by Hindus with regard to the writings of Muslims. These traditions, etc., are in fact Indian and the fathers and forefathers of many Bengali Muslims of the

* The figures are from Mr. J. M. Khatun article—'Bengali public spirit of Hindus and Mohammedans,' *The Modern Muslim*, June, 1934. The auditor of the Calcutta University for 1934 gives a list of 262 registered graduates of whom only 100 is a Muslim.

present day loved and respected them. He the by, have Muslims say otherwise to reading the Shikharsh, which contains descriptions of kings and men of Persia in pre-Muslim days, or words and verses from the Old Testament of the Bible?

It is to be noted that the M. E. A. Committee appointed in 1914 also raised a similar cry against standard Bengali—pp. 17 and 18, M. E. A. Committee's Report, 1915. Many Muslim individuals and associations similarly attacked standard Bengali in their evidence before the University Commission of 1917-19 (Report vol. VII). It is clear that a crusade is being carried on against that exquisitely rich and beautiful language which has won the admiration of the civilized world and has secured the Nobel Prize, only because the language and its literature have been built up mainly by Hindu Bengalis.

By the by, the M. E. A. Committee which is strictly fond of the formula of population percentage in all matters of gain, has perhaps forgotten to put forth two entirely just demands, namely, that 5-10 per cent. of the places in the university examinations must be reserved for Muslims and that the same percentage of marks of their strong stock, scored, "Muslim Bengali" must be used in all Bengali text-books of the University. (The Dacca University is already striving to achieve the second object.)

MADRASAH EDUCATION (CHAP. VI)

This object deserves fuller treatment at the hands of the Committee. The chapter covers 32 pages, the next Mysore chapter being the one on Madrasah (chap. VII), which occupies 13 pages. This is only enough for a committee to shoot only superficial criticism and condemn aspects of other matters very subject worthy of consideration.

The Recommendations (22 to 41) are to the effect that the reformed system of Madrasah education should be retained, that 60 p. c. members of the Decca Board should be Muslims, that Haddi (Haddi) system of medical treatment should be included in the course of studies of the Calcutta Madrasah, that Rs. 67 be the minimum grant to a Junior Madrasah, and Rs. 300 to a High Madrasah, etc., etc.

The amount of grant-in-aid demanded for a Madrasah is considerably larger than that which an ordinary Middle or High school can hope to obtain.

"EDUCATION OF MUSLIM GIRLS AND WOMEN." (CHAP. VIII)

On this subject there are 25 Recommendations in all, of the same type as those in the case of Muslim boys, the following being more noteworthy:

Establishment of a Government High School for Girls (No. 1). (This has already been done.)

Establishment of three Government hostels—one at Calcutta, one at Dacca, and the third at Chittagong

—for Muslim girls; and on wet rent, returning cash, menstrual, taxes, etc., to be paid by the hostesses (No. 10).

Sixteenth for poor Muslim girls to qualify them to attend hostel classes (No. 21). Free-education for Muslim girls to the extent of at least 20 p. c. of their own enrolment by Government and aided schools (No. 12). All poor Muslim girls to be exempted from payment of convocation charges (No. 11).

All the other demands are of the same nature as those in the case of Muslim boys, viz., appointment of Muslim teachers, Muslim teachers on temporary salaries, "liberal" grants-in-aid to schools (including Madrasahs), special scholarships, appointment of a Muslim lady to the post of Assistant Inspectress of schools for Muhammadan education, etc., etc.

Remarks made in connection with the Committee's demands for Muslim boys' education also apply here.

SCHOLARSHIPS (CHAP. VIII)

The members of The Modern Review have already an idea of the very large number of scholarships specially reserved for Muslim students from an article which appeared in its same issue. There are no special scholarships for Hindus and the depressed classes, who are admittedly backward in education, have been shown worthy consideration in this respect. The considerable number of special scholarships reserved for them does not preclude Muslim students from competing for the general

*Vide Article—"Muhammadanism and the Education Policy of the Government."—The Modern Review for November, 1931.

*Total number of Government scholarships under the Calcutta University (i.e., for Muhammadans and upwards) 8,231, of which 68 are reserved for Muslims, 11 for the Depressed Classes and the rest for all.

Of the 66 scholarships under the Dacca University, 35 are reserved for Muslims, 4 for Depressed Classes, the rest for all.

The total number of Government Scholarships for Muslims and Primary Examinations is 518, of which 79 are reserved for Muslims, 120 for Depressed Classes, and the rest for all.

Scholarships endowed by Hindus under the Calcutta University at the disposal of Government—28, open to all.

Scholarships endowed by Muslims for Muslims in the Calcutta University—4.

Endowed by Muslims for Muslims—3 in the Calcutta Madrasah.

Total number of Muslim Scholarships and endowments distributed in schools and colleges throughout the province is 120. Such Muhammadan Scholarships—0 (of Rs. 50 each annually).

F. D.—There are 24 Government scholarships in the Calcutta Madrasah of a total monthly value of Rs. 125. There are 8 scholarships in the Begum Madrasah. Of the 14 Trust Funds for stipends and prizes in the Calcutta Madrasah, 4 are permanently endowed by Hindus, viz., Behnisi Fund, Durraniya Fund and Greater Fund. Besides all these there are 15 Muslim scholarships.

scholarships. In spite of this, the M. E. A. remains sincere:

"The existing special scholarships and stipends are not only inadequate in number but are in some cases wasteful in value as enable poor Moslems students to continue their education without pecuniary embarrassment."

After keeping on this topic, the Committee proposes special scholarships for Moslems boys and girls under 18 different levels:

Ordinary scholarship, post-graduate research scholarships, graduate scholarships, senior scholarships, junior scholarships, scholarships on the results of the school final examination, merit-scholarships, interim fees and primary scholarships, for the Alameda School of Engineering (Dacca), for the Bengal Engineering College, for the Government Commercial Institution, Calcutta, for Government Modern High School, on the results of the Junior and High Madrasah examinations and Islamic Intermediate examination, for students of the Calcutta Madrasah and for student students. Scholarships are to be available in the Islamic College (Calcutta) too. The number of scholarships under different heads varies from 1 (ordinary), and 2 (post-graduate) to 200 (Ordinary merit), 250 (Islamic) and 275 (Islamic students) and the value of each from Rs. 100 to Rs. 2 p. m.

Altogether, the M. E. A. Committee wants for the Moslem students 1516 scholarships, including the ordinary ones of the aggregate value of Rs. 14000 a month as against the 290 exclusive Moslem scholarships of Rs. 1400 a month now existing, according to its own report. As the scholarships are payable for from 1 to 4 years, the amount will become 3 or 4 times heavier than the Rs. 4 or 4th part of the introduction of these new rules.

The reservation of special scholarships in such large numbers will not, of course, preclude their holders from competing for general scholarships. The Muslim scholars will also get free-scholarships in all institutions (Schools, Colleges, and Universities) irrespective of any rule in the contrary. If exclusive Moslem girls are not available for enjoying some special scholarships, there may be given to boys. If Moslem students are not to make use of scholarship in any special institutions, the scholarships may be given to Moslem students in general institutions. In other words, care must be taken that no scholarship remains unused and that none is used by a Hindu.

No one should object to giving scholarships, stipends etc. to poor and deserving students, but students, no such, get as many privileges as possible. But the reservation of privileges on communal grounds is most objectionable.

APPOINTMENT OF MUSLIMS IN GOVERNMENT SERVICES (CHAPTER IX)

The following recommendations, besides others all speak for themselves:

Non-Discriminatory

Muslims to hold posts in proportion percentage. Until this proportion is reached the number of 2 Muslims to 1 non-Muslims to be secured in filling up vacancies.

In cases where a suitable Moslem candidate is not available in a particular department, post the Assistant D. P. I. for Moslem education, and then, if necessary, the Government must be asked to supply a candidate.

No proposal for representation should affect the number of Moslem officers.

A large number of Moslems desired and educational inspection should be appointed, and until the proportion percentage is obtained, 2 Moslems to 1 non-Moslem should be the proportion in filling up vacancies, etc., etc.

It is to be remembered that besides the large share of the general Government posts held as posted by Moslems, there are the special posts—the Asst. D. P. I. for Moslem education, and the Asst. Inspector of schools for Moslem education in each division.

Discriminatory

Here also the population percentage is demanded. The report that "Discriminatory be made an optional subject in the competitive examination for recruitment in the Bengal Civil Service" is self-discriminating.

A few words on the results of the introduction of communalism in Government service may not be out of place. It is a fact that, because of the avowed communal bias of the Government and the self-organised character of the Moslem community, Hindu Government officers in many cases are not only afraid to look after the legitimate interests of their community, but shrink from doing what justice to their co-religionists. If there is any risk of incurring the anger of the Moslems. There are many highly placed Hindu officers who are handicapped by their constant dread of alienating Moslem officers as well as the local Moslem public even in doing their duty. Moral cowardice, no doubt, plays a part here. On the other hand, many Moslem Government officers make the fullest use of their official position to further the interests of their community. In view of these facts, the motive behind the Moslems' insistence on the appointment of more and more inspecting officers, and other officers, is clear. In other words, Moslem and general subjects, will be clearly seen. The uniformity attitude of a class of inspecting officers works in almost paralysing a factor, as schools, standard and arranged by Hindus, though they are open to all.

TEXTBOOKS AND TEXTBOOK COMMITTEE (CHAPTER X)

Though it is well known that the T. B. Committee is a body of which the keepers and managers are Moslems, yet the demands on this subject are:

That M. P. C. members want to Modernise, that "20 P. C. of the students on the establishment of the T. B. Committee should be Moslems, that "responsible should not contain non-Islamic ideas, ideas, and suggestions which are regarded by Moslems as objectionable."

That modern and primary of a definitely Moslem character should be provided for Muslims, that Moslem modern should be alternative textbooks in primary schools, books by Moslem authors should be included in the list of textbooks for university examinations, etc. etc. (Hindus are silent.)

It is to be noted that the M. P. C. Committee under notice has not repeated the demand of the Committee of 1911, viz., that Moslem authors being poor should be allowed to submit their books to the T. B. Committee in manuscript! Perhaps the authors have become rich now!

PATRICAL EDUCATION OF MOSLEM STUDENTS. (Clause 34.)

LOVE of modernisation and favouritism play a great part here, too, as will be seen from the following recommendations:

That funds be provided to assist Moslem institutions in purchasing play fields, "that the just regarding educational facilities to contribute towards all the anticipated cost for the purchase of games apparatus be relaxed in favour of high and order Moslems," "that the introduction of Badminton and table tennis be not limited to all special Moslem institutions," etc. etc.

It seems the efforts of Mr. Gurusaday Dutt to revive the wide national dances of Bengal are going to be opposed by the powerful "allies" of the present British Government. What worthy objection there can be against the innocent mainly exception, is hard to conceive—except that these are being reintroduced by Hindu efforts. I have seen a distinguished ultra-modernist, a high Government official, taking special delight in the Raibhat dance. It is hopeful to see at least one Moslem gentleman with different views in this respect. From the contact of a class of Moslems, one is inclined to suspect that they are determined to behave like the proverbial "dy in the garment" in every affair concerning the welfare of the nation in large.

THE DISCERN

There are few minutes devoted to the rest of the report. Some of these are also interesting. Sir Abdullah-ul-Mannan Schwaner says:

"Hindu and Mohammedan should be considered as constructive like classical Bengal."

Mr. Mahmood Hasan says, besides other things, that:

"suitable special arrangements must be made for Muslim girls in all Government girl schools," adding that "it is possible for a Muslim girl in the Punjab to pass the B. A. examination without coming out of the purdah."

Mahdi Nur Ahmad, M. A., B. L. of Chitragong simplifies work by making the recommendation

that "several special allotment of Rs. 50 lacs, in addition to what is at present being allotted for Moslem education" should be provided. He is "comprehensively of opinion that unless Government accept this recommendation and allow the required sum year after year, there is no hope of Moslem regeneration in the near future in Bengal."

How simple and candid! If other members followed this example and each recommended a modest sum of, say, fifty, sixty or eighty lacs in a lump, without going into details, such labour and time would have been saved and the report, instead of counting 172 pages in print might have been finished in one page for the convenience of all readers!

One most honorable thing is that among the 16 Moslem gentlemen who signed the report (excluding the D. P. I. Mr. Satterley and the present Minister of Education, who did not sign) there occurs the name of Mr. A. K. Fazlul Haq, whose pre-arranged election to the Mayorship of the Calcutta Corporation has been prohibited by some Congress men at an indelible proof of Hindu-Moslem unity. For the enlightenment of Hindu Government officials, it may also be mentioned that Khan Bahadur M. A. Hossain, President of the Committee, is a Government pensioner and that three other Moslem signatories are still in Government service.

A WORD TO THE HINDUS

However strongly we may condemn some Moslems for their communal activities, we Hindus are also blameable in many respects. The Hindus of Bengal have not yet done anything in a systematic and organized way to check the spread of communalism. The Moslems must be given this credit that they have the power of organisation. While Hindus allow their race to go by default before the Government, the Moslems with their better practical sense do just what is needed at the right moment. The Hindus are only looking on while the whole Ball of the country's education is being rotted by the poison of communalism. I may mention in passing that the last Hindu educational conference held about two years ago under the distinguished presidency of Koto Gurusaday Chatterjee, passed a resolution to the effect that a "deputation of leading Hindus should wait on the Governor of Bengal to represent the case of the Hindus in the matter of education. Nothing appreciable has since been done. While the Moslems are trying to put their ends by unflinchingly approaching the Government and pressing very strongly when they think to be their claims, we are simply sleeping. As long as our schools and colleges depend on Government help and protection, it is simply suicidal to allow others to influence the Government to prejudice the national cause without ourselves trying to get the best out of the same.

Before concluding, I have to beg pardon of

the readers for laying their patience to such an extent, I have dwelt at some length on these matters, because I think it necessary to give the public a clear and comprehensive idea of the powerful effects that are being made to further poison the whole educational system of the country from top to bottom, so that steps, if possible, may be taken to combat the evil.

To my Muslim readers I will now present the following words of Mr. Zahar Rahn in the article quoted before :

"Every educational institution, ranging from the type of Islamic college, Calcutta, down to the village pathshala, besetted on educational level, cannot but arouse a feeling of antagonism between the literates of the two communities. Nothing can be more unfortunate, nothing can be more suicidal for a country than to keep the two essential components of her population ruthlessly and actually steeped from each other."

If there were more Muslim leaders who could give their co-religionists equally good advice and persuade them to abandon their love of communal institutions, the Moslem community and, thereby,

the whole country would have been highly benefited.

But, for the rapid spread of communalism in educational institutions and the departments of the Government, the Government of the country that gives open and substantial encouragement to this mentality deserves more condemnation. I draw the attention of back to the following very ordinary words of the Hon'ble Sir Douglas Young, Chief Justice, Lahore High Court, uttered at a banquet given by the Sikhs :

"Whereas I am convinced, the only entrance whereby I could judge these matters (caste) was merit, Others might write such notices communally, but I will not."

"It is very commonly depended on their own sacrifices for their own advancement, they go being helped to get jobs, it would be so much better for themselves, and for India, India will attain the place which she so eminently deserves only when complete release is learnt to be placed on one's own sacrifices." "The community which will ultimately rule India will be that community which has confidence to stand by the own sacrifices." A. B. Patrika (Dik) Mar 6, 1935, p. 18, May 18, 1938.

COMMENTS AND CRITICISM

"Scholarships and Council Seats for 'Hajjians'"

To

The Editor,

"The Modern Review,"

Calcutta.

Dear Sir,

I read your note on the scholarships awarded by the Sangh. If you had inquired from me about this matter I would have been too glad to give you all the information at my disposal. I am really sorry that more applications do not reach me from Bengal. The same thing happened last year. And the contrast between Nepal and Bengal is surprising.

You may not be aware that the Sangh has an advisory committee of those for nominating scholarships. The members of this Committee are the following: The Principal of St. Stephen's College, Delhi, the Principal of Hindu College, Delhi, and the General Secretary of the Sangh. The President of the Bengal Muslim Students Sangh makes recommendations whenever necessary and these are generally accepted by the advisory committee.

You may also not be aware that in previous years of Rs. 500000, was shared by Bengal for Scholarships, i.e., half the Rajghural Charity Trust allotment. In 1934-35 this sum was reduced to Rs. 375000, but then also it divided half the Rajghural Charity Trust allotment. This has been further reduced to Rs. 25

000, this year, so the Bengal Charity Trust have considerably reduced their total allotment.

I hope this explanation will satisfy you.

Yours truly,

N. B. Mahant,

Joint Secretary,

Bangla Desh Sangh, Delhi

"Tax Propaganda Harmful"

To

The Editor,

The Modern Review, Calcutta.

Sir,

We most commend you on the publication of your editorial note-headed by—"Tax propaganda harmful" in the July number of *The Modern Review*. Tax is not only a luxury, but it is also harmful to our health. It may be beneficial to a cold country like England, but it is harmful and unprogressive to the people of India which is a hot country. Sir P. C. Ray who is a recognized chemical authority in India, is dead against tea-drinking. It is proved that you have spoiled a vast lot of working men "to adopt tea as a daily beverage."

Muhammed Akbar Chaudhary,
Dahala Syah.

22. 7. 35.

BENGAL GOVERNMENT PROPOSALS ON THE DELIMITATION OF CONSTITUENCIES

By JATINDRA NOLAN DATTA, M. A., B. L.

THE Bengal Government has published its proposals on the delimitation of constituencies, and has invited criticisms. The proposals are defective, disappointing and inadequate in several respects. In this article only we shall deal with a few of them.

THE MUSLIM CHAMBER OF COMMERCE

Of the five Indian commercial seats, one has been allotted to the Muslim Chamber of Commerce. The Bengal Provincial Advisory Committee on the delimitation of constituencies by a majority of nine votes to five made the same recommendation. Now, a few words as to the origin and history of the claim of the Muslim Chamber. The Muhammadans had never been neglectful in making demands; they always now-anted or over-rated their claim in the hope that even if they gave up something by way of compromise they would retain enough to satisfy all their communal aspirations. But even they did not put forward any such claims—any communal claims for the special seats before the Lethbridge Committee; for they knew such claims to be absolutely unworkable in the matter of trade and industry, where interests are mixed and can not be divided as communal lines. Even the witnesses appearing on behalf of the Muslim Chamber of Commerce before the Bengal Provincial Advisory Committee had to admit that "there is no communalism in commercial matters" (P. 94 of the Report, Vol. II).

Mr. Ramsey MacDonald's Communal "Award" or Communal Decision No. 1 was published on the 11th August 1932. And so far as Bengal is concerned, the Muhammadans are given 119 special seats out of a total of 250. The Muhammadans form 53 per cent of the population; and they are given 119 seats, while the Hindus who form 44 per cent are given 80 seats. Thus, so far as the right to representation is concerned, 1 Muhammadan=1½ Hindu.

The Muhammadans at once took the hint. They require only 7 more seats to make them an absolute majority. Of the 3 Labour seats,

they are expected to secure 5; and of the 2 University seats, they actually expected to get 1. So to make their absolute majority sure, they put forward their claim to 4 Indian commercial seats. The Muhammadans had no commerce organisation before; forthwith the Muslim Chamber of Commerce was organised and incorporated on the 1st October, 1932, and a claim on their behalf was formally put forward.

As for the Muhammadans' share in the total trade the Bengal Provincial Banking Enquiry Committee observes that the "Muhammadans take only a very insignificant (share) and part in commerce, being represented by a few men from the Western Presidency (Calcutta only)" (P. 29 of the Report). Khan Bahadur Abdul-Haque was one of the Muhammadan witnesses; and had the statement quoted above not described their position correctly, he would have been the first man to add a dissenting note.

The Muslim Chamber of Commerce submitted a written memorandum before the Bengal Provincial Advisory Committee; and their representatives, Messrs. M. A. H. Jafarani and M. Rafique, were orally examined and cross-examined by the Committee. In their oral evidence Mr. Jafarani presented the Committee with certain new facts about exports and imports; and claimed the Muhammadans' share in them to be 'nearly 75 per cent.' (See p. 65 of the Report of the Provincial Advisory Committee on the Delimitation of Constituencies 1931-32, Vol. II [Part III]). The Committee was taken by surprise. In fact Mr. S. M. Ikse, M. L. C., one of the members, complained thus:

"The Muslim Chamber's note on trade and during the evidence was highly different from what was set out in their Memorandum submitted to the committee. Before the Committee a mass of facts and figures were adduced without any previous notice and without any opportunity of previous examination and checking being afforded to the members." (P. 10, Vol. I of the Report, etc.)

Now, a few words as to the correctness or otherwise of the statements in the Memorandum and the new facts of oral evidence.

In their Memorandum they cited the

capital of eight registered companies to total Rs. 94,20,000; and they estimated the aggregate capital of other firms to be 'more than 15 crores of rupees' [P. 83, Vol. II of the Report]. The grand total of capital is thus something like Rs. 16 crores.

In the oral evidence Mr. Hafiqur stated that "the total capital of the members now was over Rs. 18 crores." [See p. 84.] Cross-examined by Mr. Nageswar Kumar Das, M.A., B.A., B.L.C., they said:

"Q. Is para 2 of your statement fir, they were wrongheaded? It appears that the capital of your registered firms is Rs. 94 lakhs. Is that paid-up capital or nominal capital?

A. Practically all paid-up. We shall let you know the details.

Q. You say in your statement that the total capital of your members is about Rs. 18 crores. You estimated it by your guess?

A. By information we have got."

[See p. 80 of the Report, Vol. II (para III).]

In the Memorandum submitted by the Muslim Chamber they gave the capital of the following firms to be set noted against their names:

Dost Muhammad & Co. Ltd.	7,50,000
Muslim Press & Publication Ltd.	1,50,000
Nouman Jeffery Ltd.	1,50,000
Imam Chaudhry Ltd.	1,00,000
Wah Brothers Ltd.	1,00,000

Not from the Report of the Joint-Stock Companies in British India, &c. for 1931-32, published at Delhi in June 1933 (the latest official publication on the subject), we find that the authorized capital of Dost Muhammad & Co. Ltd. is Rs. 7,50,000, but not a single pin of it to be paid-up! If the Mr. Hafiqur, who was appearing on behalf of the Muslim Chamber to give oral evidence, be the same person as themselves Hafiqur of the Calcutta Corporation, then all that we know is that some one in *good-faith* to him is named Dost Mohamed, and that he is a trader. The Muslim Press and Publication Ltd. was not in existence. The paid-up capitals of the last three were respectively Rs. 25,100; Rs. 14,000 and Rs. 200 only. So much for the veracity of the statements in the Memorandum and oral evidence which can be verified!

The total capital of 104 members of the Muslim Chamber is Rs. 18 crores; the average capital per member, therefore, works out to more Rs. 17 lakhs. And if they be assumed to be making profit at the court rate of

instead, *et c.*, 10 per cent, each of them must be making a profit of over Rs. 1 lac. But the total number of members, (including Hindus, undivided joint Hindu families, Europeans and Christians etc.) paying income-tax over incomes of Rs. 1 lac in Bengal was 94 in the year 1933-34, [See Return IV, p. 83 of the All-India Income-Tax Report and Returns for 1933-34.] The claim urged on behalf of the members of the Muslim Chamber seems to be extremely doubtful.

From the Directory of Exports of Indian Produce and Manufactures, (8th edition, the latest available), an official publication, we find only 2 Muslims out of a total of 43 joint exporters from Calcutta; 9 Muslim rice exporters out of 31; 1 Muslim cotton exporter out of 8; 6 Muslims out of 17 grain exporters; even in the trade where we would expect a monopoly of the Muslims, we find 4 Muslims out of 10 exporters in raw silk, buffalo and milk hides; 2 Muslims out of 19 oil seed exporters. So Mr. Ispahani's claim that the Muhammadans there is nearly 75 per cent has got to be taken with more than the proverbial dash of a grain of salt!

According to the spokesmen of the Muslim Chamber there are 54 Bengali Muhammadan members out of a total of 104. Now, who are these 54 Bengali Muhammadans? The following questions and answers will be instructive:

Mr. Gaitonde: I think that those who are born in Bengal can be called as Bengali Muhammadans. How about such members as there is the Muslim Chamber of Commerce?

Mr. Rafiqur: Urdu-dost.
Mr. N. K. Das: I have requested you, every Bengali Muslim are occupying themselves of their home, and asked to vote there (Bihar) only.

Mr. Rafiqur: It will be impossible now to do so. We can give the list later on if required.

[We think the time has come when the list should be published for public information.]

Mr. N. K. Das: I am surprised if Mr. Ispahani is in the place where he was born.

Mr. Ispahani: In Madras.
[See p. 81 of the Report, *etc.*, Vol. II (para III).]

Mr. Gaitonde put the second cross test: what about the "domicile" test? My wife and all my three children are born in Bihar, but they are Bengalis, and not Beharers, by way stretch of imagination.

The real fact seems to be that the Muslim Chamber is an essentially non-Bengali speaking body composed in its most important

elements of Persians and Moslems from the Bombay and Delhi side. And they would be only too ready to sacrifice the true interests of Bengal; e.g., in the salt duty controversy, they supported the Bombay view as against the Bengal view.

Let us finish this with a short extract from Mr. S. M. Bose's Note of Dissent:

"In no other province has any Committee and been allotted to a General Chamber of Commerce. In Bombay, there are numerous wealthy Moslems who control a large volume of trade, but they have no separate representation as Moslems in the special Commerce seats, nor have they, so far as I am aware, asked for this. In Madras, there is the Hindu and Non Association representing the Moslem interest—a very powerful body—which has no separate representation nor asked for this. The object, why such a demand has been made in Bengal, where trade in the hands of Moslems is much smaller than that in Bombay, is hard to understand. It is because the object is to secure a numerical majority in the legislature."

And that is why the Bengali Muhammadan politicians, without any exception, are supporting the Muslim Chamber in their claims.

REPRESENTATION OF CALCUTTA

Under the present constitution Calcutta is represented by 6 non-Muhammadans and 2 Muhammadans out of a total of 118 elected members. Calcutta, the premier city of India, can not be said to be over-represented if it sends 7 per cent of the elected M. L. C's. Bombay sends 8 M. L. C's out of an elected total of 86; and has thus 9.2 per cent representation. Madras, with less than half the population of Calcutta, sends 5 M. L. C's out of an elected strength of 98; and thus has 5.1 per cent representation. London sends 62 M. L's out of England's total of 492 or out of 615 for the entire United Kingdom.

Under the coming constitution, the total strength of the Bengal Legislative Assembly is going to be 250. The Bengal Provincial Advisory Committee recommended 6 General seats and 2 Muhammadan seats for Calcutta. They wanted the retention of the present representation; although relatively Calcutta's representation comes down from 7 per cent to 3.2 per cent. But the Bengal Government has gone a little further; they recommended a reduction to 4 General seats for Calcutta. Thus Calcutta will have 4 General+2 Muhammadan seats in an Assembly of 250; or in other words a representation of 3.1 per cent.

This proposal is extremely荒唐. 242,661 Muhammadans of Calcutta are going to have 2 seats; while the 794,256 (nearly) Hindus are to have 4 seats only. The average population per Muhammadan seat is 121,330; that per General seat is 196,165. Had the present strength of 6 been retained, the average would have come down to 132,500—a figure very nearly equal to that of the Muhammadans.

The inequity of the proposed distribution will appear from the following figures of Literates, and Literates in English for the whole of Bengal, and for Calcutta respectively.

	Of all ages			
	Literates		Literates in English	
	Hindu	Muslim	Hindu	Muslim
All Bengal	3,082,996	1,590,270	277,988	194,628
Calcutta	389,077	91,240	104,513	28,927
	7.62,272	1,484,791	573,988	224,978

Thus Calcutta has 12.2 per cent of the Hindu literates and 5.7 per cent of the Hindu literates in English; and 5.7 per cent of the Muslim literates and 1.1 per cent of the Muslim literates in English.

If we confine ourselves to those who are adults, the results will be still more striking.

	Those who are adults			
	Literates		Literates in English	
	Hindu	Muslim	Hindu	Muslim
All Bengal	1,723,270	926,614	145,172	128,749
Calcutta	235,282	46,780	74,017	22,224

As the figures for all Bengal and Calcutta are not strictly comparable, the former being the number of those who are 24 and over, and the latter for those who are 20 and over, we refrain from making any remarks.

And in Calcutta more than half the number of persons assessed to income-tax in Bengal reside, and nearly all the super-tax assessors.

But all the same Calcutta, especially Hindu Calcutta is going to be penalized. The Hindus are politically active; give them, therefore, less than the population ratio of representation in the legislature. Of the Hindus, caste Hindus are most active, therefore reduce their influence so much as you can. And the more educated section among them should be reduced to as much impotence as can be done—Calcutta being most active, it must be penalized. Is that the idea?

PARIAHS AND KINSHIPS

The Hindu (General) inhabitants of the Dacca and undivided Municipalities con-

not vote in the urban constituency of the Rajshahi Division Municipal (General) according to the Government proposals. Neither can they vote in the rural constituency of Jalpaiguri *cum* Biligri, for care has been taken in the Government proposals to exclude "municipal areas" from the extent of constituency. But so far as the Muhammedans are concerned they can vote in the rural constituency of Jalpaiguri—*cum*—Dorjoling (Muhammedan). The respective numbers of non-Muslim (exclusively all General) and Muslim population of these two municipalities are shown below:

	Muslim		Non-Muslim (General)	
	Male	Female	Male	Female
Dorjoling	552	240	25,186	1,224
Kumong	347	04	1,597	1,270
	899 244		26,783 1,270	
	1,143		28,053	

Coming to the literates of all ages among the different communities, we get the following figures:

	Literates of all ages		Non-Muslim	
	Male	Female	Male	Female
Dorjoling	450	41	5,515	980
Kumong	53	11	1,280	271
	503 52		6,795 1,251	
	555		8,046	

Thus although the Muhammedans forming an insignificant part of the population and less literate, are enfranchised, the Hindus are debarred from voting. Because two crazy youths attempted to shoot H. E. the Governor, thousands and one restrictions have been placed upon the entry of the Hindus into Dorjoling; and now they are going to be denied all political power.

EUROPEAN AND INDIAN COMMENCE

The Government proposals with regard to the distribution of communal seats begin with the assumption

"Of the 18 Commence and Industry seats, 14 will be assigned (Indian only), 14 will be assigned to European interests and 4 to Indian interests."

The Government starts with a wrong assumption that 14 seats will be allotted to European Commence and begs the whole question. Who will allot so many as

14 seats to them? The Parliament has not done that; nowhere else. In the Government of India Bill or the Act does one find mention of the allotment. In the White Paper, it was definitely stated with regard to these Commence seats:

"The composition of the bodies through which elections to these seats will be conducted, though in most cases either predominantly European or predominantly Indian, will not be statutorily fixed. It is, accordingly, not possible to state precisely in which with certainly how many Europeans and Indians will be returned. It is, however, expected that, initially the numbers will be approximately as follows:— * * * Bengal, 11 Europeans, 3 Indians * * * (See App. III, Part I, Schedule.)"

If the European claim be based on the so-called expectation of the framers of the White Paper, we shall presently explain it. At present there are 11 European Commence seats and 4 Indian Commence seats,—a total of 15, in the Bengal Council. If the total be increased to 19, then proportionately the Europeans will get 14 and the Indians 5—this is what the framers of the White Paper meant by their expectation.

The justice or otherwise of the Government proposals will be made clear, if we consider the following facts:

constituencies	No. of Electors	Seats allotted	as proposed
European			
1. Bengal Chamber of Commerce	218	4	7
2. Calcutta Trade Association	54	1	2
3. Indian Jute Mills Association	50	2	2
4. Indian Tea Association	556	1	2
5. Indian Mining Federation	118	1	1
	Total	11	14
Indian			
1. Bengal National Chamber of Commerce	343	3	2
2. Bengal Mahajan Sabha	172	1	1
3. Bengal Association	194	1	1
4. Muslim Chamber of Commerce	154	2	1
	Total	4	5

Thus at present 22 European electors elect 1 member; in future 56 electors will do so, 160 Indian electors send 1 M. L. C.; in future 143 will do so. In view of the enormous weightage of the Europeans in the general constituency, any increase in the Commence seats is sheer injustice. Further, the European Commence magnates take little or less interest than the Indians in the Council

offices, as will be apparent from the following statement which shows the number of elected seats filled with and without contests :

	Europeans		Indians	
	without contest	with contest	without contest	with contest
1920	11	—	—	2
1922	10	—	—	1
1924	11	—	—	2
1925	11	—	—	3
Total	43	1	1	6

It will be seen that only 1 seat was ever contested by the Europeans during the last

fifteen years. And then these elected often resign necessitating frequent bye-elections. But it is not so with the Indians, whose in spite of the play of dominant personalities, more than half the seats are contested, and there are no resignations. Thus again, the particular European interest is often over-represented, e.g., A. C. is a member of the Indian Tea Association; R. C., its managing agent, is a member of the Bengal Chamber of Commerce.

Such being the case, we think 11 European seats for the Europeans are enough; the rest should come to the Indians.

INDIAN WOMANHOOD

SARADA DHARMANIL JAYARAM (Mrs. Jolly) a very promising student of the Patna University, graduated from the Bombay University, and sailed for England. While studying abroad, she gave ample proof of the versatility of her talents by securing a degree of the London University, an Irish diploma in Teaching art, finally, qualifying herself for the Bar. She has just returned to India and started preaching as the first woman lecturer of Bible and Ethics, under the

guidance of her learned father, the well-known jurist Mr. K. P. Jayaram, B. A., (Oxon.), Barrister. From her father she has inherited a passionate devotion to Sanskrit studies and has translated a play of Bhasa.

Mrs. Harriet Kuyper has passed the B. A. Examination of the Calcutta University this year. She is the first among the Muslim ladies of Azam to pass this examination.



Sarada Dharmamila Jayaram



Mrs. Indira Khatun

FOREIGN PERIODICALS

What's in a Name?

Margaret Beer observes in *The Inquirer*:

Though it is doubtful that "a rose by any other name" would smell as sweet, there are nevertheless those who think that it is good deal in a name, as I am discovering. At first when I visited the Rhine Hills I was known as "Ka Mori," but this time I have got a new name and one that signifies that yet another barrier has broken down, for now they call me "Kang Manguel" or "Kang Bum." Now "Ka Mori" meant a white woman, a European lady, and is never used for anyone else. "Kang" or the other hand, meant "Big Sister," and is used by small children when addressing their elder sisters. It is a name which conveys at once affection and respect, as to an older member of the same family. Previously every time I was addressed the difference between myself and them was noticed. But now my name implies that I am one of themselves, no longer a stranger in the midst.

And while on the subject of names I might say a little more about Rhine standing customs, which are in some respects very different from ours. For one thing women do not take their husbands' names on marriage. The man and the woman each keep their own name, and when the girl takes their mother's and the boys their father's for this is by no means an invariable custom, that very often when you ask a child's name you find that he has just one name, his own, no surname at all. All this, of course, is a little confusing to a stranger.

I said that the married men and women kept their own names, but that is only partly true. For official and business purposes they do, but amongst their own people they cease to be called by their own names at once as they have a child, and become instead "The Mother of So-and-So, the Father of So-and-So." Mr. Dujias Singh, for instance, the secretary of the Hindustani Union, is only known by that name in his capacity as secretary and as Government official. Amongst his own folk he is always "Baba Dujias." Then being the name of his eldest daughter. And his wife is never under any circumstances "Mrs. Singh," and I have not the least idea what her own name is, never once having heard it. She is just "Karee by that" always and to everybody. And so with them all. In fact I think it is considered rather shameful to retain one's own name, for it means that one is childless and that is not at all the right thing.

Miracles And Psychism

The following extracts from an address delivered at the Victoria Circus, Boston, by Swami Paramahansa are reproduced from the *Illustrated London News*:

One time when the Lord Krishna and his disciples were dwelling in Mathura, Jullaha, the son of Suddhama, having received a precious bowl of

milksteamed, decorated with jewels, . . . erected a large pole before his house and put the bowl on its top with this legend: Should a person take this bowl down without using a ladder or a stick with a hook, or without climbing the pole, but by magic power, he shall receive at once whatever he desires.

And the people came to the blessed One, lit of wooden and their mouths overflowing with praise, saying: "Great is the Yathagau. His disciples perform miracles!" Kanyasa, the disciple of the Krishna, took the bowl on Jullaha's pole, and stretching out his hand he took it down, carrying it away in triumph to the village. When the blessed One heard what had happened, he went to Kanyasa, and breaking the bowl to pieces, rebuked his disciples to perform miracles at any time.

A short time after this, a disciple approached the Lord Krishna with a mind full of doubt.

Disciple.—O Buddha, our Lord and Master, why do we come to the pleasures of the world if thou hastilled us to work miracles and to attain the supernatural?

Krishna.—O disciple, thou art a novice among novices. . . . How long wilt it take thee to grasp the truth? Thou hast not understood the words of the Yathagau. . . .

Disciple.—Suppose then there are no miracles and wonderful things?

Krishna.—It is not a wonderful thing, supernatural and miraculous to the worldling, that a man who possesses wisdom can become a saint, that he who strives to true enlightenment will find the path of truth and abandon the evil ways of selfishness? The thinking who renounces the transient pleasures of the world for the eternal bliss of wisdom, performs the only miracle that can truly be called a miracle.

The average man does not like to have this type of teaching. He really desires that the great teachers exhibit signs he calls miracles, and facts disapproved when something is given which has the flavor of the supernatural. Greater spiritual masters have a different sense of values, however, and in India they were their followers reveal the danger of the *shaktis* or psychic powers.

Indian Labour in Ceylon

The following report appears in the *International Labour Review*:

An appeal from the Government reports that in 1933, the estimated total Indian population of Ceylon at the end of the year was 710,000. Of these by far the greater part, namely, about 680,000, were being employed in the chief crops grown with the help of Indian being rubber and tea.

In consequence of the catastrophic fall in the prices of all grades of tea in the latter half of 1932, the tea industry was faced with such a difficult situation that a reduction of wages became inevitable. It was claimed

through with the construction of the Government of India and came into force on 30 Mar. 1924. In agreement, however, to the proposal of the Ceylon Government the Government of India stipulated *inter alia* that relief-ports should be treated as temporary and that an increase in wages should be considered as soon as the industry revived. Accordingly, when the prices of tea and rubber recovered from the middle of the year and the need for additional labour was felt, the representatives of the planting community agreed voluntarily to raise wages. Consequently, wages were raised from 1 Rupee only, 1920 to a rate somewhat below the rate in force at the beginning of the year.

On the 100 estates visited during the year by the Inspecting Medical Officer, sanitary conditions were on the whole found satisfactory, but there was still much for improvement.

The number of registered school children increased from 344 in 1922 to 378 at the end of 1923. The increase is mainly due to the fact that the registration of school children for the purpose of State grants, which was deferred in 1923 for want of funds, was performed during the year. Owing to the depression and the consequent departure of a large number of labourers to India there has been a decrease in the total number of children of school-going age on estates. But the percentage of such children attending schools has increased from 55.51 in 1922 to 57.74 in 1923.

Minikans

The following remarks are quoted from a lecture delivered by Mr. Basil E. Lang and published in *The Journal of the Royal Society of Arts*:

The word has more than one meaning—a cover from illustrations in manuscripts, and little portrait, and by extension, it has been applied to small objects such as reduced replicas of military medals. Originally, however, it referring does not seem to have had anything to do with small dimensions. It is generally supposed that the word minikan is derived from the Latin *minutus*, signifying red lead, a substance used as a pigment in the illumination of medieval manuscripts. Minikans, portraits, which are the subject of my remarks, derived from illustrations, and that is no doubt why the term was applied to them. I do not know when it was first used in England, but it did not become general till the eighteenth century, and then probably owing to French influence, partly, perhaps, through the translation of a popular French manual entitled *L'École de la Minikant*, called in its English form *The School of Minikant*.

A minikan, in the sense of a portrait, may be roughly defined as a portrait not more than a few inches high. By extension, portraits up to a foot or more in height, painted in a similar technique to a smaller one, may sometimes be classed as minikans. Minikans were loosely called portraits in life, drawings or pictures.

I suppose the earliest minikans of which there is any record are those ancient Urnco-Roman ones done on glass. The Glass was coated with gold and the design was scratched in the gold and filled with black, a method later called *champlevé*, from the name of a Frenchman named *Champlevé*. Here is a specimen of the Roman type, the figure runs with the rather artificial expression which is so common in Urnco-Roman portraits and figures of the early Christian era.

However, the minikant portrait in general is a good one may be said to have originated in the first half

of the sixteenth century. Portraits of kings, saints, etc. (see similar in illuminated manuscripts, but separate minikans, portraits intended to be worn or handled about 50 are not seen to have been painted before the time of Holbein. Holbein came to England in 1526, and again in 1531, and was not only probably the first minikant but one of the greatest who painted in this country. Only a handful of his minikant portraits are known. Two of them are in our public galleries, the Wallace Collection has the most important, and the Victoria and Albert Museum the portrait of the Lady whom Henry VIII described as his Finnish nurse.

Indian National League Tender Society

Harold Philip Harnam writes in the *Monthly Labour Review*:

The Open National League Tender Society, which is also known by the initials O. N. L. S. or simply as *Dopolev* society, is a vast organization for the diffusion and instruction of workers of all categories during their leisure hours. It might be called "The National Labour Time Society" or "*Dopolev*" is a combination of the two Indian words "*Dop*," meaning after, and "*leve*," meaning work, its purposes, at least in part, are the following:

(a) To promote a sound and profitable employment of the leisure hours of intellectual and manual workers through institutions capable of developing their physical, intellectual, and social capacities; and

(b) To provide for the increase and co-ordination of such institutions, furnishing them with all assistance and advice appropriate, promoting the incorporation thereof.

Dopolev has been connected with the Young Men's Christian Association that it applies its members in all important communities with a clubhouse affording athletic, cultural, and social facilities which are designed to occupy their spare time cheerfully. *Dopolev*'s activities are infinitely wider in scope however, as will be shown when it has all the power and resources of the Indian Government of which it is an integral part, behind it. Furthermore, instead of being only a young men's association, its membership is drawn from the entire wage-earning adult population of India, from Government officials to day labourers, and there are many other points of distinction.

Among the exceptional benefits enjoyed by members of *Dopolev* are reduced fares on the national railways, discounts on the admission price to theatres and places of public amusement, dramatic and musical entertainments provided even in the remotest rural districts, and athletic events and exercises organized for their benefit in all parts of India. They have the advantage of reduced rates for medical care and hospitalization. In addition to lectures against religious superstitions, they have insurance against accidents occurring outside of working hours; they are given the opportunity to protect themselves in their chosen trades or occupations and to acquire other accomplishments; and they are provided with extensive cultural and educational facilities. All of these benefits are obtained by the payment of such nominal dues that they are within reach of the most humble workman.

Ethiopia—The Newest Theatre of War

The following editorial appears in *The New Republic*:

Italy's ambitions in Ethiopia derive from three motives. First of all, as Memmel told England in last January's words, Italy is determined to build up an empire. She feels that she did not get her share of colonies by the Treaty of Versailles and now without the sanction of any document, she is going to take what she thinks she should have. "It is," as our Italian Senator put it, "the sacred duty of Italy to possess Ethiopia."

The African empire, also, is not the place of love and unity it has been reported to be in the past. Its diverse peoples from that of the Arab to the heart of tropical jungle and, in its mountained regions, it is said to possess noble deposits of coal, iron, sulphur, copper, gold and platinum—which, inasmuch though they may now be of little value, nevertheless to a nation embarked on a career of imperial expansion, it has already developed as important export trade in coffee, hides, ivory, cotton, such textiles, wax and pepper. Of greater importance than any of these, however, are the oil deposits reported by explorers and geologists—and Italy's war machine has been greatly handicapped by the lack of oil in Italy.

The second reason why Italy wants Ethiopia is because of the location of its own East African colonies. Eritrea and Italian Somaliland. The only way to get from one to the other is by water or through French territory. In 1914 France and England were fully prepared to construct a rail-road through Ethiopia to connect the two separated colonies. For various reasons the road was not built and it is now the Italian theory that work can proceed only if Ethiopia is subjected by military force.

The third reason for Italy's Ethiopian ambitions comes out of that part of the racial philosophy which holds that the people of a foreign country, in order to support their regime, must occasionally be treated to a demonstration of might and led the way out of nationalistic pride. Italy's first Ethiopian adventure, in 1896, failed to do this when an army of resistance under Emperor Menelik defeated a well equipped expeditionary force under Colonel Rodolfo in the battle of Adowa. That then with results in the Italian side and it has never ceased to rankle. When Mussolini landed in England and he had an old score to settle, he heard Adowa. If, then, the Italian army can administer a crushing defeat to Ethiopia, the Italian people according to Gentile theory, will find their national honor has been avenged and will have had demonstrated for them, with the benefit of propaganda, an example of *Il Duce's* might.

Help For China

The Japan Weekly Chronicle publishes the following news:

A London despatch to the *Kaohi* says that Sir Frederick Leith Ross, who is leaving for China on August 26th on a mission of financial and economic inspection is fully cognizant of the important place of Japanese China's reconstruction work.

Reports also to the fact that China's financial recovery is impossible without Japanese co-operation. Sir Frederick had had frequent interviews with Mr.

Forbes, the Japanese financial commissioner in London and other Japanese financiers and economists on the various subjects. He also, the loan and other problems with a view to securing himself with the general attitude of Japan towards the question of assistance to China. He is also currently studying matters relative to Manchukuo, getting into touch with members of the Bank of China in this regard. Altogether, there is very indication that he is attaching special importance to Anglo-Japanese co-operation in the work of developing Chinese finance and economy.

So Samuel Hays's speech in the House of Commons on the 21st instant, regarding the impression that Britain is seeking co-operation with Japan.

Sir Frederick Leith Ross will visit Washington on his way to China, and Mr. Hall, the American Secretary of State, and his financial advisers in order to ascertain the policy of the American Government—in regard to other proposals. He will arrive in Japan on September 24th and interview Mr. Tanaka, Vice-Minister of Finance, with whom he is personally acquainted, and other other Japanese ministers.

His aim in China will be to look about his assets. At the conclusion of his inspection there, he will consult Japan and discuss finally with the Japanese authorities measures of financial help to China.

Sari—Past and Present

The description of the Sari Mrs. Pratima Tugay writes in *The Indian Review*:

In the Middle Ages, under the influence of more luxurious habits, the Sari maintained itself into a more elaborate badge with more jewels, which just encircled the breast, leaving the waist free. We still see, throughout, in all its glory in Rajasthan and in the United Provinces, and also amongst the people of Gujarat.

This fashion is called "Kanchali" or "Kangri," and is usually worn with a thin net covering the upper portion of the body and leaving open the head. In the middle nations of Europe the "Kanchali" has been ungenerously adopted by the fashionable dresses of the last century.

With the Mogul invasion some Persian influence modified the "Kanchali," it became a wide skirt, transparent, as one can see in the Indo-Persian miniatures, and revealing the "Kangri," which then first made its appearance in India. Gradually the transparent "Kanchali" became more and more elaborate, and ended in the ample skirt which we still see in northern India, and whose swaying movements lead each pace in the women when they walk. Some of these skirts are as much as 30 yards of cloth.

But in other parts of India like Bengal and Orissa and in the north no trace of the skirt is to be found. The "Kanchali" here became wider and longer, but retained a drapery and took a definite shape in the skirt. The Hindu word used is derived quite regularly from the Sanskrit *sari* through the intermediate stage *sari*. The word *sari*, however, looks as if it were an old Sanskrit word adopted into Sanskrit.

The *sari* is a piece of cloth, it may be either cotton, silk, or wool, generally 45 inches in width and 4 yards in length. The measurements vary in different provinces, according to the custom in which it is draped around the body. It has almost two borders, sometimes in plain colors, but very often

such elaborate designs. Only widows wear saris without borders, as a sign of mourning.

We can trace the evolution of the sari in Bengal in two directions, in the Sanskrita houses on the one hand, and also in the popular classes still drawn to the painters of Kalighat. Here did the ladies of the east, which it is hard to claim is almost proved lately by little all over India? Historical facts seem to be the initial cause of it. How did the sari end by covering the head, then drawn like a veil over the whole face, its folds held up by one hand, just leaving one eye uncovered, as men will be seen with the ladies observing *chaitanyen*? Is it the influence of the Mohammedan ladies' "bouras," which induced the Hindu ladies, among whom the purdah was unknown before the Mohammedan conquest, to cover their head in order to be more accepted by the invaders, who were not used to the Indian women's free liberty? It is to be noted in this connection that the women of the Deccan country, which escaped the Mohammedan influence, go about head-dressed, and do not observe purdah—the sari in this country is freely shown even by the children.



Sari—Past and Present

There are few detailed styles of draping the sari, the Dacca, or Orissa, the Maharastra, the Bengali, and the Madras. At present the Madras mode of wearing the sari is the most popular in India.

The sari is usually woven in cotton and silk, but there is great variety in the texture, design and color.

Each province has its own specialties. I can only describe some of the diversifications of the sari that are popular at present. In South India there is a great industry in the making of saris of black, where the cloth is woven and dyed. Colored saris have very wide flower borders with marvellously rich colour combinations. In Orissa red and yellow coloured (blackheads) are popular with the women. The edges at the two ends have beautiful designs, women in white saris. There is also another material not widely known, but which I consider very artistic which is called "musabul" in the country. In this the whole ground is covered all over with designs in a pleasing combination of colours. This sari is said to be a lovely garment.

The Dacca sari of Bengal has been famous for many centuries, and at one time used to be imported to England. Such a fine cotton is not woven anywhere else. The art of spinning such fine yarn anywhere, say the cloth with beautiful designs is unfortunately almost dead. At present the Dacca weavers supply the market with a variety of coloured saris in beautiful colors, but the genuine artistic Dacca sari saris can only be seen in museums. Mohammedan printed saris on silk are made which are very popular in the fashionable circles of Calcutta. But we can no longer buy the once famous "Bulcher" silk, the only women who had known the traditional art being dead a few years ago. The artistic productions were destroyed even when they were famous, because they were deprecating public. At one time only a few could afford to buy Bengali silk saris with their elaborate embroidery of gold and silver thread. But now Bengali saris can be had at popular prices and the workmanship of the middle class woman is not complete without a few of these places. It is one of all the changes in fashion, the steady demand for Bengali saris has kept the industry from perishing. Gujarat is famous for its "pachli" saris. If a woman is heavy with child, she wears the whole ground in Gujarat and parts of Rajasthan are also made the "Bachli" by the following process, both on cotton and silk. Marathi women always wear a red sari of this fabric. Marathi ladies are made in coarse cotton or heavy silk, and are distinguished by their great colour combinations—often in checks—and the use of green and red borders. There is a lovely sari made in Greater called the "chanderi."

Although the women of Madras wear the sari there is no local industry for the making of it. They generally import printed cotton cloth for their saris from the United Provinces. The Madras women wear the sari round their waist and use a separate piece of cloth over the upper part of the body. Another square piece of cloth like a shawl covers the head.

The sari has developed, as we have already said, the whole of India, it is on its way to conquer Asia and Europe. Its beautiful folds and its classical perfection give it an appeal beauty which will never age, just as the Egyptian garments, the Greek chiton and the European dress of the Middle Ages that we see in the museums have an undying beauty where all fashions.



INDIAN PERIODICALS

Tiger's poem

The following poem by Dr. Rajendranath Tassara was quoted from *Tiger-Siberian News*

SIBIRIANS

I have truly read a golden tale for my last hour,
and have named it, *Siberian*.
I have told it on that day
which brims in it all sufferings
and diseases all states.

SIBIRIANS

Why hangs in the deserted market place
When the dark depths of the edge of the
waning day,
When they have brought their lumber home
in their village sagging in by the crooked moon,
While some belated traveller calls the lampman
lone across the echoing river bank?
Sleep passes to cool fingers through the forest shadows,
the cold air cools in their hair,
Cyprian chirp in the bushes at the border of the forest,
and the wind lies still among the barbed leaves.
Why hangs in the deserted market place
when weary limbs seek rest from all ventures
on the road, spread by the evening haze?

(Translated by the poet himself from the original Bengali)

The Unity of Mankind

M. Winckler writes in part in *The Tamil-Siberian Quarterly* that

It is often in the most trivial things that we can see the most wonderful agreement in the working of the human mind between men of all races and peoples all over the world. At the Hindu says "God Bless you" when a man leaves, so people in old England said "God bless you" on the same occasion, and even in the beginning of the 19th century it was considered good manners in England to say "God bless you." And similar blessings over a departing person were pronounced in ancient Greece and Rome, they were in use still heard among all European nations, among Jews and Mohammedans, and European paganism were not a little surprised when they found the same custom among negroes in Africa, and Red Indians in America.

When I read the other day in an account of a missionary who had lived long in Africa, that often a grassyway negro, when in great distress, will call for his mother who may be hundreds of miles away, I could not help being reminded of an incident that has remained in my memory from my earliest childhood: A little girl whose mother had died a few hours ago and who had come to visit the mid nurse, was running back through the courtyard of our house and, startled by a barking dog, began to cry out: "mother! mother!"

Years ago (1878 and 1880) Edward Andrew published two volumes of *Edinburghshire Recollections*, in which he shows on every page, how the same or similar cultural phenomena are found in the most different parts of the world. In a preface he says:

"It is almost to be feared, that everywhere the bodily attributes and location of man are the same, that they see, hear, smell, eat, in the same manner, so we find also that their mental functions, in their essential features, show everywhere the same basic forms, varying no doubt according to race and racial environment, but yet in spite of racial deviations, of the same original value and character."

In one sense, every human individual is a cosmos in itself, living his or her life as something unique and singular in an isolation and loneliness that may at moments become terrifying. On the other hand, it is exactly true that this individual does not exist except as a member of a greater human Society, and in so far as an endless chain of past and future generations.

Biologically, every human individual is determined by a hereditary substance which links him to a long line of ancestors, and thus connects him with those who have the same substance, that is to say, with a certain race, and finally, with the "human race." That the latter is not a mere phrase, but the possession of a biological fact, is admitted even by this line, a staunch advocate of the racial theory, and a champion of the Nordic race, who yet says: "Inevitably all men have the greater part of their hereditary substance in common; it is quite possible that the differences of the races descend only on a small part of the inherited inheritance, so that the main portion of the hereditary substance has nothing to do with racial differences."

Sociologically, the same individual is determined by the history, tradition, and cultural achievements of past generations without number, which make him a member of a society of men who share the same history, tradition and cultural achievements, that is to say, of a certain tribe, or people, or nation, or religious community, and through more definitely, of the great family of man. That this also is not a mere phrase, is proved by well known facts of psychology, ethnology, and universal history, which show that, through the centuries and millenniums, many races and peoples have continued to produce what is called human culture.

We are inclined to underrate the achievement, even of the earliest human individuals of our planet. Already the brain capacity of paleolithic man is a sure sign of his intelligence, and his achievements, such as, the invention of instruments for producing fire, all kinds of tools and weapons, the art of fishing and preparing food, etc., are the very foundation of our higher culture, and proof of so much intelligence. It has been rightly said that "it remains for more intelligence to learn about its own skills, in quest of every kind of food and to find it, than to get up in the morning, eat a meal of bought, produced, and a

to be specified. (b) The list of modified offences might be included. (c) Robbery when accompanied with special cruelty or violence. (d) Rape. (e) Unnatural offence (against male person) when committed without the consent of the second party.

(a) That for 'offending' theft or house-breaking the punishment of flogging may be permitted only in cases where the offender has already one conviction against him and to within the salary of the property in respect of which the offence has been committed is considerable.—e.g., not less than Rs. 25 (in each case).

House-breaking must likely be put on a separate category from ordinary theft. A person who picks up a cloth and switches from India a ragged blanket has committed the offence of house-breaking. Yet the criminality of the offence is surely much less than that of a thief who has come under this definition.

(4) That the maximum number of stripes to which an adult may be sentenced should be 15, and to which a juvenile may be sentenced should be 5.

Lady Vijayabehn Rameshjee Meekunth

The following sketch of Lady Meekunth is taken from *The Indian Ladies Magazine*:

"Lady Meekunth has laboured to promote the demand of women to equality with men, and the educated ladies own after marriage and was the first lady member of the University from Calcutta. Her special work is not as elsewhere, in the improvement of the status of the social service of her province."

These words spoken by Dr. Bhabhi at the All-India Women's Conference, held at Lucknow, in the year 1925, give an approximate and real idea of the social work undertaken by Lady Vijayabehn, at the service of health and wealth.

Lady Vijayabehn, after the death of Sir Rameshjee her husband, lived the life of a widow, following the customs of her husband, during work of public service.

She is the Vice-President of the Ahmedabad Municipal Corporation, the President of the Ahmedabad Municipal School Board committee, the Honorary Secretary to the Gujarat Veterinary Society, the Honorary Secretary to the Anand Ashram, the treasurer and Secretary to the Gujarat Ladies' Club and she is connected with the various other institutions as member, executive, secretary and president. The solution of various problems discussed at the meetings of the above-named institutions are sometimes so accurate, so steady thought of and meditated over that many representatives opposing a proposal before the time, that some would have said:

The question of immutability is one of world-wide interest today, but even before the movement was started, in the family of Lady Vijayabehn, the world and notion of immutability was gone out of existence. She not only teaches Marathi boys without any difference of caste, but they are also trained and looked after as the members of her own family.

In simplicity, Lady Vijayabehn is great. She puts on white shudras, she does not wear jewels. She does not even keep a watch-watch, nor does she write out her list of engagements as ladies, according to the fashion of the day, but she keeps everything in her memory and is very prompt at all functions.

Lady Vijayabehn is full of so many virtues that they can make a full volume. I am not suggesting if I

say that she is an ideal to be followed by Indian women.

Equalising Library Opportunities

Even in America, many cities and villages have no public libraries. But the Library Associations over there are trying their best to bring this book to everyone as soon as possible. The following extracts from *The Indian Library Journal* will prove instructive:

Thirty-three per cent of the people without public library service live in the open country and in areas of less than twenty-five hundred population. The total number of rural folk without access to public libraries is forty-seven million or eighty-three per cent of the entire rural population.

Out of 3,000 counties in the United States, 1,030 have no public libraries within their boundaries.

Rural people are not alone in their need for library service. Many cities have no public libraries or are receiving inadequate service on account of insufficient tax-support and lack of public interest.

Four cities of twenty-five to a hundred thousand population, thirty-five cities of 100 to twenty-five thousand, 177 villages and small cities of twenty-five hundred to fifty thousand have no public libraries. These and a half million urban people are without public library service.

Confronted with the facts recorded by the study of the Committee on Library Extension, have only been terminated, the American Library Association has set up as the ultimate goal of its efforts the development of adequate public library service within every reach of civilization in the United States and Canada.

This means:

1. A public opinion convinced of the value of public libraries and of high standards of library service.
2. Effective city libraries reaching their whole service areas.
3. The county or other large and adopted as the limit for adequate rural public library service.
4. A strong state library planning agency, in every state and province, to lead in library development, to give supplementary book service, and to give direct service until public library service is developed.

Third Centenary of the Académie Française

Volume LXXXI series is put in *Revue de la Littérature*.

The Académie Française has decided to celebrate in 1933 the third centenary of its birth.

This Academy is one of the five learned bodies the names of which constitute the "Quintet de France", the others being (a) The Academy of Inscriptions and "Belle-Lettres" (40 members) founded by Colbert in 1635, and devoted to historical and archaeological work; (b) the Academy of Sciences (40 members) and 2 perpetual secretaries, founded in 1636, by the same minister Colbert, and engaged,

in its name indicates. In scientific pursuits (a) The Academy of Moral and Political Sciences (so named) created by the Convention immediately after the Revolution, and devoting its studies to questions of philosophy, political economy, law, general history, etc.... (b) The Academy of Fine Arts (90 members, and a perpetual secretary) composed of painters, sculptors, engravers and architects, its various sections created in succession by Maximin and Colbert were grouped into one company in 1790. Each one of these Academies has its own independent regime and is regulated by statutes, conditions being studied by the members of whichever Academy they intend to enter.

The Academy Française is the oldest of these five bodies. It was in 1635 that its various (official) members were invited by Cardinal Richelieu (Louis XIII—the young minister) to form themselves into a body and to subscribe under public authority. Since it is in 1635 that they received from the monarch the letters-patent, since since then official recognition this year is considered the most important anniversary within the Academy's calendar.

The Academy includes, among other, poets and writers of all kinds, learned professors, philosophers, historians, artists belonging to the army or to the clergy. It has twice received the task of watching over the French Language. A grammar has been recently published and the dictionary of the Academy is perpetually being revised. The Museum of Book-lore which exists during the evenings, and thus rarely ceases to vacillate occasionally receive official recognition. The learned members grant letters and other prizes, and also rewards for literary merit.

Tamil Literature

The following is taken from *Young India* :

There is no reason why Tamil should not be studied in the same way as a modern language or as a Classical language. The Tamils have a civilization of their own. All research shows that when the Aryans came to India they found the Tamils a cultured people. The literature of the Tamils bears ample testimony to this development.

Therukappalam, a unique work which has no parallel in the world, is the oldest Sanskrit corpus. Savitri, manasa, modes of life and art of war find a place side by side with the sciences of words, sentences and metaphors. Therukappalam was a synthesis of language, ethics, sociology, psychology—all combined in one.

How many ages have gone by and age! Thirtythree stands unapproached. Unobscured, its original glow, has been ever maintained to be immortal. Its three divisions are on Rikhsamam, Vairaki and Loka, but it is a discipline in logic, simile, culture, poetry, language, words and wisdom. It is a discipline which leads one to Mahatma or heavenly bliss. Therukappalam was one of the richest and the most comprehensive poems that ever lived. From 1700, its work had been maintained by a host of scholars from various European languages.

There are many others of the same age.

The Sacred Ganges and the Tamils

Dr. Edmond K. Ray, Ph.D., writes in *Contemporary Science* :

The wonderful *mythos* which seems to surround these two great rivers has also kindled other rivers which is supported by modern scientific investigation. The Hindus think that the Ganges and the Yamuna are not just rivers. They are more than rivers. They are possessed of mysterious powers which are not found in any other rivers of the world. That this is true is borne out by modern scientific at our time. For instance, the distinguished bacteriologist, Dr. F. C. Harrison (Principal of Macdonald College, McGill University, Canada, writes in an article, "Micro-organisms in water." : "A peculiar fact which has never been satisfactorily explained is the quick death (in three to five hours) of the cholera vibrio in the waters of the Ganges and the Yamuna. When one remembers that these rivers are grossly contaminated by sewage, by numerous corpses of living (often dead) of cholera, and by the laying of thousands of cadavers, it seems remarkable that the belief of the Hindus that the water of these rivers is not yet polluted is justified, and that they can safely drink it and bathe in it should be confirmed by means of modern bacteriological research. It is also curious (a) that the bacteriological purity of the Yamuna water is lost when it is bottled, and that the cholera vibrio propagates at death, it placed in water taken from the wells in the vicinity of the river."

A very well-known French physician, Dr. D'Arbois made similar investigations into the system of the Ganges. He observed some of the floating corpses of men dead of dysentery and cholera and was surprised to find "that only a few feet below the bodies, where one would expect to find millions of these dysentery and cholera germs" there were no germs at all. "He then gave patients, patients, taking the waters and to their cure added water from the river (Ganges). When he introduced the medicine for a while, which he considered the water was completely destroyed."

A British physician, Dr. C. E. Nelson, F.R.C.S., tells us of another striking fact. He says that "Cholera-baying Galleons for England take their water from the Hoogley River which is one of the mouths of the Rihy Ganges and the Ganges water will remain fresh all the way to England. On the other hand, ships leaving England for India find that the water they take on in London will not stay fresh all they reach Bombay the nearest Indian port, which is a week closer to England than Calcutta, they must replenish their water largely at Port Said, Suez, or at Aden on the Red Sea."

When the various sciences of the West agree upon the sacred tradition of India has no influence at all, are surprised by the peculiar qualities of the Ganges and the Yamuna waters, it is no wonder that the Indian people in general should hold that these rivers are sacred and possessed of mysterious powers.



NOTES

Unintentional or Deliberate Plagiarism

A few of our contemporaries reproduce original articles from *The Modern Review* without acknowledgment. Both honesty and courtesy require that they should give credit to this Review when they take any original matter from it. Of course, we did not publish those editors to reproduce anything from our magazine, though we are grateful to all who voluntarily extend any courtesy to us. All editors possess the liberty to totally ignore the existence of this periodical, as most of them those do who notice some periodical or other every month or week and who in almost every issue abstract paragraphs from other journals under headings like "contemporary opinion," "what others say," etc.—it may be their impression or belief that the contributors and editor of *The Modern Review* never write about topics of the day but always about pre-historic things, or that their opinions on contemporary affairs, if any, are worthless. Of all this we do not complain. But when any editor or sub-editor thinks it worth his while to reproduce any original matter from *The Modern Review*, it is but common courtesy and honesty that he should state that it has been taken from this journal.

India's New Constitution—An American View

It has been admitted even in Britain, and that by members of the Tory Government also, that the new constitution which is going to be imposed on India has been generally disliked and condemned by Indians and even the Mohammedans, who among Indian

communities have been favoured most, have not bestowed unmixed praise upon it. It is to be noted that discriminating, impartial and competent critics among foreigners also have criticized it adversely. We shut in this note give an example of such criticism.

The Foreign Policy Association, Incorporated, of America, is an organization which studies the public affairs and policies of all countries and makes and publishes its Reports fortnightly. These Reports are in all cases the result of extensive and careful study and are adequately documented. The Report published on July 17 this year is on "A New Constitution for India" and has been prepared by T. A. Wilson, one of its Research Associates. Says he:

Notwithstanding the good report which befell the enterprise of the All-India National Congress, the opposition framed in London is inevitably departed from the position of full self-government demanded both by the Congress party and the moderate British elements. Under these circumstances, the reaction in India against the new constitution has been almost uniformly unfavorable. In British India both the Nationalist Federation—the modernizer—and the All-India National Congress, comprising the so-called "extremists," have condemned it as unsatisfactory.

Aside from the British natives, the main supporters of the new constitution in British India are to be found among the Muslims, who have been especially flattered by the electoral provisions of the British government's Constitutional Award. Even the Muslims, however, are strongly opposed to many features of the constitution as it stands in practice. The people of the Indian States, through their representatives, have condemned the constitution for its failure to give them a voice in the proposed Federal Legislature. On the other hand the Indian Princes are expected to participate in the new constitutional set-up, though they are dissatisfied with certain provisions affecting such interests and are using their strategic position to bargain for better terms.

And they have got those terms.

The so-called Round Table Conference has been shown up thus:

The round-table conference promises had originally been set up with the object of giving Indian a voice in the framing of their constitution. On July 6, 1930, the Governor-General Lord Irwin, had declared: "The Majesty's committee of this conference was not as a mere advisory or consultative, but as a joint assembly of representatives of both countries of whose agreement proposals to Parliament may be founded." *India in 1930-32*, Calcutta, Government of India Central Publications, 1932, p. 823. The Indian members of the conference, however, were not elected by the people but were selected and appointed by the Governor-General. Moreover, the 225 changes of government in Great Britain rendered the establishment of an agreement virtually impossible. The details of the progress laid down in the White Paper issued by the British government in March 1932, came to be given legal recognition as stated in the round-table conference. This fact was recognised in the report of the Joint Select Committee of Parliament, which declared: "No reasons for the future government of India will be stated at present in evidence which can be said to have been agreed upon satisfactorily between representatives of the two countries." *Report of the Joint Committee on Indian Constitutional Reform*, Vol. 1, Part I, London, H. M. Stationery Office, 1934, p. 244. Finally, although Indian delegates appeared before the Joint Select Committee, the recommendations of the committee are completely contrary to their suggestions.

The writer of the Report points out the part assigned to and intended to be played by the Princes:

Under the same had done by these proposals the position of the Princes will maintain a virtually solid anti-democratic and anti-nationalist bloc in the Federal Legislature. In addition, the Princes' position of his "paramount" power will enable him to exercise a decided influence on the States-members of the federation. A powerful conservative body, centrally based in the Governor-General, is thus introduced into the federal government as a counterpoise to the nationalist movement of British India.

The allotment of seats in the Federal Legislature, as between British India and the rulers of the Indian States, is correctly characterised.

The allotment of seats is heavily weighted in favour of the Princes. Although the population of the Indian States is considerably less than one-fourth that of the total population of India, the Princes are given one-third of the seats in the Assembly and will vote according to the votes in the Council of State.

Other inequalities and areas of deliberate injustice are pointed out in the following passages:

The conservative communities and interests of British India are greatly favoured by the division of seats in the Federal Legislature. It seems

generally agreed that Hindus, who supply the larger number of efficient Indian nationality although the vast Hindu majority is also together in the population of British India, they are given only 30 of the 225 British-Indian seats in the Assembly. The Muslims, on the other hand, who constitute approximately one-fourth of the population of British India, are given one-third of the British-Indian seats in both Houses. In effect, the special seats allotted to the backward religious communities and industry, and the landowners give them a plural representation, since they can be expected to elect their full share of the members elected to the various communal constituencies. This disproportion is most obvious in the case of the British residents. Taking British India as a whole, one seat is allotted in the Council of State to every 13 million persons and one seat in the Assembly to every one million persons. Yet 7 seats in the upper House and 35 seats in the lower House (including 1 of the special communal and industry seats reserved to be elected by Britishers) are allotted to only 12,000 British residents—a figure which includes some 6,000 British troops.

Communal inequalities exist even in the allotment of the special seats. Commerce and industry is given 31 special seats in the Assembly against 10 for labour, although the Finance Committee headed by Lord Leithen had recommended equality between the two. The landowners have 7 special seats in the Assembly, but the agricultural labourers, numbering scores of millions, are given no seats.

The virtual impossibility of securing a majority for a nationalist movement in the Federal Legislature is pointed out in the following words:

An examination of the composition of the Legislature indicates the virtual impossibility of securing a majority for a nationalist movement, much less a proposal designed to increase the extreme inequalities of wealth in India. The Council of State, with 220 members, will be dominated by a solid conservative bloc of 115 votes, consisting of the 100 members of the Princes, the 10 members of the Governor-General, the 7 Britishers, and the 1 Anglo-Indian. Only 15 additional votes, which should be easily forthcoming from the 45 or more Muslim representatives, are required to secure this conservative bloc into an absolute majority. The Assembly, with 225 members, will be similarly dominated by a solid conservative bloc of 140 votes, consisting of the 125 members of the Princes, the 15 Britishers, and the 3 Anglo-Indians. The additional 45 seats required to convert this conservative bloc into an absolute majority should be readily secured from the 65 seats allotted to the Muslims, landholders, and Indian Clergymen.

The question of the probable voting alignment in the Legislature is hinted out by the *Sansad Report*, Secretary of State for India, in the course of an address to Parliament on March 12, 1932, he declared: "I do not wish to make predictions about the future, but of all the Indian nations the I would not have members in both Houses, namely in the proposals which are now made in the White Paper for the constitution of the Federal Legislature and of the Provincial Legislatures, and if they accept these proposals I think they will

NOTE 705 are that it will be almost impossible, short of a miracle, for the Government to get rid of the Indian income tax. I believe that, in spite of the law, it will be extremely difficult for them to get a majority in a House like this House." (*Speech of Sir Ronald Blomfield*, Indian Information Series No. 35, British Library of Information, New York, N. Y., p. 61)

The report then proceeds to show how the Federal Executive has been entrenched in a practically invulnerable position.

The Federal Executive. On the executive side, the Government will be headed by the Governor-General aided by a Council of Ministers which, in principle, will be responsible to the Legislature. In actual practice, the present irresponsible Government of India will be replaced by a dualised system of central and provincial departments controlled by the Governor-General who, in addition, retains "special" powers over the States.

The Governor-General will have exclusive control of the three reserved departments of the Indian government—defence, foreign affairs, and communications. No great importance attaches to the reservation of the latter department, which provides standing of the Director of Eastland and Control of the British Empire and all affairs in India. The reservation of the departments of defence and foreign affairs, however, naturally reduces the extent of the federal Government's responsibility to the Legislature. In the first case, the Government's defence policy is removed from Indian control and a non-liable object based on the federal budget in the form of expenditure on the Indian Army, navy and a third of the cost of British troops and planes higher officers are almost exclusively British. In the second case, the control of India's foreign relations is also vested in British hands although the issue are lower by the federal body.

In the administration of the transferred departments which include law, commerce and industry and finance, Indian Ministers will in principle be responsible to the Legislature. Under certain conditions, however, the Governor-General will be entitled to act on his own without responsibility over the transferred matters. These exceptions are defined in a list of "special responsibilities" with which the Governor-General will be charged.

In the result,

These reserve powers of the Governor-General constitute an overhang which, while not likely to interfere with the Ministers' freedom of action. Even though confined only to himself, reservation in the Governor-General's hands will exert a serious effect of considerable importance and are likely to create a virtual system of Indian.

One of the active influences supplied to the Governor-General, whose position differs greatly from that of a constitutional monarch, was the mere removal of his "discretionary powers" which an extraordinary law, the new power for example, is sufficient to set aside a Government measure which the future Indian Prime Minister may come to regard, since there is no minister, whereby the Legislature was provided a veto. The last part of the Governor-General's "discretionary powers" have the way open for a much more

serious invasion of the system of administration transferred to the Ministers. In the unlikely event of a national emergency in the Legislature, the Ministerial responsibility would be removed through the Ministerial responsibility of legislative functions by the Governor-General.

How financial responsibility in the Federal Legislature has been reduced to a shadow and how, not merely 80 per cent, but in reality the remaining 20 per cent, also of the revenues will be under the control of the Governor-General, have not escaped the notice of the American writer of the Foreign Policy Report.

In the transferred sphere, the position of the Finance Minister is greatly affected by a number of drastic measures. Responsibility for the reserved departments, defence and personnel of high officials and revenue and excise, and interest and substantial changes in the national debt, are removed by statute from the vote of the Legislature. These non-transferable charges on the federal budget have amounted in recent years to some 40 per cent of the total expenditure of the Government of India. Even with regard to the remaining 60 per cent of federal expenditure, the Finance Minister's responsibility is limited by special powers reserved on the Governor-General in relation to budget procedure which enable him to increase any estimate reduced or rejected by Ministers. In the transferred sphere, the reservation of the Department of Foreign Affairs the proposed separate "constitutional department" and the "special responsibilities" laid on the Governor-General to prevent such decentralization limit the Finance Minister's power to decide and vote on a program in the affairs of India trade and industry. Statute, the provisions which place the management of currency and exchange under the control of a Reserve Bank and the opening of the railways under a specially constituted Railway Board have the effect of removing these key economic spheres from ministerial responsibility. Finally, the Governor-General's "special responsibilities" for safeguarding "the financial stability and credit of the Federation" in which he will be assisted by a Financial Advisor, provides an opportunity for general intervention over a wide field of the Finance Minister's activities.

As regards the provincial legislatures Mr. Blomfield observes:

In the provincial legislatures, as a result of this centralization, there will be a tendency to divide as rival or isolated blocs instead of an assembly of principle. Minority-British and other inter-communal antagonisms will be strengthened, while the attainment of full-scale nationalism has still be correspondingly weakened. At the same time, the conservative elements are buttressed by the greater basis of the franchise, the plural representation accorded to the linguistic interests, and the provision for an upper house of the legislature in three of the provinces.

Since the change was within, more provinces have been added to the list of those which are to have an upper house.

After mentioning the provisions relating to provincial finance, the writer concludes:

Provincial responsibility over finance will therefore be little more complete than at the present. Taking into consideration the enlarged scope of the Governor's special powers and the occasional interference in the legislatures, it is questionable whether the proposals embodied in the White Paper offer any appreciable advance on the existing system of provincial finance.

The effect of the system of indirect election on the strength and prestige of the Federal Assembly has been correctly stated and perceived.

Under this system, the Federal Assembly will in every way be able to become a body working for national consolidation than the existing Legislative Assembly of British India.

Both strength and prestige as the present Legislative Assembly commands rest on the fact that it draws its authority directly from the people. The proposed Federal Assembly, however, will contain a strong princely bloc, no one else; while on the other the British-Indian group will only an indirect mandate from the people, will tend to split up into representatives of provincial and communal interests.

After stating that

The Governor-General is still empowered to present disallowances against British subjects or companies in India, and against British discipline, either in the sphere of taxation or commerce. In addition, the Governor-General is given a new "special responsibility" to present action which would subject British subjects in India "to discriminatory or penal treatment."

The American observer arrives at the inevitable conclusion that

These provisions will cut any effect on the part of the Indian authorities to reach control of the large sections of India's national economy now dominated by British monopolies.

Under the new province system disallowances of special bills, the Governor-General will wield a broad and unbridled power of intervention in the case of all laws measures affecting British goods.

The powers of the provincial Governors in relation to law and order have been considerably enlarged.

The prior consent of the Governor is required for the introduction of a legislative proposal which concerns the crime, legislation or orders relating to any police force wherever, in his opinion, such proposal affects the organization or discipline of that force, the Governor is directed to see that no records relating to crimes shall be divulged to any member of the police force except by order of the Inspector-General of Police, or to any other person except at his own direction, and the Governor is empowered to take over any department of the provincial government in instances where he deems such action necessary in order to conduct terrorist activities.

"The obvious comment is:

Taken in their entirety, these new powers conferred on the Governor resemble a serious attack on provincial responsibility with relation to the administration of justice.

The effect of the provisions relating to the divulgence of records relating to terrorism would be, in the opinion of Mr. Baines, "to deprive the Home Member of free access to police records relating to terrorism, thus further weakening his position as a responsible Minister."

As regards the provisions relating to the recruitment, etc., of the "voluntary services," Mr. Baines is of the opinion that

The "sack frame" of the Imperial Civil Service and, in Imperial Prison Force, the nucleus of which—largely British—are appointed by the Secretary of State, will thus be consolidated, thus for an indefinite period.

Mr. Baines has noted that the complete Indianisation of the Army within any definite period has been absolutely ignored in the Government of India Bill, now an Act.

We shall now reproduce some of the general conclusions arrived at by Mr. Baines.

Under the modified language of indirect election, and the strong, princely bloc, the possibility that princely dominions might capture the Federal Assembly and use it for opposition purposes will virtually disappear.

Given the fullest participation of the Congress party in the provincial elections, however, and the almost certain danger of serious, a realist expects to win a position in the Federal Legislature, under the proposed alteration of seats, which will guarantee the participation of the princely bloc with the conservative elements of British India. Even were this plan by some means achieved, the Council of State and the local elective members of the Governor-General would still remain in block any determined move toward the execution of a nationalist policy.

Regarding the future he ventures the prediction:

Facing the indefinite continuance of a coalition which divides the Indianian majority of India from control, the Congress leaders will be strongly impelled to return to a policy of non-cooperation, and the events of the past few years may well be repeated—perhaps on an even broader and more international scale.

A Distinguished Chemist

Dr. P. C. Gaba, D. Sc., Professor of Organic Chemistry, Indian Institute of Science, Bangalore, will proceed to Europe on deputation in March next to visit the important centres of organic-chemical research there. He has been elected President of the

Chemistry Section of the Indian Science Congress to be held at Indore in January, 1936. This honour comes to this Institute after the lapse of fifteen years, Professor H. E. Watson having been elected President of the Chemistry Section in the year 1921.



Dr. H. C. Gupta

Professor Gupta has carried out important and valuable researches in many difficult branches of Organic Chemistry, e. g., on synthesis of bicyclic terpenes, amino acids, camphorlike, heterocyclic compounds, and on Indian medicinal plants, coal tar products, abnormal optical rotation and Walden inversion. He ranks today as one of the foremost chemists in India and has earned for himself an international reputation—his researches having been spoken of in the highest terms of praise by Professors Wülstner, Hans Fischer, Wieland and Nobel Laureates in Chemistry) and other great European chemists.

A Distinguished Educationist

Principal Dr. Prapanna Chandra Banerjee of Indore is chairman of the Board of Intermediate Education, Rajputana and Central



Dr. Prapanna Chandra Banerjee

India and Vice-Chancellor of the Agra University. It was announced last month that he was going to Geneva as adviser to Sri Balasudra S. M. Datta, Prime Minister of Indore, who has been appointed on the British Government of India's delegation to the League of Nations. He has been also chosen to be the chairman of the reception committee of Indian Science Congress which holds its next session at Indore in January, 1936. When men of culture like Principal Banerjee visit Geneva and other foreign centres, it not only benefits them personally by broadening their outlook but enables them to bring about the cultural contact of India with foreign countries.

Miss Jane Addams

In our last issue we were able to publish an article on Miss Jane Addams, who was America's greatest contemporary woman, one of the greatest women of the world of all time and one of America's and the world's greatest personalities of all time. We tried our best to print a portrait of her, such that article but could not get one—even the American Consul could not help us. We are glad to be able to publish a portrait here, reproduced from the *Jane Addams Memorial Number of Study of Chicago*. This journal, as our readers are aware, is edited by Dr. John Haysen Holmes, one of America's outstanding scholars and publicists. *Contip*



Miss Jane Addams (1860-1935)

stands for "Freedom, Fellowship and Character in Religion." The particular number of the Chicago paper from which Miss Addams' portrait has been taken contains a great many articles and poems on her written by distinguished men and women in many countries. The editor himself begins his tribute by saying:

The name of Jane Addams is destined to be remembered and honored when the names of nearly all other members of her generation are forgotten. She was the creator of *Hobson House* in the same interest and in the same spirit that Abraham Lincoln was the greatest of American men. She was in her own right one of the great women of all time. Altruism apart from nationality or race, she was one of the noblest persons who ever lived.

And concludes thus:

She was Jane Addams—Saint, Secor, statesman! As I think of her asleep in a grave so modest as her own seat, she stands in my mind as a rebuke, gentle but stern, to our selfishness, selfishness, cruelty and ignorance. Also, she stands as an eternal reminder of our duty. For she lived humble, free and square, she has revealed within herself the infinite possibilities of their race and women. They walk as lost through her words, repeated, deeply true, unerringly great. Jane Addams fulfilled the law that is in all, and thereby glorified mankind forever.

Sir Dens Prasad Saradchikari

Last month's death removed from our midst a very versatile and remarkable personality of our times—Sir Dens Prasad Saradchikari—at the age of 75. My profession



Sir Dens Prasad Saradchikari

he was a collector, one of the collectors who could claim to be men of culture also. He was an earnest and active advocate of temperance, but was better known as an educationist. He was twice Vice-Chancellor of the Calcutta University—having been its first non-official Vice-Chancellor, and twice represented his university at the Congress of the Universities of the Empire held in London. When the Lytton Commission on Indian students was appointed, he was elected as one of its members and joined the council of Europe with the other members in 1921. He also sat as a member of the Pundit Commission which reported into the grievances of Indians in South Africa in 1925. In 1930 he was one of the delegates to the League of Nations appointed by the Government of India. He was personally concerned with the Calcutta University Institute and other cultural and educational institutions, besides being connected with some philanthropic institutions also. He wrote two books in Bengali relating to his travels in Europe and South Africa, which have enlarged the literature of travels in that language. He is also the author of another Bengali book.

Unveiling of the Portrait of Mahes Chandra Ghosh

Mahes Chandra Ghosh, B. A., M. A., Voluntary, who died some years ago at Harareburgh, was an eminent scholar of his day. By profession he was a school master. He remained a bachelor all his life. He knew Bengali, Sanskrit, both Vedic and classical, Pali, Gujarati, the languages of the Armenians, English, Greek, and, if we remember right, Hebrew. Though he specialised in philosophy (both European, ancient and modern, and Indian), the scriptures of the principal historical religions, and theology, he was also well read in general literature—poetry, the drama, fiction, etc. He was a thinker as well as a reader. The late Principal Dr. H. K. Ray, B. Sc. (London and Edinburgh), who was for some time Inspector of Colleges in the Calcutta University, and who spent his last days at Harareburgh, once told the present writer: "I have got acquainted with Mha Mahes Chandra Ghosh! A great scholar. I have, as Inspector of Colleges, visited all the Colleges in Bengal

and Assam, but have not found a great scholar like Mahes Ghosh anywhere." Every occasion and need of doing Mahes Chandra Ghosh a good many thanks. Sometimes they were necessary that the poetries, being unable to write them himself, had to engage a scribe. And Mahes Bha read all of them. He was a man of scholarly disposition, actively taking part in all philosophical activities of the place where he lived for the time being. Being a good humanistic physician, he treated all his numerous patients free, gave them medicine free and supplied the poorer ones with diet also from his own pocket.



Mahes Chandra Ghosh

He gave away by his will his collection of works in different languages on philosophy, the scriptures of various faiths and theology—amounting in all to six thousand volumes and worth more 20,000 rupees, to the Suddanta Bodhin Sansat Library, located in the Shyambh Memorial Hall, 211, Chandelias Street, Calcutta. His portrait in oil, presented by his niece (later's daughter) Smita Bhadrini Chaudhuri, was unveiled in that hall on the day

August last. A small photographic reproduction of that oil-painting is given here.

Rai Sahib Rajmal Das

Rai Sahib Rajmal Das, who died in Dacca last month at the age of 52, began life as an employee in the Bengal police department on a small salary. By sheer dint of work and hard work, and above all by his character, he rose to be a deputy superintendent of police. He showed by his character that one can be a police officer without being corrupt, tyrannical and vicious. After retiring on pension he devoted himself to the work of social uplift. His most remarkable achievement was the work which he did as the honorary secretary to the Society for the Improvement of the Backward Classes, Bengal and Assam. The work of this Society has been praised both by men like Rabindranath Tagore and Bipin Chandra Pal and the Education Department of the Government of Bengal, the Haring Committee, etc.

Society for the Improvement of the Backward Classes

The Society for the Improvement of the Backward Classes, Bengal and Assam, has just published its annual report for 1931-32. It was established in 1908 and is under the control of a body corporate registered under Act XXI of 1880. The following is a very brief summary of the report:

I. No. of Schools—(1) Including Old Girls' Schools.

II. No. of students on the rolls—
Boys 13,325 (1,629 Madhyamikas)
Girls 2,322 1,952 Do
Total 15,747

III. 75 Scholarships (Boys 49 and Girls 26) of the aggregate value of Rs. 125-0-0 a month were awarded during the year.

IV. Prizes were awarded to 4 schools during the year.

V. There were under its control—

(1) Three Public Libraries.

(2) One Dispensary and one Club-house.

(3) Arrangements for delivering lectures before Engineering Class of ordinary university.

VI. The annual spent in scholarship was Rs. 61,364 but the profit given in Scholarship and other charges stood at Rs. 4,234-11-4.

The permanent fund stands at Rs. 17,247-8-11. Rs. paid to Sir R. N. Mukherjee:

Vice-Presidents, Mr. G. D. Birla, Mr. H. K. Mukherjee and Mr. Ramendra Chatterjee; Hon. Secretary and Treasurer, Dr. P. K. Acharya, B. L. S. S.; and Joint Secretary, Mr. Hiral Sen. His office is situated at 210-1, Cornhill Street, Calcutta. It stands greatly in need of subscription and donations for carrying on its work on the present scale and for the expansion of its field of activity. The Joint Secretary will be glad to send a copy of this report to intending helpers on request.

Details have been stated as follows in the Report:

Money is urgently needed by the Society:—

(1) For raising the Permanent Fund in Europe and to be used to place the work of the Society on a sound and solid financial basis;

(2) For increasing the number of inspectors and managers;

(3) For increasing the efficiency and expanding the field of the educational work, i.e., for opening new schools, improving existing ones, for the maintenance of scholarships, Bursar, stipends for post-graduate, Government Scholarship, Librarian, and boarding costs and for the organisation of better technical training;

(4) For taking immediate steps to provide for the Society a permanent habitation. It is a pity that so long as provision could be made made this had on account of the poverty of funds.

(5) For adopting various other means to give education to the backward classes.

Famine and Flood in Bankura District

There have been destructive floods in several provinces of India recently. And there occur every year in some parts or other of this large country. So far, there has not been any attempt at river-training anywhere in India in order to protect the human struggle by these floods and turn them to some use. Nor have any river-plays or hydraulic laboratories established anywhere in India in order to make the preliminary preparations for river-training. By any rational measures of a permanent character such as those initiated in the United States of America and in some countries of Europe cannot yet be thought of in this country. All that can be done is to try to relieve the sufferers, so as to save their lives and help them to help themselves from the economic point of view.

There are philanthropic organizations which are trying to help the people in distress in several districts or several provinces. The



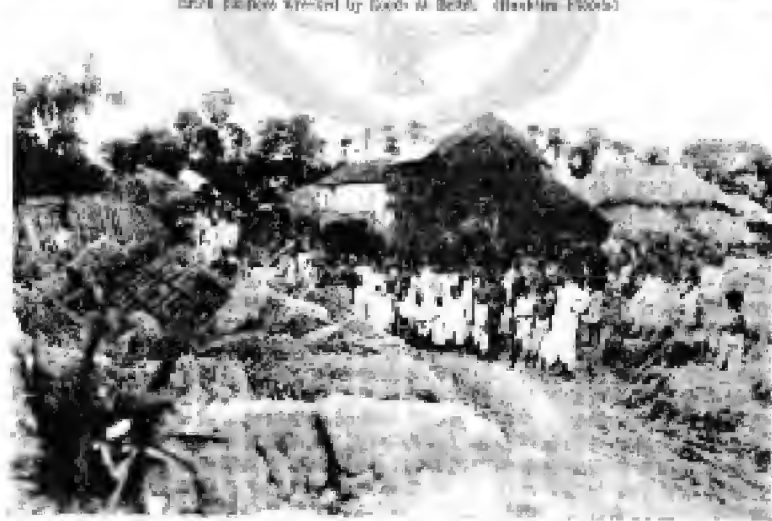
Dela. Temporary school in schoolhouse, damaged by floods whose banks have been washed away. (Bakura Flood)



Village Sando-Maji and main. (Bakura Flood)



Great Bridge wrecked by floods at Belga. (Bardham Floods)



Mouth. Relief being distributed. (Bardham Floods)



Point, Orizaba. All houses except the one standing, destroyed. (Hankins Floods)



House owned by J. J. J. in Orizaba. (Hankins Floods)



At Nemo-high water flowing to stream after breaking dams. (Dunkin Floods)



A way for water to flow at Nemo. (Dunkin Floods)



Workers of Barkura Hospital at Bijpur relief centre with the students of the Medical School (Barkura Floods)



Floods Bhadrigar. Houses washed. Relief camp given. (Barkura Floods)



At Bijpur even brick buildings have been wrecked. (Bankura District)

editor of this journal has no such organization at his back. He desires to do some relief work on a humble scale for some parts of his native district of Bankura which have been affected by scarcity of food and by disastrous floods coming on the heels of what officials say are still famine. There is a registered body called the Bankura Sammilani of which he is president and which has done similar work on past occasions with the kind help of friends in different parts of India and abroad. It is the workers of this small district organizations who have on the present occasion already started such work. Its honorary assistant secretary, Mr. Krishna Chandra Ray, M. A., and Dr. Bhupat Bose, Superintendent of its Medical School, have visited the affected parts and have brought to Calcutta some photographs, some of which are reproduced here.

There was famine or scarcity of food in Bankura and relief work was started before the floods. Before the floods the most urgent necessity was the supply of rice and, in the case of utterly destitute people, some cloth.

But in consequence of the floods people have become distressed in other ways. Many mud huts and cottages and the things kept there have been washed away, and in some cases even pure brick buildings have collapsed. At least the owners of the mud houses will have to be helped to build their houses again. Many persons have lost all or some of their agricultural and cattle, which will have to be replaced. Food will have to be supplied. Very many have been literally reduced to rags. They require cloth. And medicines will also have to be given to the sick. Many more villages have been devastated than are shown in the photographs.

Those who will send money will kindly send it to Bannamunda Chatterjee, President, Bankura Sammilani, 12B-2 Upper Circular Road, Calcutta, mentioning that it is for *Famine and Flood Relief*. Those who may send bags of rice and bales of new cloth will kindly do so to Dr. Bhupat Bose, M. A., Superintendent, Bankura Sammilani Medical School, Bankura, Berghat-Nagpur Railway.



Lines caused by the floods at Natchez. (Hudson Gooden)

All help, large or small, will be most gratefully received and distributed as economically as practicable.

"Significance of Political Trends in the Far East"

This was the title of an address delivered by Dr. Tsurukashi Dai at the annual meeting of the American Academy of Political and Social Science. It has been published in the July number of the *Annals of that learned body*. There the speaker is introduced as "special lecturer on Far Eastern affairs at the Catholic University of America, Washington, D. C. He is author of "India in World Politics"; "British Expansion in Tibet"; "Sovereign Rights of Indian Princes"; "Kashim-drumak Tigris, His Religious, Political and Social Ideals," and numerous other publications." Dr. Dai has been for years a vigilant, up-to-date and thoughtful observer and student of world affairs, and is therefore entitled to speak with authority on the political trends in the Far East, which he takes to include India. Out of 12 pages of his

address almost 4 are devoted to India. All his statements are accurate and adequately documented. We do not know how many readers the *Annals of the American Academy of Political and Social Science* has. In any case, whatever their number, they will be in possession of some of the truth relating to modern governance in India.

From his close study of events and trends in Eastern Asia he has come to the conclusion that

"The trend of political life in Asia will ultimately be the same as it is now in Europe and America. It will be influenced by the problems of world security. It will depend upon the measures to be adopted so that national resources may be so controlled and utilized that the masses of the people will have greater security, resulting in the good of the community at large rather than of a few privileged ones."

There will still be added and when some of political institutions will tend to this end cannot be prophesied. I have come to the conclusion that more forms of government such as monarchy, republic, dictatorship of the Fascist type, or presidential dictatorship of the Soviet type are not the determining factors for the good to be achieved. A vigorous democracy in Japan with the ideal of serving the universal welfare must necessarily mean that only be done in a republic like China under

the greatest disagreement regarding a virtual dictatorship of the type of Mustafa Kemal in Turkey or Riza Khan in Persia or the rule of the autocratically Nationalist Party in Spain is undoubtedly raising the people to demand a higher standard of living.

Theological changes in the basis of government may not be complete, but the change of the agent behind the government and the political philosophy dominating the nation will lead to the establishment of more effective and stable change in government consistent with the ideals and the traditions of the people of the East. Such governments will secure greater personal liberty as a way towards real progress."

Bill for Building Mosques on Agricultural Lands

Some Muhammadans of Bengal want to have the right to build mosques on agricultural lands. This they want to have by fresh legislation; for under the law as it at present stands and as it has been declared by the High Court, they have no such right.

These Muhammadans say that they should have the right to say their prayers in mosques wherever they are erect one. But as soon as a mosque is erected, they make the further claim of slaughtering cows there whenever they like, and of prohibiting music in its neighbourhood. Slaughter of cows wounds Jains, Sikhs and Hindu feelings, and prohibition of music unduly restricts Hindu and other non-Muhammadan rights. That mosques are not unduly harmful to communal peace in Bengal has been taken judicial notice of by Mr. Justice Sir Zahedul Hossain Zahid Hossainwadi, himself a pious Musselman, in the words, "a Mosque—generally a source of sanguinary religious and communal conflict," in *Chohan Siddique Khan versus Jogendra Nath Mitra*, 42 Cal. Law Journal, p. 152, at p. 160.

We would, therefore, request the Muhammadans not to do anything which may multiply the sources of sanguinary religious and communal conflicts. We would also ask the British Government in India to place the same restrictions on the building of mosques in British India as they did when they were governing Mysore direct. The then Chief Commissioner of Mysore, Col. (afterwards Sir Richard) Meade, in Circular No. 2528-72, dated the 22nd August, 1871, laid down:

"A man having recently come in the saddle of the Chief Commissioner in stark a refusal

because the Hindus and Mohammedans of a town was rendered intractable owing to the destruction caused to a Hindu procession by the entrance of a newly erected Masjid (i.e., a Mosque) in a street almost wholly inhabited by Hindus, it appears to Mr. Meade that, unless some precautions are taken to prevent that sort of disturbing scenes of worship in localities where their position will inevitably give rise to friction, it not actual disturbance, such scenes of conflict are less less likely to become more numerous.

"3. The Chief Commissioner, therefore, desires that you will make it generally known, that no buildings intended to be used as places of worship by any class of the community should be erected in any public street or thoroughfare, in any town or village, without the previous sanction of the District Officer in each case."

Unless some such restrictions be placed upon the construction of new mosques, especially of those near public thoroughfares or canals, and a special register of the existing mosques be prepared, there is bound to be an increase of communal conflicts, especially when Bengal under the Communal Decision will be ruled by the Muhammadans.

J. M. D.

An Exhibition of the Lucknow School of Arts and Crafts

The Lucknow School of Arts and Crafts, under the able guidance of Principal Asit K. Halder, has already gained all India renown. One of its most promising students, Mr. Kiron Dhar, has just returned to Calcutta with a fine collection of the works of the school, including some unpublished pieces of Principal Halder, Prof. Kameswar Sen and others, which, thanks to the initiative and enthusiasm of Mr. Dhar, will be exhibited to the public of Calcutta from the 1st of September at the Chowringhee Y. M. C. A. Hall. Lady Pratima Mitra will open the Exhibition, which will have, as a special feature, a repository of sketches and paintings of Mr. Kiron Dhar. He impressed all his teachers by a rare grasp of the fundamentals of pictorial composition and came out as the best student of the school, completing his courses brilliantly at the early age of 22. Not satisfied with school and studio work, Mr. Dhar took naturally to the schooling of the perambled master, Nature. Hence his keen observations of the bill girls of the Bhubaneswar and of the subtle light hovering on the haunting landscapes of the 'up-country.' Our village life and folk culture have found some brilliant anthropomorphoses

through his brush; and we are glad to learn that he is getting ready to go abroad to Italy, if possible, to master the technique of fresco painting. His pictures have already brought him many prizes and medals and we are sure he will gain many friends and patrons in Bengal, now that he is going to exhibit his works in Calcutta, the day of birth of the Modern school of Indian painting, under the inspiration of Dr. Abanindranath Tagore and his pupils.

The Misnamed Bengal Development Act

The misnamed Bengal Development Bill has now become an Act. It ought to be called "An Act for Levying New Taxation for Recovering Old Taxes," or some such similar name ought to be given to it. What is the new development scheme which will make a new paradigm of decadent West Bengal? All that is clear is that the large sums spent for constructing the Dacca and Bakreswar canals—representing wasteful expenditures in great part, are to be recovered from the tenants by giving retrospective effect to the misnamed Bengal Development Act. The giving retrospective effect to a law may be something new to jurists, but so far as official Bengal is concerned, such a new record must not be considered surprising.

In the Bengal Legislative Council the cause of the tenants is very inadequately represented. The passing of this Bill was the result of a combination between the bureaucracy and the landlords against the tenants. And this alliance was effected by offering certain inducements to the landlords. For example, non-agricultural lands have been exempted from the imposition of any levy. Thus, the whole burden of taxation will fall on the tenants who cultivate the agricultural lands. Again, the landlords will be exempted from the levy in respect of increased surplus realisable on settlement of improved lands, except in the case of such lands as were absolutely waste before the construction of the improvement work.

Maulvi Tanjineddin Khan moved an amendment, with the support of Khan Bahadur Muhammad Abdul Munim, to the effect that the maximum rate of the levy, for recovering

the cost of the improvement, should be fixed at one-third of the increased net profits. The maximum demanded and proposed by the Government was one-half of the estimated net increase in the profits or one-half of the estimated net increase in output. Needless to say, Government carried the day, with the help of the official and nominated bloc and the very obliging so-called representatives of the people, some of whom pretend to represent the tenants.

This Act will press particularly heavily on the Bardhaman district and division. A century ago and earlier, as Walter Haddon states in his *East India Gazetteer*, Bardhaman was one of the two most fertile and prosperous areas in India, the other being the Tanjore district. In consequence of the preparations for the construction and the actual construction of the East Indian Railway, Bardhaman became highly malarious, the population decreased to a fearful extent and its fertility also was impaired to a very large extent. But the land revenue demanded from the Bardhaman district and division, which was permanently fixed when the area was very fertile and very prosperous, has remained unchanged. In order to show how heavy that demand is we print below the revenue demanded for the permanently settled estates in the Bardhaman and Dacca Divisions with the areas in square miles of the districts in each Division. The figures are taken from the *Report on the Land Revenue Administration of the Presidency of Bengal* for the year 1933-34, the latest available.

Districts	BARDHAMAN DIVISION	
	Area	Revenue Demanded Rs.
Bardhaman	5,769	85,09,972
Birbhum	2247	10,04,754
Baharain	1895	1,00,285
Burdwan	8447	16,84,101
Mulnapur	5795	5,82,018
Bogchally	1295	1,11,632
Havrah	117	7,38,866
Total	12741	
Districts	DACCA DIVISION	
	Area	Revenue Demanded Rs.
Dacca	2004	4,88,200
Mymensingh	5675	7,78,884
Patuapara	2128	4,52,700
Barisalpur	2747	3,00,540
Total	12554	20,20,324

It will be found that area for area the land revenue demanded from the permanently settled estates in the Bardhaman Division is three as much as that demanded from such estates in the Dacca Division.

—It is not our intention or suggestion, of course, that the revenue demand should be increased in the Purnea Division. We only desire to point out that in the present altered decadent condition of the Purnea Division, the revenue demanded for the perennially settled estates is excessive and oppressive. For the present decadent condition of the Division the rulers are responsible. They ought to have compensated the present inhabitants of the region by effecting improvements at Government cost, the expenditure being recovered by a virtual tax on the goods and passenger traffic of the East Indian Railway and by taxing the immovable community and men of business who have profited by that railway at the expense of the lives, health and economic prosperity of the people of the Purnea Division, or by such other means as would not further deplete their already depleted resources. Instead of taking steps for such compensation, to further tax them shows neither sympathy nor a keen and delicate sense of justice. And the tax is going to be far more onerous in the past when no indication was given that the people would be taxed for them. In other provinces, twenty or thirty times as much has been spent on productive irrigation works without any such taxation. Bengal has so much productive irrigation works, and the people of West Bengal are to be taxed to boot! We speak of West Bengal, as the Bengal Development Act, which is really a retrospective taxation Act, is not for East Bengal.

Public Security Extension Bill Passed

There has hitherto been in force in Bengal a Public Security Act without which there would presumably have been the greatest and most intolerable insecurity of life and property in this province. As it was not a permanent Act and was due to lapse shortly, a Public Security Extension Bill was introduced in the Bengal Council and passed without any vote of previous time. So, so far as Bengal is concerned, the British Empire, with its implication of British domination, is safe for three years. It would be quite easy to give us similar security and the British Empire a longer lease of life three years hence.

Seriously speaking, the British Government

at "home," with its subordinate central and provincial Governments in India should understand that the enjoyment or re-enactment of such laws would be considered by the non-British world as proof that these British authorities knew that the new constitution imposed on India has not satisfied and will not satisfy Indians and will not bring peace, security and prosperity to India, and that it is for that reason that the need has been felt for Acts to maintain or bring security.

Press Laws

At the recent All-India Journalists' Conference, in the speeches of the President and the Chairman of the Reception Committee and in a resolution specially passed for the purpose, a desire was expressed (we shall not say that a demand was made) that the restrictive and repressive press laws—at least those which were of a temporary and so-called emergency character—should be allowed to lapse and should not be re-enacted. We also have a similar desire and a possibility for a free press. But we have neither the expectation nor the hope that any such desire will have its fruition in the near or in any distant future that may be definitely anticipated.

For, emergency and a free press cannot co-exist. Either emergency has to go, or a free press, if it existed (as it does not in India), has to go, or cannot be born or re-born. It is very well known, not only to Indians but to the British architects of India's destiny, that the new Government of India Act has made the Government of India, the provincial Governments and the Executive generally more autocratic than before. This reinforced autocracy at present possesses the power to live and flourish. To say that it should grant freedom to the Indian-owned and Indian-edited Press, is to say that it should sign its own death-warrant. Hence, we do not leave the tendency to say any such thing.

All-India Journalists' Conference

A session of the All-India Journalists' Conference was held last month in the Calcutta Town Hall. An interesting Press Exhibition was also held on the occasion. It was opened by Mr. Surendra Chandra Bose. The Conference was opened by Mr. Hanamanta Chatterjee in

a very brief speech. Owing to feeble health he could stay in the hall only for a few minutes. Mr. Minnal Kanti Dasg, the Chairman of the Reception Committee, read his elegant, informative and interesting address, in the course of which he has met the arguments of all those who have fettered the press—particularly in Bengal. As we are unable to publish his speech in extenso we can summarise it; we merely give some of the essential headings: air; previous conferences; in Moscow; jungle of press laws, their scope and content; an error for freedom but for honest journalists; operation of the press law; is publication of proceedings of legislatures privileged?; give them as such and they will take on all the plea of emergency; where can we do?; the journalist's lot; economic depression; fostering of the reading habit; communal journalism; special preferences of journalists; other working conditions and facilities; the Associated Idea; newspaper press fund; training of journalists; facilities for cheap newspapers; printing industry; Government as competitor; concluding remarks.

"Jungle of Press Laws"

Members of the public who are not connected with the press do not know under what conditions journalists and keepers of printing establishments have to work. They do not know how many swords of Damocles hang over the heads of the press men and newspaper men. Even busy journalists do not know or do not remember the dangers that encircle them. Hence, Mr. Minnal Kanti Dasg did well to summarise the press laws and give some idea of their provisions. We have no space for all that he said. But we make a pretty long extract from his speech below.

I shall not give you past history but shall confine myself by discussing that besides the ordinary laws, such as those of sedition, theft, conspiracy of revolt, etc., which affect the Press, the following special laws are in operation at the present moment with the hope and purpose of which every journalist has to be familiar. They are:

(1) The Indian Press (Emergency Powers) Act, 1931, as amended by the Criminal Law (Amendment) Act, 1932 and the Bengal Criminal Law (Amendment) Act, 1934;

(2) Seditious Publications Act, 1948;

(3) Editors' Protection Act, 1932;

(4) Foreign Relations Act, 1932.

Mr. Dasg then proceeded to point out and comment on some of the provisions of these laws.

The Indian Press (Emergency Powers) Act, 1931, was an Act to provide against the publication of matters tending to or encouraging disorder or violence. The scope of the Act was, however, changed once year by the Criminal Law (Amendment) Act, 1932, to give to the "household of the press." The application of this change is apparent on the face of it. The change contemplated that the regulations should have regard to the press not only in regard to matters that could conceivably be assumed as encouraging disorder or violence but in all matters, the publication of which may not be to the liking of the powers that be. The Press Act was in its form for one year only, but the Criminal Law (Amendment) Act, 1932, extended the duration to the period of three years from 1931. The Criminal Law (Amendment) Act effected also other drastic changes to the Act of 1931. The most important of these changes are in respect of section (4) of the Press Act. This section has made it penal the publication of an encouragement of the commission of any offence of murder or any cognisable offence involving violence or the direct or indirect expression of approval or admiration of any such offence, or of any person, post or institution, who has committed or is alleged or represented to have committed such offence. As was pointed out by several unofficial members of the Legislative Assembly, the expression "directly involving violence" was itself too wide, but still did the members imagine then that while they were dealing at a great, they could give to justice to swallow a camel. For in the very next year they were asked to pass what is known as the Criminal Law (Amendment) Act which added to the list of offences mentioned in the Press Act very considerably. A whole series of offences were made punishable under the Press Act, such as, the sedition of any officer, soldier, sailor or person in the military, naval, or air forces of His Majesty in any police officer from his allegiance as duty, the bringing into hatred or contempt His Majesty or the Government established by law in British India or the administration of justice in British India, or the excitement of disaffection towards His Majesty or the said Government; the passing of any person in fear or making him apprehensive and thereby inducing him to deliver to any person any property of valuable security or the doing of any act which he is not legally entitled to do; the encouragement or instigation of any person to interfere with the administration of the law or the maintenance of law and order or the commission of any offence in the interest or delay in the payment of land revenue, tax, etc.; the inducing of a public servant on a service of a local authority or to do any act or the disobedience or delay in the doing of any act connected with the exercise of his public functions or the inducing of him to resign his office; the commission of offences of cruelty or hatred between different classes of His Majesty's subjects; the procurement of removal of persons to serve in any of His Majesty's forces or in the police force or the furnishing of the training, discipline or administration of any such force. There, as you will see, you almost bodily lifted from the Press Ordinance of 1932.

The subject of these special laws was then indicated.

Most of these offences, you are aware, come under the ordinary law of the land. The law-courts are always open to try such offences committed in any locality and a journalist has no more rights than those enjoyed by an ordinary citizen. But apparently it did not suit the purpose of the Government that such offences should be tried in the regular way in ordinary courts under the ordinary legal procedure. They intended that political decisions and judicial procedure should be substituted by executive action.

Operation of the Press Laws in Bengal

Mr. Michael Kanti Bose had much to say relating to the way the Press laws are worked and the Press Officer gives his "advice" in Calcutta in particular and Bengal in general. What he said is very interesting, but we have space for only a few passages.

In the course of a note directed to members of the local Legislative Council and a copy of which was supplied to Government, the Indian Journalists' Association thus described the various provisions of the Press Officers' functions given almost from day to day, but the following will give you some idea about the way in which the Press Officer has been using his powers:

- (a) News that is allowed to be published in the papers of all India circulation in other provinces is not allowed to be published in Bengal newspapers of similar circulation. In two instances happened that provincial newspapers that are sold in Calcutta contain news that the Bengal papers had not been allowed to publish;
- (b) Correct and authenticated news of a multi-colour kind is not allowed to be published and, when allowed, is restricted in such a manner as to make the news often misleading;
- (c) Display of news of certain character is not allowed;
- (d) Detailed directions are given as to the printing type that are to be used in the headings and body of the news and for the columns of certain newspapers such as "List of India and Mysore" from headings of news;
- (e) Double-column headings of certain news are not allowed;
- (f) Detailed directions are given as to the arrangement and position of columns of news;
- (g) Proceedings of the Indian Legislative Assembly and of the Bengal Legislative Council are not allowed to be published in full but are abridged;
- (h) Proceedings in Households of Civil Disobedience cases and of secret Revolutionary terrorism are not allowed to be published in full but in a mutilated form and, as in the case of the statement of Mr. Boman Das, secured in the Governor's House, the "Statement" was allowed to publish passages in that statement in regard to which strict directions were given to the Indian daily

newspapers that they were not to publish them.

- (i) Legislative criticism of policies and actions of Government and Government officials are subjected to.

In the days the Civil Disobedience Movement was in full swing one of the functions of the Press Officer to the Government was that in legislative meetings by the action of members of Government taken use of all public meetings held in reference of the Indian Government's action in the city of Calcutta or in the various towns and villages the word "Gandhi" was not to be used, the threat that could be allowed was that the police possessed the authority to arrest by a "public order" though as a result to such order some people had often to be taken to hospital and some times made serious consequences followed.

Mr. Bose made many other interesting revelations, for all of which the reader is referred to the newspapers which have published a full report of his speech. We make only one more extract below.

The head of censorship was so severe on journalists in the last weeks. Sometimes made by persons complaining of police beatings were not allowed to be published. I cannot overstate without mentioning that there was not a single Press officer at the General Post Office in Calcutta who was in favour of liberal tolerance of a political newspaper to the Press Officer for the latter to do the needed in regard to them.

"Generally speaking," he said, if the Government's Association complains, the Press Officer will not allow to be published any allegations of wrong done by the police with the result that newspapers do not venture to publish things which may, in any way, affect the nature of what the Press may publish."

Mr. Chintamani's Presidential Address

We have given so much space to the under operation of the press laws in Bengal and Calcutta in particular, that, we are sorry, we have little space left for Mr. C. V. Chintamani's masterly and statesmanlike presidential address. He began by dealing with journalism, past and present in India, rights describing journalism as a noble calling. He observed:

It is a source of regret to us that the majority of British journalists in India should interpret their mission in terms of temporary British interests in India instead of seeing it their duty and privilege to serve the land of their temporary sojourn and the people whose progress is the indispensable condition of their continued existence. This end is not of recent growth. Three-quarters of a century ago, Sir John Lubbock (Lord's Laureate) declared it in these words—

"The difficulty in the way of the Government of India being able to take matters to justice. If anything is done, or attempted to be done, to help the nation, a general level is taken, which

members in England, and their sympathy and support there. I feel quite heartened and anxious to do so. Every one is, in the absence, of public, industrial, and such like random quality, but also one hopes to supply such vacancies as to do other anybody's interests, than a thing-out with them." (Letter to Sir Basil Pery, member, India Council.)

No wonder that at the present time, too, the Anglo-Indian press ordinarily looks at public questions from a point of view different from or even opposed to that of the Indian press. So that the struggle for the maintenance of the just liberties of the press against undue invasion by the Government, has led, and I fear will have to be carried on by the Indian press guided by the more powerful section of the press in India. But this is an incident—any of many similar incidents—of the government of one country by another. And it is why the Indian press has always been, and I am confident will ever be, a staunch and unflinching champion of liberty for the Motherland both too long an independence.

Mr. Chittamoni proceeded to state what should be but unhappily is not considered by some, axiomatic, namely,

that in present conditions in India the Indian press has a moral right to exist which is not an abstract of theory.

"Section 108, Cr. P. C."

In the section in Mr. Chittamoni's address devoted to the press laws occurs the following passage:

A question which I have often got to myself and to others but have not been able to answer as to how answered by them is the necessity of any special coercive legislation when there is on the statute-book sec. 108 of the Criminal Procedure Code. You will permit me to put it with the answer.

"108. Whenever a (1st) magistrate or district magistrate or a subsidiary magistrate or magistrate of the first class specially empowered by the local Government in this behalf, has information that there is within the limits of his jurisdiction any person who wilfully and without lawful excuse orally or in writing, or in any other manner intentionally disseminates or attempts to disseminate or is guilty of the dissemination of—

(a) any seditious matter, that is to say, any matter the publication of which is punishable under section 124 A of the Indian Penal Code, or

(b) any matter the publication of which is punishable under sec. 293 A of the Indian Penal Code, or

(c) any matter concerning a public which amounts to criminal interference or disturbance under the Indian Penal Code, such magistrate, if in his opinion there is sufficient ground for proceeding may, in manner hereinafter provided, require such person to show cause why he should not be ordered to execute a bond with or without sureties, for his good behaviour for such period, not exceeding one year, as the magistrate thinks fit to fix.

No proceedings shall be taken under this section against the editor, proprietor, printer or publisher of any publication registered under, and edited, printed and published in conformity with the rules laid down in the Press and Registration of Books Act, 1907, with reference to any matter contained in such publication except by the order of order the authority of the Governor-General-in-Council or the Local Government or some officer empowered by the Governor-General-in-Council in this behalf."

What is it, I seriously wish to know, which the Government deems being able of protecting the press from becoming criminal but not of suppressing seditious freedom, cannot achieve by the application of this section?

I had an opportunity, five years ago, of seeing the latest edition in the last year and they had in their mind not to be achieved by the Government of sec. 108 and why they wanted the very rigorous Press Ordinance of that year. The answer was that Government had demonstrated the inadequacy of that section. I had the liberty to utter the challenge that I should be stated categorically where, when and how the alleged inadequacy became manifest. On my part I undertook to show that except in one case the magistrates concerned did uphold the matter with no intervention from higher authorities.

Mr. Chittamoni's own answer to the question he asked is contained in the following passage:

The only reason that I can think of is that the proceedings under that section are judicial—what is judicial authority is an executive magistrate, an officer subordinate to the Government, one whose proposals for action depend upon the goodwill of the Government. But the section is there given an opportunity of showing cause and of defending his innocence. If he has the means and the will he has the further opportunity of making his case known to the High Court. This section has proved too much for a Government which professes the rights of themselves in the name of law. Lord Morley wrote to Lord Minto that the Government of India were against because they were against law. This was said by a Secretary of State and not by an Indian official. The fact unfortunately is—in so far as it seems to appear to be—that the Government of India, moved by long habit in the ways of despotism, actually prefer to be uncontrolled custom and as far as possible not to be checked by an independent judiciary.

Training in Journalism

A resolution in favour of the institution of a course of training in Journalism was defeated at the recent session of the All-India Journalists' Conference by two votes. It is not necessary for us to discuss the arguments of the opponents of the resolution. We know those arguments. But after giving due weight to them, we still think that it would be good for intending journalists to undergo academic

and practical training in journalism. They require it. Perhaps, it would be better to say—in order not to show its Indians its others from a truly paternalist—that if the present writer were young again and wanted to be a journalist and had the opportunity and the option of undergoing a course of academic and practical training in journalism, he would have availed himself of such an opportunity?

Though he became a professional journalist some 25 years ago as editor of a monthly or two and for a decade or so before that period had much to do with editing and contributing to one weekly and some monthlies, he does not know many things about journalism which he would even now in his old age like very much to know. But, alas! where now is the leisure, the energy, and less of all, the opportunity?

The American writer and reformer Wendell Phillips said, "If I could but make the newspapers of a country I would not care who made the religion or the laws," or words to that effect. But where are such newspaper-makers?

What Is "Very Rapid Expansion" in Education?

As India is still the country of the bullock cart, Britisheers are apt to think that in this country any progress made is very rapid progress. But if they give expression to that idea of theirs through the medium of the English language, it sounds rather ludicrous. For English is, more than any other language, a world language and is spoken or understood in many countries which have become used to locomotion by aeroplane. Therefore, if any official measuring progress in India according to the bullock cart standard, calls it very rapid in English words, he must thank himself if he be considered fit to live in the lap of the cave-dwellers.

In an official report entitled *Education in India in 1932-33*, prepared by Sir George Anderson, Educational Commissioner with the Government of India, and published in 1935—"Very rapid" publication undoubtedly, it has been stated with reference to certain defects:

"... they have become the most pronounced owing to the very rapid, and otherwise commendable, expansion made during the early years of

the present political regime, and also to increased and other complications which have intervened." Page 1.

Let us try to have some details. Idea of this "very rapid expansion during the early years of the present political regime."

In *Progress of Education in India 1927-32* by Sir George Anderson, Vol. II, page 38, it is stated that the number of pupils attending educational institutions of all grades in British India in 1921-22 was 8,361,350, and in 1926-27 it was 11,155,496. That is to say, in five years the increase in the number of pupils was less than three millions. In all institutions from universities to village primary schools. In 1931-32 the number was 12,264,537, in a country with a population of 253 millions in round numbers. If only British India be considered, the population is 200 millions.

Let us see what expansion of education means in Soviet Russia, with a population of 169 millions in round numbers—half that of India.

In Joseph Stalin's book, *The State of the Soviet Union*, it is stated:

"In the sphere of the cultural development of the country in the period under review we have the following:

(a) The introduction throughout the U.S.S.R. of universal compulsory elementary education and an increase of literacy raised the population from 62 per cent at the end of 1926 to 89 per cent at the end of 1933.

(b) An increase in the number attending schools of all grades from 14,223,000 in 1925 to 24,412,000 in 1933. Of these the number receiving secondary education increased from 11,005,000 to 19,169,000, middle school education increased from 2,425,000 to 4,674,000, and higher education increased from 205,000 to 469,000.

(c) An increase in the number of children receiving pre-school education from 928,000 in 1925 to 1,507,000 in 1933.

A British official in India may be pardoned for suspecting that Stalin, the anti-religious Communist dictator, may have been guilty of exaggerating Bolshevik cultural achievement. The statement made, therefore, by a religious Christian missionary not partial to atheistic Bolshevism may be a corrective. Dr. Stanley Jones, who has worked with distinction in India and abroad and is the author of some books, writes in his recent work, *Christ and Communism*, about the Russians:

"In spite of the decade we can see that they are making amazing progress; for instance, their literacy has gone up from thirty-five per cent in

1913 to eighty-five per cent. to-day. Instead of 2,000,000 people in 1912, there are now over 75,000,000 people and, naturally, the circulation of daily papers in India almost doubled in the last decade.

Education regarding to modern ideas practically began twenty-five years ago in Japan. The Emperor of Japan had desired that there should be no illiterate in his country with any illiterate persons—infants excepted, of course. At the present day 99 per cent. of the males and 98 per cent. of the girls and women can read and write. That may be called rapid educational expansion.

The Negroes of Africa who were seized in their country and sold as slaves in America had no literature or alphabet of their own in their country. And before the abolition of slavery in America on December 15, 1865, there were few like the following:

"... the education of Negroes was expressly forbidden. Here, for instance, are some passages from the code of Virginia in 1790: 'Every membership of Negroes for the purpose of instruction in reading or writing shall be an unlawful assembly. Any justice may issue his warrant to any officer or other persons requiring him to enter any place where such assemblies may be and seize any Negroes therein and he or any other justice may order such Negro to be punished with stripes. Again, if a white person assemble with Negroes for the purpose of forbidding them to read and write, he shall be punished to jail and exceeding six months and fined not exceeding one hundred dollars.'

"These Christian Legislators thus deemed the entire servile population to be perpetual ignorance and degradation."—*Harper's Weekly*, Vol. IV, P. 244, quoted in Major H. B. Lewis *History of Education in India under the Rule of the East India Company*.

It was after the liberation of the slaves on December 15, 1865, that the Negroes could receive instruction without being considered criminals. The result was that according to the U. S. A. census of 1930, it was found that 93.7 per cent. of the Negroes could read and write and only 16.9 per cent. were illiterate. In the succeeding five years this percentage of illiteracy must have decreased.

In India, known from antiquity for its civilization and with ancient literatures, under the British Government, whose highest educational officer has complained of "very rapid expansion" of education, 92 per cent. of the population were illiterate and 8 per cent. literate according to the census of 1931.

It should be noted here that before the

British occupation of India it was not an illiterate country. Dr. Edward Thompson has never been guilty of exaggerating Indian achievement. Referring to the times before the British came here, he has been constrained to admit:

"Nevertheless there was *literary history*, if of a low kind, there still within the last ten years."—*The Reconstructions of India* (published in 1930), page 255.

Official Satisfaction at Decrease of Schools in India

Education in India in 1932-33, published in 1935, says:

"A decrease of 2,145 in the number of institutions, taken by itself, need not give cause for alarm; possibly the reverse. . . . The large increase of 1,307 unaided institutions in Bengal, however, is of doubtful value, in view of the general need of improving these institutions which already exist."

Bengal Education Minister Most Zealous Director

Harmful decrease in the number of schools pleases the Educational Commissioner with the Government of India, then artificial decrease in their number must be equally pleasing to him, if not more—this must have been the logic of the Bengal Education Minister. Hence, a resolution was published by him on the 1st August last and a supplementary constitution on the 25th, proposing a very drastic reduction in the number of schools. This has caused a storm of opposition in Bengal. Men past eighty (Mr. Krishna Kumar Mitra, Principal Ghish Chandra Bose), nearing eighty (Principal Harendra Chandra Maitra, Sir Nilratan Sengupta, Sir P. C. Ray), past seventy (too many to name) and past sixty and fifty (full more numerous), not to speak of younger persons, have joined in this opposition. One of the most crowded meetings ever held in Albert Hall was held on August 25 last to give expression to the strong feelings of the public on the subject. Sir P. C. Ray, presiding, gave the lead in a more or less vigorous speech. What for reasons of health he left the Hall, Sir Nilratan Sengupta took the chair.

Bengal and all India require both improvement and expansion and not curtailment of facilities in the field of education in the name of efficiency. India has not a single institution

more than she wants—she requires more. If there be any which is absolutely bad or useless, let it be replaced by a good one. In times of famine it is better to give all hungry persons coarse rice than giving coarse to a few. Similarly, seeing that there is education famine in India, none should be deprived of educational facilities on the pretext of providing ideal institutions for a small number. To say that there is no money for educating all is a hollow excuse.

Taking advantage of the artificially impoverished condition of the Bengal Government and of the existence of terrorism here, the experiment of curtailment is going to be tried here first. But let the other provinces beware likewise.

Congress and Acceptance of Ministry

The question of Congressmen's acceptance of office is being discussed by them and others. We have already said more than once that we are against it, and we have given our reasons.

Congress and the Indian States' People

Congress appears to say that, though it wants Swraj for the Indian States' people also and though it can and does give them its moral support, it cannot give them any other sort of backing. That may be the correct legal position, of which we are no judge. But Congress itself has all along got both men and money from the Indian States. In its struggles, and, moreover, both "British" India and "Indian" India are now going to be parts of the same Federation. What now?

American and Other Occidental "Neutrality"

Washington, Aug. 24.

The Neutrality Bill, which the Senate originated to prevent the United States being drawn into any war by trading (in arms and munitions) with the belligerents, was passed by the House of Representatives today in a form virtually identical with that adopted by the Senate, which is expected to accept the House's amendments.—*Reuter*.

Britain and some other European powers have also been considering or talking of neutrality of this sort, and in the meantime Indian ships to considerable numbers have been passing the Suez Canal with arms and munitions. When Japan and China fight, no Western

power thinks of neutrality of this sort, because both are non-European nations and because Japan has the power to hit back. In the present case, Italy is European, Ethiopia is not. Italy can strike back, Ethiopia cannot. Italy has vast quantities of her own and has already despatched considerable quantities of war materials. Ethiopia has no such advantage. So, accidental "neutrality" will go against Ethiopia.

America's neutrality is partly explained by one fact. In the U. S. A. there are 38,727,383 persons of foreign white stock out of a total population of 137,608,435. Of these 38,727,383 persons, 4,544,877 or 11.7 per cent are of Italian stock. They are second in number only to the people of German stock, who are 17.3 per cent. So America must not hurt Italian feelings!

Mussolini Not Shuffling?

The morning papers of to-day (August 28) contain the following telegram:

Paris, Aug. 28.

There is France and America, but especially in Britain, who imagine that Signor Mussolini's shuffling will be forced to admit that they are wrong after reading Signor Mussolini's declaration to "The Daily Mail," in which the Prime Minister said that if nations are not against Italy, she will immediately leave the League and wherever applicable nations will be met by Italy's armed forces.

This view is expressed in French official circles, which agree that the French opposition lends support to the French depression of resources in munitions.

The French policy recalls that as shown that he left untried to try to lead the conflict and to maintain as far as possible a friendly understanding between Paris, London and Rome, and efforts all to prevent an extension of the hostilities in Europe.

A Cairo message states that seventeen Italian couriers, with troops and weapons, have passed through the Suez Canal during the last two days.—*Reuter*.

But, without the help of any other power Britain, if not France also, can meet Italian hostility. But do they value the freedom of a black nation sufficiently to do so?

New Education Fellowship

The world-wide organization called the New Education Fellowship has opened an office at Santalokham with Mahindranath Tagore as President. For detailed information, please write to the Joint Secretaries at Santalokham.

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GEORGE ELIOT

By J. T. SENDERLAND

GEORGE ELIOT was one in a long line of great souls, who have appeared in different lands and ages, who have done an immortal literary work which they have left behind them for the joy and benefit of mankind, while themselves remaining in the shadow,—their personality known only to a small circle of intimate friends, until the greatness of what they had done, the beauty and worth of what they had created, set men on fire to know the great doers,—to find out the great creators.

By universal agreement the most illustrious of these great souls—those great literary creators—that Europe has given to the world are Homer in Greece and Shakespeare in England. There in their own day were hardly more than shadows; and even now Homer's Achilles and Hector and Shakespeare's Hamlet and King Lear seem more real flesh and blood than the poets who created them.

For a long time George Eliot, whose best writings appeared under an assumed name, was hardly more than a shadow, and in some respects she seems such today. Not until the publication of the first somewhat brief life of her, by Mathilde Blind, three years after her death, indeed not until the publication of the fuller life by her husband, Mr. Cross, five years after her death, did she

emerge in any clear way from the mist. For many years after her books became famous the men and women whom her genius had created, like Adam, Eve and Dinah Morris, her Arden Barton and Hans and Mrs. Poyser, her Maggie and Tins-Pulliver, her Dinah and Tito, and Gwendolen and Grandcourt, seemed the real persons and not hardly more than a myth or illusion, so thrilling with life, and so intensely individual were the characters whom her brain, as by a miraculous power, called into existence, and so hidden and unapproachable seemed the great authorship, who lived so quietly all her years with her books, and her own little thoughts, and amid her small circle of choice and very dear friends.

As the world now knows, the real name of her who came to be called George Eliot—her name before her marriage—was Mary Ann Evans, or, as she generally wrote it, Marian Evans.

The earliest events of the life of George Eliot (Marian Evans) were very simple.

She was born in Warwickshire, in middle England, amid country and village surroundings. Her father and mother were of the middle class,—not poor and yet in only moderate circumstances. She was the youngest of five children.

She attended two or three schools,—seemingly very good schools,—not far from

her home, and obtained what was regarded as excellent early education.

Her fondness for reading from her earliest years was very great; and from this, more even than from her schools, she obtained the beginnings of that very wide, deep and rich culture, which marked her mature life. When she was seventeen her mother died, and she became the housekeeper of her father. This placed the responsibility of the home upon her, and did much to deepen that conscientiousness, that feeling of the sacredness of duty, which throughout all her later life was so noticeable. It is interesting to know that in Maggie Tulliver, one of the characters of her story "The Mill on the Floss," we have portrayed much that suggests George Eliot's own early history. Some who know her well, tell us also that not a few of her own characteristics as a young woman are portrayed in the young Rebecka.

Her yearning, not only for knowledge, but for goodness, for high ideals of life, and for worthy achievement, became very strong while she was yet a girl. Early too she began to think seriously, very seriously upon religion. She was taught the doctrines of evangelical Christianity in a rather severe form, and very sincerely held them throughout her childhood. As she approached womanhood however, her mental horizon began to widen, and her earnest thinking brought doubt to her mind about many things that she had in earlier years believed.

In appearance she was a gentlemanly girl, with a pale grave face. Her leading mental characteristics were kindness to everybody, sympathy for everybody, suffering as in need, and an absorbing thirst for knowledge which made all efforts in its attainments seem not a toil but a pleasure.

It is easy to see in the writings of her mature years, the great influence upon her of her early country life and associations. Her girlhood experiences in those rural districts gave her so many treasures, valuable literary materials for future use, which she preserved in memory, and later poured with lavish hand into her novels. Her "Scenes of Clerical Life" especially show how deep were the impressions made upon her young mind by the country environment of her childhood. By the

time she reached full womanhood her father's pecuniary circumstances improved, and she was afforded leisure for more extended and thorough study, and attained a good degree of mastery of the Greek, Latin, French, German and Italian languages. She also pressed forward vigorously her medical studies, laying the foundation of that medical knowledge and that skill as a player upon the piano, which proved such a source of unending delight to herself and her friends in after years.

Few at that time thought of her as a genius; and yet it is remembered by those who know her best, that in conversation with such as she felt a soul kinship with—such as could understand her—her gray eyes would often light with fire, and she would give expression to thoughts singularly profound and brilliant, mingled not infrequently with the richest humor. And yet, Marian Evans is doubtless to be regarded not as an early prodigy like John Stuart Mill and Mozart and Theodore Parker, whose intellectual promiscuity, almost in infancy, startled us. Here was a far more normal experience. Her great genius was something the budding of which to discerning eyes appeared early, but the full development and splendid fruitings of it did not appear in the world until it had been fed and watered by the sun and rain of many laborious years of study and effort. This is only another illustration of the assertion that genius in the final analysis is largely very hard work.

It was one of her striking characteristics that she always had a universal manner. Nothing that she learned seems ever to have been lost to her. Better still, she had that power of imagination or intellectual sympathy, which enabled her to enter into the spirit of, to understand, and to appreciate, all literatures; every age, speech or people that history brought before her; the investigation of the scientist; the speculations of the philosopher; the practical problems of the reformer; the art ideals and thought struggling into expression of the artist. Here by the hidings of her real power and greatness. In these mental qualities by the promise of those remarkable works of fiction which she was later to give to her age.

We may very properly divide George Eliot's life into four periods.

The first 20 or 25 years were a period of preparation. These years were spent mainly in her father's home as we have seen; in house duties and in study. Into these years, however, came some very strenuous literary work in the form of translating. Two learned books, viz. David Strauss' "Life of Jesus," and the other Spinoza's "Tractatus Theologico-Politicus" were translated by her into English,—the first from German and the second from Latin. This shows the thoroughness of her scholarship and the seriousness of her undertakings. Yet all this was only in the way of preparation for her more important work to be done later.

The second period of her life extended from her 25th or 26th year until her 37th—that is to say, it was a period of about seven years in length. During this time she lived in London, and was assistant Editor of the Westminster Review, her work being editorial, and also writing original articles for the review. Of course the fact that she held a position of such literary importance shows how high a place she was already taking in the literary world. It was during this period that she formed the acquaintance of and finally married George Henry Lewes, the distinguished writer on literary, scientific, philosophical subjects. No marriage was ever more real than this, although on account of the legal injustice and cruelty of English law at the time, the marriage was not able to obtain legal sanction. But all the time it was a marriage of love and of serious and high purpose. No husband and wife were ever truer to each other than were Mr. and Mrs. Lewes during all the years until Mr. Lewes' death.

The third period of George Eliot's life was from her 37th year until her 55th year,—extending over 18 years of time. This was the period of her great literary work—the writing of her most important novels and her poems. This entire period was covered by her married life with Mr. Lewes, and she always attributed its wonderful literary fruitfulness to the happiness, the peace of mind and the inspiration which she derived from him. But at the expiration of but two years from the death of Mr. Lewes she married again.

Her second husband was a long-time and very dear friend, Mr. John Walter Cross, a man of very high social and business standing in London. Although Mr. Cross was much younger than she, the marriage seemed to be in every way a very happy one. With the new life there came in her new peace, new hope, new interest in everything, and she became once more her old self. It seemed as if there was promised at least another good dozen years of splendid work from her pen. But it was not to be so. Within less than a year a sudden cold developed into serious complications, and almost before anyone was aware, she was gone.

All of George Eliot's life in London had been lived in the midst of the finest and most inspiring literary associations and influences. Very early she formed an intimate acquaintance, among others, with Herbert Spencer. There is a story to the effect that he was at one time her teacher in languages. Mr. Spencer takes pains himself to deny this, and to say that when he first formed her acquaintance she was already master of six or seven languages. But very soon a strong friendship sprang up between the two, which lasted until her death. Although Spencer did not teach her languages, she became an early and devoted student and master of his philosophy, and all her later and more important works were written on the basis of that philosophy, and almost may be called popularizations, or practical applications to life, of that philosophy. Moreover we are told on good authority, that it was at least partly through the earnest advice of Mr. Spencer—or perhaps through the combined advice of Mr. Spencer and her husband, Mr. Lewes, who both divined earlier than she herself did the real bent of her genius—that she was induced to undertake the writing of fiction. Her earliest venture in this line, "Scenes of Clerical Life," appeared in connection with the most able penman "George Eliot," a signature never used by her before. These three simple and rather short stories, "The Red Fortunes of Rev. Amos Barton," "Mr. Gilfil's Love Story," and "Jocelyn's Repentance," attracted considerable attention, and quite sufficient praise to warrant her in undertaking a novel of greater scope and length.

The next year, 1859, she published her

first long story, "Adam Bede," over the same time elapse. This book was a complete triumph from the first. On its appearance the best critics of England declared with rare unanimity that a new star of the second if not of the first magnitude had suddenly risen in the sky of English letters. The book had a great sale, and was translated almost at once into several languages of the continent.

It is curious to look back from this distance of time and see how eager was the quest of the public to find out who this new genius was. Several different persons very soon appeared claiming to be George Eliot. Naturally enough all of them were men. One pretender, so loud and persistent in his claim that the publishers found it necessary to expose him, was a Mr. Joseph Liggins of Newcastle. Not was he wanting in supporters. Among others a Warwickshire clergyman declared that in his part of the world everyone not only knew that Mr. Liggins was the writer of "Adam Bede," but could identify perfectly the chief characters.

In all this, however, Miss Evans was only passing through an experience common enough in literary history. Sir Walter Scott was once asked by an acquaintance to contribute his, the acquaintance, on being the "Great Unknown," the author of "Waverley." The masterpieces of Akenside, Sheridan and Thompson were obtained by literary highwaymen. The poet, Hood, had considerable difficulty in establishing his authorship of "The Song of the Shirt." Three different persons claimed to have written the novel "Joshua Davidson." In the George Eliot controversy not only was it not generally known for a long time who George Eliot was, but it was not even known that she was a woman. The credit is given to Dickens of having first guessed the secret.

The pen that had produced "Adam Bede" next gave the world "Mill on the Floss," then "Silvia Marner," then "Romola," then "Felix Holt, the Radical." After that came a pause of two years at the end of which the novelist appeared in the new rôle of poet, writing and publishing in succession three volumes of poetry entitled respectively, "The Spanish Gypsy," "Agathê," and "The Legend of Jubal and other poems."

Of course the sudden and altogether unexpected appearance of a novelist of the force of George Eliot as a writer of poetry could not but create a sensation, whether her poetry were good or poor. In the present case it was good; all whose judgment was worth anything agreed to that. But the question arose, was it so good as to be worthy the genius and fame of the great woman from whose pen it came? On this point there were different opinions. If space permitted I should like to finger on the theme George Eliot as a Poet, asking the question, "As a poet how does she rank?" I may only venture to say that in my own judgment her place is secured to only a few on the roll of England's illustrious singers and seemed to no woman, unless it be Mrs. Browning. I do not know that I should ever place Mrs. Browning's "Ansona Leigh" above George Eliot's "Spanish Gypsy."

In 1871 George Eliot again took up her pen as a novelist, this time to give us "Middlemarch," and a little later "Daniel Deronda," the last of that series of remarkable works of fiction with which she enriched the world of literature.

One other book should be mentioned in a word. About the time of Mr. Lowe's death George Eliot published a volume of a wholly different nature from any other, entitled "Theophrastus Such," made up of what we may call a series of essays of reflections on men, things and society. It is a work of profound and subtle thinking and of some importance as throwing light upon the author's views on various subjects. Had it been more keenly read, and by as many taken rank beside her novels or her poetry.

Having now run rapidly through the story of George Eliot's literary life and work, let us consider briefly the leading characteristics of her writings, and her claim to enduring fame. George Eliot was a writer of perhaps no perfect English as any author of England or America. She always wrote slowly and with great care, and never printed a page until every thought was expressed in the most faultless manner possible. Her sentences, it is true, sometimes require to be read a second time before one grasps fully their meaning. But that is the fault, if fault it be, rather of her sense than of her style. Her thought is at

class so subtle that the real wonder is that she is able to express it so clearly as she does. In the beauty, precision and truth of her English she stands in marked contrast with many English novelists of calumny, and should have a first place in the attention of all students of style in English prose.

But admirable as she is in literary expression, it is not so much this as it is her great skill in framing plots and dramatic situations, and especially her marvellous ability in portraying characters and analysing motives and laying bare the secret workings of the human mind and conscience, that gives her her chief claim to greatness. Most writers of fiction have one set of characters, when they strike past fiction in again and again. The scenes, the lives and the conditions under which they appear are changed, but the characters are essentially the same. But George Eliot never reproduces anything she has once given the public. Her every new book is altogether new. This is because she is a real creator, not a mere putter together of second-hand material. In many-sidedness she is like Shakespeare. Like him too she has the power to put herself in the place of each one of her characters, and understand each, and feel as each feels, and think as each thinks, and so completely for the time being to be one whom she portrays, as to make that character live his own independent life—impossible of being mistaken in anything for any other character. This is a rare power, which only the pre-eminent few in literature possess.

George Eliot perhaps portrays best the sad and the tragic. I think it is a just criticism that there is too much of the tragic and the dark in nearly all her works. Yet her books, even of them at least, are by no means wanting in the bright and even the humorous. Indeed in some of her characters, as Mrs. Poyser and Harriet Monsey, she gives us what is to be chosen among the best humour we have in English literature. It is sometimes said that women writers usually fail in humour. Certainly George Eliot succeeds, and as measured by this severe test, for it is a severe test she takes rank with the greatest of the opposite sex.

She paints common people admirably. How wonderfully does she enter into sympathy with Silas Marner's life, and

how delicately and tenderly and truthfully does she portray all the hopes and anxieties and fears of his small mind. Particularly well does she paint the people of rural England—their humour, their oddities, their conceits, their prejudices, their narrow and peculiar views of life, their business, their goodness. No writer has portrayed women with more masterly hand than George Eliot. Some of her women characters are as well drawn as any in Shakespeare. Her portrayal of men is perhaps not always as wonderful. Children she paints almost or quite as perfectly as Victor Hugo.

We should expect her to fail if anywhere in drawing religious characters. Having grown away from current religious beliefs, it is natural to fear that she might not do justice to persons who continued to hold them. But we have only to read a very little more in almost any of her books to see that our fear is groundless. Dinah Morris, the Methodist, Anne Agnita and Savonarola, the Catholic, and Monks and the Jew, are all drawn with equal fidelity and sympathetic appreciation.

In most of her novels she confines herself to English society, and portrays such characters as she has herself seen, and known: and here, drawing upon the rich treasures of a life of keen and penetrating observation, she is plainly most at home and writes with most ease. But in two of her stories in prose, "Romola," and in her story in verse "The Spanish Gypsy", she transports herself to foreign lands, and to past ages. Here she has a more difficult task. How has she succeeded? It is not too much to say that her *Romola* is one of the three or four best historical novels of the world. Just as he who would know the Alexandria of the early part of the fifth Century should go to read Charles Kingsley's "Hypatia", and as he who would realize the voluptuous life and tragic fate of Pompeii, the doomed city of ancient Italy, must read Bulwer Lytton's "Last Days of Pompeii", so he who would understand the gay, beautiful, wicked, hollow-hearted, fascinating, cruel, splendid Florence of Savonarola's time, whatever else he reads or does not read, should be sure that he does not miss the vivid and wonderful pictures that wait to pass before his eyes in the life-story of George Eliot's "Romola."

It is natural to inquire what is the leading characteristic of George Eliot, as a novelist. Thickens will be remembered for his pictures of the Indian and the fashion of the English life of his day, in its so-called higher circles. Dickens will live in his broad, hearty, genial humanity, and his pictures of the English common life of his time, particularly in its outward aspects. For what will George Eliot be read and prized and remembered, if she is read and remembered at all in coming ages? I think she will be read, if not by the many, at least by the more intelligent few. A hundred, or five hundred years from today, he who wants to get a view of the society world, or the fashionable world, or the political world, or the financial and business world, or even of the more external aspects of the religious world of Nineteenth Century England, will turn to his library and hunt up a Dickens, or a Thackeray or a Trollope or a Haunsmann. But he who wants to know about a deeper and more important world than those writers describe,—the real life of the people,—their hopes, fears, struggles, sufferings, aspirations, their homes, their work-conditions, their schools, their churches, the vast overmornings and conclusions of religious beliefs raised by science (so many people welcome but to others shocking and terrible)—he who wants to know about these deep and vital matters (and what will the future care about so much as about these?) will go not to Beaconsfield or Magdalen or Thackeray or Dickens, but straight to George Eliot.

George Eliot through her books is a great teacher, at whose feet men and women of every nation, race and religion, may well sit,—a teacher of the great moral laws upon which all the progress of the world and human existence itself depends. Scarcely another English writer, indeed no other English great writer of her generation, unless it be Ruskin, breathes a spirit of such high moral earnestness. In the emphasis which she places upon right doing or righteousness, and in the firm penalty which she makes sooner or later always to follow wrong-doing or unrighteousness, she is a true sister of the greatest of the Hebrew prophets of the Old Testament. Much of the intensity of her stories lies in the fruitless attempts of her characters when they have done wrong to avoid retribution.

It is sometimes charged that she teaches fatalism. In a sense she does. But it is not the blind fatalism of the old Greeks, or the appalling fatalism of the Calvinistic so-called Christian theology. Always it is a fatalism (if that word is to be used at all) of unresistable cause and effect, and therefore is not beyond man's mitigation and at least partial control. Often she presents it in the form of heredity, as in the case of Padstun struggling in vain to free herself from the chains which her birth and ancestry have fastened upon her,—in other words, struggling to be a Spanish lady when her veins are full of gypsy blood. Indeed no lesson is taught more powerfully in the books of George Eliot than this of the power of heredity. We are bound to those who have gone before us and to those who come after us by ties that we cannot break and must not ignore. Yet we are not helpless. We may lift society and continue to lift it, but it must be by using heredity itself. That is to say, we must see that each generation is born better than the preceding one. Also we may lift society by means of environment,—by making all the educational and moulding influences that surround childhood and youth better and better. George Eliot never overlooks the powerful influence of environment and education.

She is sometimes represented as a pessimist. This is a mistake. She is an optimist. But here is not that easy-going shallow optimism which indulges the lazy faith that all things are coming out right, whether we do anything to make them come out right or not. Hers is that high and rational optimism which, while it believes that the world's future is to be better than its present, and with Tennyson,

"Doubts not that, through the ages
One immense purpose flows,
And the thoughts of men are widened
With the process of the sun."

yet believes in the world's progress because it believes that mankind will work hard enough to insure that progress.

Here is the way she herself expresses her splendid optimism:

"I do not in faith
That man's partings is the evening flower,
Toward which the sunset up in life's great loss
Is passing,—were it only blossoms are,

But in the world's great marriage to expand
With loveliest petals and with dearest plan."

And again:

"Man is the faith
That life on earth is being shaped
To glorious ends, that prize, justice, love
Mean man's complacencies, mean effort or ease
As hardness in the dew-drops."

Nothing is more conspicuous in the writings of George Eliot than that beautiful spirit which she calls "altruism," which the New Testament calls the "spirit of the Cross," and which is our every-day language is called unselfishness,—a spirit which breathes through all her pages. If there is one lesson that is impressed upon her readers more often and more powerfully than any other, it is the lesson that selfishness is misery, whereas unselfishness and generous, loving efforts to do others good, brings over the highest rewards of blessedness. He is both an outlaw and a wretch who lives solely for himself. He is a man and an inheritor of all highest good that appertains to human life, who lives for the common weal. A not inappropriate text to set at the beginning of any or all of her books would be, "He that seeketh to save his life shall lose it, but he that loseth his life for the truth's sake and his brothers shall save it."

George Eliot has done out a little by her teachings to shame Christians out of their selfish seeking to save their own selfish souls; she has done out a little to teach us all that we can only save our souls as we save ourselves from everything base or sordid or selfish or harmful to our highest manhood or womanhood; and especially as we move others around us, our children, our brothers and sisters, our neighbors, our friends, our foes, the poor in our alleys, the criminals in our

jails. For mankind is a solidarity. "No man liveth unto himself, and no man dieth unto himself."

Because George Eliot was unable to believe many of the doctrines of orthodox Christianity, there were those who called her skeptic, heretic, infidel, and who declared her religion not real but only a pretence. It was even reported that the sermons and sermons of "Adam Bede" and "Daniel Deronda" were not her own but were copied. This charge pained her deeply, and she tells us how, at a fact, they came up "out of a full heart through burning tears." It is known that that book of deep devotion, "The Imitation of Christ," was throughout her life a favourite and much read volume. After her death it was found in her room close to her accustomed seat.

I close this study of a noble life and character, as well as a writer of all but the very highest rank, with her own beautiful poem,—that poem-essay with which the volume of her collected poetical writings ends. As it was her prayer, so may it well be the prayer of all who read it here:

"Oh may I join the daily multitude
Of those immortal dead who live again
In minds made better by their presence: live
In poems stirred to generality;
In deed of daring men; in song
For miserable men that end with self;
In thoughts which men that place the right like stars,
And with their mild guidance star men's search
To a new heaven.
This is life to come,
Which martyrs men have made intercessors
For us who strive to follow. May I reach
That pure heaven to be in other souls
The cup of strength in some great agony,
Relieve the greatest agony, feel pain less,
Forget the wrongs that have no remedy—
Be the sweet presence of a good diffused,
And in diffusion ever even income.
Oh shall I join the choir invisible
Whose music is the gladden of the world."



INDIA: THE CRUST AND THE CORE

By NAGENDRANATH GUPTA

NOT the India that was, but the India that is is the theme of these reflections; the India not of yesterday but the India of today, which is casting its shadow on the India of tomorrow. What is this stirring of a new life, the awakening of a consciousness that slumbered for centuries in peaceful oblivion, deaf to the calls resonating through the countries of the world, countless of the primordial law that every living creature is born to breathe the air of freedom? In the midst of this slumber dance, simulating death has wounded the brain, clear and vibrant, and the call is, 'Awake and arise, and be free'.

Free? not the wild freedom of the change leaping on the mountain crag, but the ordered and organised freedom of a self-constituted and self-reliant nation, a nation strong enough to resist aggression from outside but living at perfect peace with near and distant neighbours, helping the gradual realisation of that distant day when nations will not look at nation with murder in its heart, when the blood of Abel will no longer cry unto the Lord from under the ground.

So long have India and freedom been strangers that the violent longing for freedom was almost dead in India. Her varying fortunes made no difference, for it merely meant a change of masters and yet in the Sahara of despair flourished the oases of freedom in medieval Rajston, the land of Kings, the shade of Rajputs, Rajputana. The Sagas of that heroic period were compiled together by an English chronicler in the *Annals of Rajston*. Mirar never lowered the flag while the other principalities succumbed one by one. Rani Pratap Singh never submitted to Mogul paramountcy, Queen Padma, rather than yield to the foreigners, performed the *Jahar* Tryst and, with her companions and other Rajput women, calmly threw herself upon the flaming funeral pyre. Freedom was not dead then, though it became a thing of the past in the years that followed.

Those who are not interested in the attainment of freedom by India put on the thinking cap and shake their heads and declare that India is almost a continent and contains a congeries of races, and there is no nation and it would not be safe to let India have freedom, for that would result in anarchy. It has happened in the history of the world that one nation has subdued another, or more than one nation, by force or fraud, but such dominion is evanescent. It is perfectly true that everything known to impermanent but aspiring are the first bubbles that burst on the flowing stream of Time. One moment the glitter and pomp of power and wealth and empire, the next moment only a vanished memory over which weep in unbroken silence the waters of Lanka!

No nation holds the destiny of another in its hands, no nation can set back the hands on the dial of Time, or arrest the moving finger that writes and moves on. The hour strikes when the time comes and brings to every nation its appointed portion. More than half a century ago an English blooded philosopher declared with great deliberation that there are the germs of a nation in India. These germs have sprouted; the tiny seeds will grow into a mighty oak, the white seed will expand into the many-shaded, deep-shaded, tropical tree.

In recent years the trend of events in India has been downward throughout the world. There have been new features in the national awakening in India that have impressed the nations of the world. All precedents have been falsified. There has been no violent eruption, no display of impotent violence. There has been an extraordinary uplifting of the spirit, a heroic determination to suffer and to win.

A great deal has been written outside India about the remarkable peculiarity of the national awakening in India. It has been noticed that the example of India has appealed to foreign countries and the same experiment

has been tried elsewhere. I have particularly in mind a book written by an English journalist who saw things for himself and set down his impressions frankly. He has no doubts whatsoever of the genuineness of the national movement in India and the ultimate success of the original methods adopted to reach the goal.

If at the present moment a stranger from beyond the shores of India were to visit this country and travel through it he would discover nothing: dualism, no ferment, no excitement, nothing to indicate that a change of the greatest moment is coming over the spirit of the country. On the other hand, he would be greatly struck and perhaps puzzled by the apparently complete surrender to the influences of the West. In northern India he would find the same European garb worn by young men from Karachi to Calcutta. The uniformity of dress makes it impossible to distinguish a young Sindhi from a young Punjabi, or a Sikari from a Bengali. In South India the change is not so noticeable, not, although the number of young men wearing the European garb is on the increase in the Madras Presidency, there is an appreciable change in the ways of living or social conditions. In North India the younger generation almost forgets that it belongs to India and owes some loyalty to the land of its birth. With the western garb are combined western methods, the western manner of living and even European food. Some Indians speak English at home, husbands and wives, brothers and sisters as if they had no language of their own. The English they speak just in the ear, for mostly it is bad English. Indian children are called by English names, the Indian words being sometimes perverted into English forms.

The whole thing would be tragic if it were not contemptible. It goes without saying that most of these people, and many of them are not young, are thoughtless and consequently it never occurs to them to inquire why Englishmen and Europeans who spend thirty or forty years in this country do not make the slightest change in their habits or mode of living. The answer may be that the Englishman in India naturally considers himself superior to the subject population and despises

Indian ways. Indians who adopt European ways may think that they are introducing a better and perhaps cleaner mode of living, but is that all? Does not the outer veneer affect the inner nature of these men and women? They forget they are born Indians and they can be nothing else, do what they will. Indians who live in the English style cannot bring addressed in the Indian fashion. They are always called sahibs and their wives memsahibs. In certain places and certain weathers in India English clothing is most uncomfortable but these people will suffer inconvenience rather than put on the loose and comfortable clothing which properly belongs to them.

What are the thoughts of these so-called Indians, what are their aspirations? Has the new longing for nationhood passed them entirely by, has the call of the country been counted as vain in their heedless ears? Neither apparel nor the ways of living can change the nationality of men, or their race. Moreover, India has a past and a traditions far more distinguished than the unbroken growth of modern European civilisation India has survived while other nations that were her contemporaries have perished and vanished off the face of the earth, because throughout all her tribulations India has held fast to the goal and loyally cherished her traditions. What can the sons and daughters of India hope to gain by a mere change of clothing and ordering their daily lives according to an alien standard?

To look at the surface India seems to be unconcerned and quite reconciled to her lot. The crust of Indian life crumbles at the touch and apparently shows no signs of hardening into a firm structure. The protracted loss of liberty for many centuries has made the mind dabby and incapable of independent and discriminating thought. It is astonishing how unreal is the entire superstructure of life and endeavour and aspiration in India. Several phases of the superficial life of India are truly pathetic. The shamhood and pretence of titles mean nothing and they can mean nothing to a people who do not possess the primary and elementary right of freedom. Yet the craving for these and the pride with which they are

displayed when observed indicate a vanity almost childish in its ingenuities. In other parts of the world and among nations which are really free and hold a high place in the council of nations thrones are being abolished as unnecessary and superfluous appendages to a man's name. In India the fascination for hollow titles is so great that a man is frequently addressed by his title rather than by his name and even by some title that he does not possess. These men lack the power of thought; their country's welfare is not a matter of any concern to them; they have no share or part in India's bid for freedom.

The most palpable effect of the suppression of free thought and free speech for so many centuries is the reluctance to grapple with realities and to face things as they are. All effort to go to the root of things is avoided. Mostly people are content to toy and tangle with the fringes of great problems; the thinking required through many generations cannot be evinced and men have forgotten to dare and to do. The only lesson that centuries of subjugation has taught is safety: Safety first, safety all the way and safety last. Risks are not to be run but to be avoided. Fatalism does not mean sacrifice and suffering, but just a little dither in which no change are taken and no heavy risks risked. Constitutional agitation is a most comforting phrase and gives one the assurance of a whole skin. Not for such agitation it is necessary that there should be a constitution. What is the constitution possessed by India? Three times has the constitution of India been revised but there is nothing like a constitution in India in the sense that the Government of the country is subject to that constitution. One can understand constitutional agitation in England, for there it is the real thing. The constitution provides that a successful agitation should attain its object. If there is an unpopular measure in agitation may be set up against it and by dint of persistent agitation the Government may be defeated and deprived of office and the measures may be rescinded. No such thing is possible in India. Constitutional agitation in the British sense always implies the existence of a constitution in which all ultimate authority resides in the people.

There is a bare notion that constitutional agitation in India means the same thing as in England, but it is utterly wrong. In India every notion of what is called the constitution has synchronised with the vesting of the Government with mere absolute power, while no real power whatsoever has been given to the people. The legislative bodies have not the slightest power over the Government.

Phrases are fetters which cannot be lightly cast aside and people in India pathetically cling to the idea of constitutional agitation, not so much by conviction as by the illusions of prudense, for right in front is the signal always at danger, flashing red before their eyes. Caution and wise people have to walk weily and to bridle their tongues with a stiff snaffle. They dare not take the bit in their teeth and bitt. The fastest pace they can make is only a gentle amble.

In other directions in which there is no apprehension of a collision with established authority there is no pretence at any restraint. There is no praise, no balance, no sense of proportion. The extravagance of language passes all bounds. There is nothing like a good literature as yet in any of the living Indian languages, yet from the lavish praise bestowed upon various authors in many parts of India it would seem as if there are no other writers of the same rank anywhere else in the world. Some one is called the Emperor of Literature, another sits on a Throne to which there is no other claimant, a third is the greatest Thinker in the world. Superlatives are heaped up with a reckless prodigality truly amazing. It is pleasant to dream of an Imperial crown in a land where liberty is unknown. There is satisfaction in claiming supremacy in a sphere where no one cares to dispute it.

The Israelites looked upon themselves as a people chosen of God, though this was of no help to them in Egypt where the Egyptians made their lives bitter with hard bondage and compelled them to make bricks without straw and the taskmasters afflicted them with their bondage. In India, or at least in certain parts of India, the people not only believe that they are a chosen people but are fully convinced that God repeatedly appears in their midst in the flesh, in the jingo and with the fixings of a god. Out

of India during the ages only one man appeared who claimed to be the Son of God and the Christ, the Anointed One. But he was the Son and not the Father, which is in heaven. At the transfiguration of Jesus on a high mountain, where Peter, James and John were present, 'behold, a bright cloud overshadowed them; and behold a voice came out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.' Christ is the second deity in the Trinity, the Saviour, but not the Lord God in person.

In India alone the doctrine of divine incarnation is accepted as part of the Hindu faith. There was no such belief in early Vedic times. No one could dream of the Brahmins of the Upanishads appearing on earth in the shape of a man and living and dying as a mortal. It was only after the Puranic conceptions of the Trid-*Brahma*, Vishnu and Maheshwara—that the theory of avatars was first expounded. As in the Christian Trinity so also in the Hindu Trid it was the second deity that appeared as a man among men. Indeed, the first three incarnations of Vishnu belong to the animal kingdom and not the human race at all. Another was a monster, part lion and part man. Yet another was a pigmy. Mention is made of only two avatars of Vishnu, but in utter disregard of this authoritative declaration readers have been multiplied and they bid fair to become as numerous as the divinities of the Hindu pantheon. What India really needs is not a multiplicity of divine incarnations but a liberator who will show the way to freedom and enable India to regain the status and dignity of a nation.

There are no indications on the surface of Indian life that any great change is impending, so that an intense moral struggle is disturbing the Brahmins and apathy of centuries. Deep down, however, at the core India is filled with a passionate longing and an inflexible determination to shake off the incubus of inertia that has paralyzed her so long, and once again resume her pristine ascendancy as a teacher and guide of humanity. There is no violent emotion, but a strong and deep and abiding faith in the ultimate destiny of India. Even sceptics must recognize the hand of Providence in this new awakening of India. What other

explanation can be found for this novel and almost inspired method that has come into operation for compassing the freedom of India? Whence comes this inexhaustible capacity for suffering and sacrifice, this fixed resolve to accomplish by non-violence what other nations have gained by violence?

Beneath the crust of personal safety is the care of personal liberties, below the smoke of a confusion of thought is the white flame of a clear and bright faith. Dispassionate observers and unprejudiced people will realize with some surprise that the new movement in India is not the work of fanatics or lawless firebrands, but the carefully thought out line of action of men of high social standing, profoundly versed in the law under which India is at present governed and even successful lawyers in extensive practice. There was nothing to prevent them from following the usual routine and living a life of ease and even getting the titles which are so highly prized. What induced them to give up their large incomes, impoverish themselves, court imprisonment, suffer hardships and, as a consequence, shorten their lives? It would be a gross calumny to say that they were going to beards and seeking martyrdom. They were really making amends for the inaction and timidity of their ancestors and their contemporaries; they were paying the first instalment of the price of India's liberty, they were laying the foundations of a great and glorious future for India.

Deep down in the heart of Indian society glows the passionate and unquenchable, though perfectly natural and legitimate, longing for freedom and this feeling is steadily growing and affecting a rapidly increasing number of the sons and daughters of India. The spread of the national awakening in India among the women is of the utmost significance, for in recent times the women of India have been living for the most part in seclusion and had no part or share in the ambitions and aspirations of men. But this call of the country, this desire for the attainment of the status of nationhood has penetrated the thick folds of the purdah and brought women out to partake in the perils of the struggle and contribute their quota of suffering and sacrifice. This would have been incredible if it were not a

fact. With this indisputable evidence before our eyes it is easy to gauge the depth of the feeling in the country.

One beholds with wonder this strange commediation between the trust and care of Indian life; on the surface an apparent surrender to the insatiable fascination of the West, the humiliating adoption of alien manners and alien modes of living, the pitiable hankering for western titles, the constant anxiety for personal safety and down below the dominant spirit of the great adventure, the pounding pulse of freedom, the daring heart of a strong faith, the stern refusal to accept inglorious immaturity, the glowing heart of a noble passion. To the heart of India has come the realization that there can be no honour for a people equated as we are in India. Honour is for the free, titles and distinctions are for people who are masters in their own homes. If a title given to an Indian confers superiority on him it does not take away the inferiority inseparable from his race. The best and foremost and the only thing worth having is equality with the other nations and this cannot be obtained until India has the same status.

Deeper and deeper has this one thought penetrated the heart of India and it is stirred with a new pulse, every heart-beat keeping time with the steady march towards the goal. This is the divine discontent that stirs men to his innermost being and helps him to accomplish the seemingly impossible.

It has been contended that this new movement in India, the desire to regain the lost position of India, is confined to a small section of the people and there is no current among the great mass of the population, no expression in exchange the present state of things for another. Is it forgotten that every great enterprise has a small beginning and the initiation of the greatest events in the history has been almost unmarked? Who ever thought when Jesus with his twelve disciples went about teaching in Galilee, a poor young man clothed in a single garb and having no house to call his home, that the time would come when a whole continent and other lands then known and also unknown would acclaim him as the Christ and the Saviour, and exalt him as the King of kings? In all great concerns

and undertakings a small beginning is the surest guarantee of success. The initiators of the movement of freedom in India have been called lord names. Have not the Teachers, Benefactors and Liberators of humanity been reviled in all ages and countries? Some were maltrated, some others were put to death. In this respect, nothing unusual has happened in India.

The lever that raises a mass of dough is very small compared with the quantity of kneaded flour; the lever is a very small instrument as compared with the bulk of the material it shifts; a locomotive engine is very small in comparison with the long train it pulls at a great speed. The argument that a vast movement in its initial stages has only a few adherents has no significance and implies no consideration. The reality is the main thing. No nation ever awakes can be lured to sleep again. Every nation that has sought freedom has found it in the long run. The struggle may be short or it may be long, but it can have only one result. What begins at the core gradually works its way up to the surface, every wave in the sea reaches the shore as a ripple and when the coast is rocky it thunders against it as a breaker.

It has been taken for granted that human nature in the East is different from that in the West and the long accepted doctrine of fatalism produces a disinclination for action and makes men and nations contented with their lot, whatever it may be. Probably it is on the basis of this reasoning that it is believed tacitly if not explicitly, that India will remain for ever the unchanging East and will submit uncomplainingly to perpetual domination by a succession of other races. There is no such thing as perpetuity in human affairs and the love of liberty is not confined to either the East or the West. India is not outside the pale of humanity and if she has had a great past there are unmistakable indications that she will have a great future, unfettered by the overlordship of any other race.

It has also been maintained with a great deal of volubility—perhaps it is real volubility—that if India were left to herself there would be slave and bloodshed, and for her freedom would be a dangerous possession. If any school of thought is more persistent than

another it is dupliam. While there is so much anxiety about the future of India, anxiety that would keep keep India in leading strings for ever, what about the free nations of the West, what has been the nations of Europe made of the freedom they have enjoyed so long? Every nation in Europe, great and small, is free. Powerful and crafty nations of Europe have obtained small or extensive possessions in other continents but in Europe itself they cannot deprive the smallest nation of its freedom. Napoleon tried it; he placed his relations and generals on the thrones of different countries in Europe, but with his disappearance his creations and possessors disappeared. The intense jealousy between the nations of Europe has been the best guarantee of their freedom. If one man or one nation becomes too powerful or a common danger the others combine and pull the man or nation down.

The freedom of Europe is a danger to herself and to the rest of the world. One hour of average tribes constantly at war, of vendettas and blood feuds that are carried on from generation to generation, but these pale into utter insignificance when compared with the bloodthirstiness of European nations, the calculated and scientific ferocity with which slaughter is carried out on an appalling scale. If this is the height of civilisation and freedom it would be infinitely better for mankind if it were never attained. Those who profess much anxiety for the preservation of peace in India would not have the slightest hesitation in dragging India into a war with which she has no concern.

The tragedy of Europe is that while every nation in that continent is free not one of them is free to prevent the outbreak of war. Wars are declared not by nations but by Governments controlling the affairs of nations. If any nation were to set its face against war and to refuse to vote money and supplies war would become impossible, but the free nations of

Europe are utterly dependent on united their Governments when it comes to a declaration of war. The appeal to their honour, the fierce desire to repel foreign aggression is irresistible and nations are unceasingly driven to war like sheep to the slaughter.

Perish the thought of such freedom for India, a freedom which is a constant menace to the liberty of other nations and which looks upon war as the natural pastime of a free nation! Not in blood is laid the foundation of the future freedom of India, because blood cries not for more blood, but in suffering and self-sacrifice. Never will a free India seek to deprive another nation of its liberty, never will she permit herself to be involved in an avoidable war. A true lover of freedom can never regard with complacency the smothering away of the liberty of another, for he realises that freedom is as dear to another as it is to himself. Freedom combined with rational neighbourliness and a good understanding should ensure the peace of the world. Individuals and Governments that seek to plunge their countries into the horrors of war should be incessantly outlawed.

From the core to the crust all India will be permeated with this new-born and natural desire for the primary right of every nation. The unchanging East is changing, for it is the law of nature. All over Asia has passed the breath of a new life and a new awakening is visible everywhere. The danger lies in the West where Europe is threatening herself with self-extinction. She has learned nothing by the last World War and is apparently ready to begin it all over again. For India the prospect is neither menacing nor gloomy. Through all her tribulations she has held on to the past and it is her past that will ensure the greatness of her future. Neither the civilisation nor the insatiable lust of war of the West will be the ideal of India whose desire for freedom is based on the recognition of her old place as a teacher and guide of other nations.



THE HINDI POETS OF THE MIDDLE AGES

By C. P. ANDREWS

THE study of a new book on Hindi literature by my friend, Kshiti Mohan Sen, of Santiniketan, suggested to me the subject of my lecture this evening. His volume of essays, on the Hindu mystical religious writers, is shortly to be published in English by Jones & Co., London, and I should wish all my audience to read it, as I have done with great profit. Indeed, it so deeply impressed me that I now feel certain that it ought to be followed up by an English edition of the same author's great masterpiece on *Ustad*, which recently appeared in Bengali, with an important introduction by Rabindranath Tagore.

The close cultivation in Medieval Hindi literature between Rabindranath Tagore and Kshiti Mohan Sen, which has done so much to increase the fame of the Hindi Poets abroad, throughout the world, may not yet be fully understood in Gujarat. But at Santiniketan, where the Poet lives, it has become an integral part of the life of our Asram. It has led us to a Chair in Hindi literature being aimed at in the future and also a Hindi Library being established. We have already received gifts for this library from eminent Hindi writers and we have a Hindi teacher, Purshottam Dwivedi, who has proved of eminent service owing to his admirable knowledge and understanding of Bengali literature side by side that of Hindi. Two of the Europeans engaged in study at Varanashasi have taken up Hindi as one of their subjects and there are fifteen other pupils. All this development has gradually occurred chiefly owing to the enthusiasm for medieval Hindi literature of the Poet himself and Kshiti Mohan Sen. For our Gurudev regards this literature as the very flower of Hindu religious culture.

Kshiti Mohan Sen, thus inspired by the Poet, has now taken up the collection of the poems of a third Hindi writer, Rajah. From what I have already seen, in manuscript,

Rajah's name is likely to stand on the same level as those of Usha and Kabir, and to write this is to give him very high praise indeed.

Only a beginning has been made in the discovery of these great treasures of literature which had become forgotten with the best of ages and almost lost to the world. There could hardly be a more inspiring task today than to take part in their restoration. Kshiti Mohan Sen has wandered up and down the North and West of India during his vacations engaged in this form of research. He told me that one of the most fruitful centres of such excavation work till now to call it has been among the villages of Kathiawar, where the kindly people still hand us by word of mouth these religious songs which are so simple and yet so profound.

Gujarat had its own great part to play in this blossoming renaissance of Medieval India. Dr. P. W. Thomas mentions only three names, Narsingh Mehta, Mithal and Paramanik. Mithal's name stands out, unparalleled and uncomparable, as the noblest woman saint and religious mystic that Western India has produced. Every great poet of Gujarat has paid a tribute to her memory, and the remarkable revival of Gujarati literature which we are witnessing today has received its own creative impulse from the same source of bhakti, or religious devotion, from which Mithal drew her songs.

One other name I will immediately mention, whose thoughts are singularly akin to those of Mithal,—Jumadas. Later on, I hope to recite a translation of one of his poems which Rabindranath Tagore has made from the Hindi manuscript of Kshiti Mohan Sen. When I do so, you will agree with me that his songs are worthy of a prominent place in any anthology of mystical religious poetry such as that which the Oxford University Press has published.

I have not mentioned as yet Gyan Sukt

and the later Gurus of the Sikh community. Nor have I called attention to the remarkable unity of religious culture between Hindus of the Bhakti type and Sufi Muslims, which forms the glory of Hind. In one brief lecture, these great subjects can only be referred to in passing, though I am greatly tempted to dwell longer upon them.

II

We are then at Santiniketan, under Rabindranath Tagore's genial influence, two currents of Indian culture already meeting,—Bengali and Hindi. Surely it is those that Gujarati literature, which has its affinity with both, should seek to single its own waters along with the two fertilizing streams. You, who rightly love your own literature, should come to regard Santiniketan as your own. There is a Poets' corner there for Mirabai, side by side with Tulsidas and Tukaram, Narsinh and Kabir, Rajjab and Jnanpada, in an equal footing with the poets of Bengal. Just as in Rabindranath's famous song of the Bhakti-band he reveals his love for every part of India, so there is a place in his Asram for every true Indian culture.

III

My own forecast of India's literary future is this. While the English language, which must always remain foreign to the masses of the village people, may continue to hold its place as an organ of commerce and external communication, it will no longer be the one language setting the type for the literatures of modern India. To use the words of Science, the English language instead of being 'dominant' in Indian literature will become 'mesmeric.' On the other hand, the different Indian languages themselves will form fruitful unions with one another, just as Bengali and Hindi are already doing at Santiniketan. It has been a great joy to me to watch this process going on, not only in Bengal but in Gujarat also: for here in Gujarat I find to my great joy many cultured people who have made a special study of Bengali. Only the other day, I had a long talk with my friend, Master Karamchand and discovered that he had learnt to read Bengali books even on abstract subjects in order to understand the beauty of Tagore's

poems in their original setting. He had also learnt to value a series of religious addresses by the Poet, delivered in the Hindi, which have never yet been translated into English. This interchange of higher thoughts, through the different Indian tongues, is a rare precious possession. It will do much to make India useful in this process of interchange the Hindi language, in a remarkable manner, holds out its hands on either side to Gujarat and Bengal.

Since Hindi stands thus as a middle position and is often a bridge between the mother tongues of Eastern and Western India it is incumbent on modern Hindi writers while forming their own style to choose the simplest words rather than those that are ornate. As a common *lingua franca*, really understood, Hindi must preserve chiefly those words and phrases which are common to the kindred languages of Northern India around it. There will be no injury to Hindi itself by the simplification which I have suggested. Rather, it will draw the languages nearer to the hearts of the village people, and also nearer to the great Indo-speaking world.

It is necessary further to work out in a systematic manner the whole vexed question of a common Indian script. No one could wish the flexible and beautiful Bengali and Gujarati scripts to be laid aside in favour of Hindi. But the Nagari script itself can be modernized in such a manner that Bengali and Gujarati words can be adequately transliterated. Such transliteration has already proved its value in popularising among Hindi readers Tagore's famous volume of poems, *Gitanjali*, where Bengali verses can easily be followed when written in the Nagari characters.

In all these matters, there needs to be a something in the form of a 'laboratory', as I would call it, where different cultures can meet and where research can be carried on. In the North of India, there could be no better place for such a purpose than Santiniketan. This need is not due to my own deep love for the Poet and his Asram, but rather because I have found there an atmosphere of freedom which makes experiment in these directions fruitful. Furthermore, the centre of such work must obviously be steeped in literary associations and the character of the work done must

make it a work of love. These conditions also exist in the Purāṇa Age.

IV

Let me now go forward from these loosely connected thoughts to the picture of medieval India itself at the time when Hindu literature came to its birth. The Bhakti Movement had its origin in one of the darkest hours in Indian History. There are no words in the whole of Indian History more full of gloom than those which saw the repeated invasions of powerful warlike tribes from Central Asia, which swept away all culture and thus destroyed some of the highest human hopes. No volume in the massive Cambridge History is more full of tales of misery than the one that describes these Dark Ages in India. Yet it was in this very period that the great seed was sown, which was to bear such marvellous fruit.

Ramananda was the great soul who carried from the South of India the vision of the Love of God which Ramanuja had preached. He left altogether behind the impersonal vision of abstract philosophy, and touched the innermost heart of religion. We have very little left of Ramananda's teaching, but there are stories of his own conduct which show how truly noble he was in breaking through every barrier so that the love of man might conform to the Love of God. One beautiful story has been told in English by Robinson Math Tugore and given to Mahatma Gandhi for the pages of his paper called *Harizon*. It relates how Ramananda found the presence of the God, whom he worshipped in an act of service done to an out-caste.

Surely this South Indian saint was one of the highest personalities that India has ever produced. His immense influence for good in moulding Indian History is only gradually being recognised by historians, but his fame is now secured. He came as a stranger from a distant part of India and settled in the North. Nevertheless, he was able, through his devoted disciples, to create such a revolution in the spiritual life of Hinduism all through the Northern plains that it has never died away since. It would seem now as if the very central theme of the later poets, concerning the search for God through the devotion of a pure heart, had its origin in him. Surkrit,

the learned language of the age in which he was well versed, was left entirely on one side. He became so vocalized to the North of India that he learnt the vernacular language of Hindi and sang his songs in simple Hindi words that could be easily understood by the common people. Here is one of his refrains :

*Jai jai parbhū nām hai ;
Dhai bā bhajai, so dhai bā hai.*

which may be translated :

"Let us now ask me, what a man's caste is, or with whom he eats. If a man shows love to God, he is God's own".

Ramananda himself acted on this principle. He took as two of his chief disciples, a Muslim and an untouchable. He united them with a Rajput rajah and a Brahmin. He was also among the first to admit women into full discipleship. Such acts as these represent nothing less than a moral revolt from that caste exclusivism which had afflicted purified Hinduism for centuries past, especially in the South. He also established, as I have said, true religion in the temple of the soul instead of in external worship. "One day," he wrote, "I went with usual caste and other things to the temple to worship; but the true Gurus revealed himself to me in my heart".

The new teaching concerning the love of God appeared in a remarkable manner to Northern India; but it still lacked a full literature. Then Tulsidas, the greatest poet of them all, gave the story of Rama and Sita with its moving incidents, full of moral beauty. As Sir George Grierson has described the change, Tulsidas's Ramayana became the daily scripture, sung and recited in the houses of more than a hundred and fifty million people. Probably no book, except the Bible and the Quran, has had such a widespread influence among the humble masses of mankind. Powerful, beyond all telling, was the genius of Tulsidas, who could re-write Valmiki's story in such an inspired manner that it continued to endure for ages the great part of India which could read it in the original Hindi. In addition it has been translated over and over again into every vernacular. It is still reckoned among the living scriptures of the world in modern times.

V

Here, at this point, it becomes difficult not to pause and dwell further on those great events which were far more important to the human race than the rise and fall of empires. Most of all would I like to go further and tell the later story of the Sikh Gurus. But instead of this, I wish rather today to point out the extraordinary parallel between medieval India and medieval Europe; for I have never seen this pointed out clearly before.

In Western Europe, for many centuries, there had come what we have been accustomed to call the Dark Ages. There were almost contemporary with the Dark Ages in India. For we, too, had our dread invasions of Huns and other powerful warlike tribes from Central Asia, who ruthlessly swept away our old culture and left desolation behind them. We, too, in Europe should certainly have sunk under the never-ending misery of those times, if it had not been for the rise (in wonderful succession) of saintly men and women, who had found the love of God in their inner hearts and were able to show it forth in their lives. St. Bernard of Clairvaux, one of the first of these singers, gave us the famous hymn of love, which is still sung all over the world today:

"Jesus, the very thought of Thee,
With rapture fills the breast,
Not even for Thy love is one
And in Thy presence rest.
Thy love of every creature heart,
Thy joy of all the soul,
To those who ask how kind Thou art,
How good to those who seek,
But what to those who find? Ah, then,
No words can tell our bliss,
The love of Jesus, what is it,
None but His loved ones know."

This is the very language of devotion, which can be paralleled in the Bhakti saints of India. Words like these were echoed in the life of St. Francis of Assisi, the "Little Brother of the Poor". They also came back with fresh radiance from the cloister cell to the "Imitation of Christ", written in the silence of the monastery by St. Thomas à Kempis. Out of this Bhakti Movement in Europe which spread among the simple village people, a new dawn of hope began to rise.

VI

Let us turn back to India and give a few great lines from these Hindi poets.

Kabir sings:

*Make no more gods and goddesses,
No brother, my bow points for the True God,
who fills the cup of true love. He drinks of it
Himself, and offers it then to me.
He shows joy and sorrow to be one
He fills all existence with love."*

Notice that great line: "He shows joy and sorrow to be one". Such a great word as this reaches down to the central mystery of human existence. It goes to the heart of pure religion.

"In the Christ alone is true joy to be found," is the parallel message of St. Thomas à Kempis. St. Francis of Assisi's life of perfect joy and suffering combined gives it a personal meaning.

Take another subject—the richness of the human spirit realized in poetry and music:

"Where were your songs my bird," sings Jnanadas, "When you spent your night in the nest? What makes you leave your heart to the sky?"

The answer comes:

"When I stayed within bounds in my nest, I was content. But when I soared into vastness, I found I could sing."

Again, how profound is the thought there expressed, and how it sums up the whole pilgrimage of human life towards the Unknown!

And last of all, we have your own Mirabai singing of her quest for God:

*A dark Mary Mary was
Not I long only the name of Rama, the name
of Rama and no other.
My Father I have left behind;
My Mother I have abandoned.
Even my own brother I have left behind;
I have sought the company of the divine,
and now I care little for my public name.
With none of love I have visited the
courier of renunciation.
On the way I tried two galleys,
The Ashoka and Rama.
To the Saints, I make my bow;
But Rama I keep in my heart.*

VII

What then are some of the practical lessons to be drawn from this lecture? I will only mention two:

(2) We ought surely to strengthen the great Post of India's hands in this research work, which he and his staff have undertaken at Santalbhanga. We must seek seriously to prolong his life by seeing him free from financial worries and cares at this most depressing time, when his own resources are freely given in the post, are exhausted.

(3) We should seek here locally to carry out the full discovery of new treasures

along of this spiritual kind, which are still carried on the lips of the village people, but have not yet been committed to writing.

If, in either of these ways, the Gujarat Sahitya Sabha is able to help this great cause, which lies close to the heart of our Gujardar and also in the heart of our mother land, then this lecture will not have been given in vain.

EVILS OF TEA-DRINKING

By SHI P. C. ROY

TEA-drinking was almost unknown in Bengal. But Lord Curzon, the high priest of imperialism and exploitation, laid a foundation stone of which was quite due to the European Tea Association. Being amply provided with funds it commenced its propaganda operations by opening tea-shops in all the prominent places in the Indian quarters of Calcutta and distributing cups of tea and also pie-packets gratis. The "Blissful" Bengal was on the alert for obtaining European wages, eagerly swallowed the bait. He has already become a confirmed tea-drinker and the habit is spreading like wild fire among the middle classes and labourers in general. The Tea Association, having captured Calcutta and neighbouring by its phenomenal success has begun propaganda on a large scale in the Provincial towns and big military cantonments with immense success. A cup of tea—"the cup that cheers, but not melsiques"—may be refreshing in cold climates but there it absolutely ruined for it in warm climates. A European when he drinks tea has as my wife whimsically said in his stomach. The ill-paid and badly educated clerk in Calcutta or Bombay feels lousy after a couple of hours' hard work at the desk and drinks a cup of tea. He immediately feels refreshed and goes on with his drudgery and again indulges with another cup and in this way he often drinks half-a-dozen cups. His urge in support of this habit that it kills appetite and therefore as has no need for anything food. I am as much concerned here with the medical or physiological aspects of the question as with its economic bearing; 66 per cent. of tea as produced in Bengal comes from the European gardens and barely 4 per cent. from the Indian. The tea-drinking habit is spreading fast among the masses and, if it goes on at this rate, in the course of the next ten years the

population of Bengal being nearer 70 millions, the European planters may safely expect upon a yearly average 25 million rupees worth of tea in Bengal alone. One rupee per head per annum is only a moderate estimate and represents 40 much wealth drained out of the land. Some debilitation may be ascribed from the actual drink involved in the shape of the sugar of the miserably-paid coolies.

It is necessary to quote here expert medical opinion on the debilitations effects of tea and coffee drinking.

"In Bengal, from the time immemorial, every man, rich or poor, used to take his morning meal at five o'clock inclusive and great of delicious liquors and gruels of (chick pea) or (black lentil) with the water after called hot milk; as the time may be said as disease proneness they can hardly be improved upon either in general habits or in dietary system. The rich used to supplement such luxury by the addition of butter and sugar easily and occasionally chosen (curd) milk, making an elegant diet meal.

Nearly 20 years ago, the Indian Tea Association started, in the interests of trade, an intensive campaign for the introduction of tea into India, as a dietary of the people. At the vast majority of Indians are too poor to afford both their necessary food and tea to equal the substitution of their food by tea altogether. While the association saved homes and wealth in general of their needed income to induce the people to fall off from their ancestral custom, not a little damage was ruled, even by the Sanitary Department, to warn the unsuspecting people that a freedom of tea, but for the presence of traces of alkali of doubtful quality, possesses no dietetic value whatsoever. This selfish selfishness of the Indian Tea Association in the midst of emergency has continued, without let or hindrance, from any quarter, for thirty odd years, with the result that the Association have succeeded in their quest

the physician's attempt, to stanch the salivary and nasal discharges, causes of the danger and hastens the death of a guinea pig!"—*St. S. Rev. Corps, M.D.*

"Too much stimulates the heart and nervous system. Even properly-made tea, if taken in large quantities (and in cases indicative of acute renal weakness) may lead to indigestion, general nervousness, palpitation, glaucoma, and insomnia. It necessarily does harm if taken instead of food, or if it mask the effects of fatigue, and so enable a man to go on working when his brain really needs rest."—*J. Walter Carr, M.D., F.R.C.S., London.*

PIPERINE IS A LIE OF TEA

Continued tea-drinking is pernicious, the claim for alcohol is a groundless one; and tobacco is a mild and sometimes helpful sedative, according to Dr. W. E. Dixon, of Cambridge, who addressed the British Medical Association at Winnipeg recently on "Drug Addiction." His views on the comparative values of the stimulants may be summarized as follows:

One of the causes leading to neuritis, he said, was the increased and regular consumption of coffee, the continued, though it might be the least harmful, of drug sedatives.

Tea and coffee were the chief sedatives, he asserted. One good cup of tea usually contained more than a grain of caffeine, so that the average tea drinker consumed 5 to 8 grains of caffeine daily, a not inconsiderable amount.

The occasional use of coffee produced mental stimulation and somnolency and sometimes diarrhoea and digestive troubles, while tobacco was always sedative. All these effects could be produced by 1 to 2 grains daily.

"The intoxication of tea throughout the country of tea grows has caused so much damage to the digestive power of the people of our upper and middle classes, that tea-dyspepsia has become quite an endemic disease in our cities and towns. If tea be taken on a concentrated form like soup, containing a large amount of tannin and made rich with plenty of milk and sugar in five or six large spoons a day, it produces after a few weeks, neural, colic and nervous symptoms, and loss of appetite follow. At last more dilution of the stomach and palpitation of the heart."

Dr. John Fisher writes that caffeine, the active principle of tea has a "stimulative effect and also stimulates directly to excessive stimulating at first, but, like other drugs, with an insensible and depressing reaction, demanding further stimulants, and leaving the consumer worse than he was before. In this way, tea is the cause of much depression, discontent, neural and gastric derangement. It also causes indigestion, insomnia, nervous, constipation, and often leads up to alcohol drug-taking, and even insanity. Coffee is as bad, even yet much better."

Dr. J. Bailey Tuke says: "It is an open question whether the habit of tea, or the usage of coffee is the most harmful influence."

*From the forthcoming second volume of Sir P. C. Ray's *Life and Experiences*.

CINCHONA PLANTATION AND FACTORY IN BENGAL

By Dr. MANMORAN SEN, M.A.

THANKS to malaria. Quinine is familiar to many, but few know or care to know how and where it is obtained. Yet the manufacture of Quinine is one of the big industries of India and its future is full of immense possibilities. For at present India produces but a fraction of its total consumption, which again falls miserably short of its requirements, and Quinine is, and will remain, the chief, nay the only sure, specific for malaria, despite of the synthetic anti-malarial drugs which have of late appeared in the market. The total annual consumption in India is nearly 200,000 lbs., of which a little more than two-thirds is imported from abroad, amounting in value to some twenty-five lakhs of rupees. This quantity is utterly inadequate

for the proper treatment of the malaria-stricken populace of India. India is probably the most malarious country in the world. Malaria causes a toll of a million lives annually, as compared to the world figure of 3½ millions, while some 100 million people are infected. On the basis of 110 grains per head, which is the recognised minimum for each person, and assuming that each patient has one attack only in the year, the total requirement comes to 1,500,000 lbs. Various high authorities have one and all expressed the opinion that the present quantity of 200,000 lbs. is hopelessly insufficient to effectively fight malaria in India. Sir Patrick Hehler, for instance, puts at 900,000 lbs. the minimum quantity required for having any effect on the malaria problem in

India. The minimum for Bengal was estimated at 100,000 lbs. by Dr. Readey. This makes clear the possibility of the expansion of this industry. But the possibility is increased enormously by the fact that India is the only country in the British Empire, where the trees, from the bark of which Quinine is obtained, have been grown successfully so far and the British Empire, which, according to Dr. A. Bullen, contains an annual loss of 52 to 62 million pounds sterling due to sickness, debility and death (some 2 million) caused by malaria, looks to India for its supply of Quinine. The



Dr. M. Sae, in Charge of the Factory

importance of this industry is clearly evident and a short account of it would, it is hoped, interest the readers. But before coming to that a few words about the romantic origin and spread of Quinine may not be out of place here.

Quinine, as mentioned at the outset, is obtained from the bark of a tree. This tree used to grow wild in the jungles of Peru, Bolivia, Ecuador and a few other countries of South America. The natives seem to have been aware of its efficacy. For the bark was

known in Peru as "Quinquina", "Quina" meaning bark and "Quinquina" bark possessing medicinal properties. The Spanish priests became acquainted with it towards the end of the 14th century sometime after the Spanish conquest of those countries. About 1630 the Countess of Chichén, the wife of the then Spanish Viceroy, was cured of fever by the pellets with the powdered bark of the tree. At that time the bark powder used to be administered, as Quinine and the other active principles had not been isolated. The Countess was greatly impressed and she introduced it into Spain and from that the tree came to be known as Cinchona tree. From Spain the priests—the Jesuits—spread it far and near and the bark powder also went by the name of "Jesuit's powder". By the end of the 17th century it had spread as far as China, for we hear of the Chinese Emperor being treated with this drug. Soon the demand was so heavy that fears arose of the extinction of the trees in South America, where the Governments were apathetic, and efforts were made to grow it elsewhere. At that time the English, the Dutch and the French had colonies containing large malaria-ridden tracts and they took up this problem and a problem indeed it proved. For Cinchona is a very delicate tree, requiring special soil and climatic conditions for its successful rearing. Moderately steep slopes with rich, porous, loamy and well-drained soil are best. Extremes of temperature are to be avoided, for it stands neither heat nor too much cold. It thrives best at heights ranging from 1500 to 5000 feet. There are several varieties of Cinchona trees and the correct elevation and temperature have to be chosen carefully for each. Rain is another big factor. The proper amount of rain distributed throughout the year is essential, slight variations causing heavy loss. No wonder French attempts in Algeria about the middle of the 17th century proved a failure. The Dutch started in Java about 1822 and luckily were successful, so much so, thanks to the congenial climate of the place, that today Java supplies 90% of the total production of the world and thus holds the key position and dictates prices. The British also started experiments in India, Ceylon, Malaya, Australia, New Zealand, Jamaica, Trinidad and other places, but co-



Pinnet Bore-dia from Maragpo

where, excepting in India, were those successful. It cannot be said, however, that things were pursued to a definite conclusion everywhere. In Ceylon, for instance, the plantations were started by private people, who later gave it up in preference to tea, rubber, etc., for Cinchona does not hold out the same prospect of sure and immediate profit as tea, rubber, etc., do. Besides the difficulties in rearing already referred to, there is no income at all for the first few years, so that capital is locked up. Moreover, an area double the area actually under cultivation has always to be maintained, as Cinchona does not thrive well on the same land for a considerable number of years and has to be grown in rotation with other crops. In spite of all these difficulties the cultivation of Cinchona in India has been persevered with to success and a big manufacturing industry built up. This is the result of 70 years' patient effort and the present article is about it all.

The introduction of Cinchona to India is due mainly to the efforts of Lady Carnarvon. In 1838 the Secretary of State for India sent out Mr. Clements Markham to South America to collect seeds. He had difficulties because of the jealousy of the South Americans, but he managed to secure some seeds and with these plantations were started in the Nilgiri Hills in Madras in 1861 and in the Darjeeling District in Bengal in 1861. At about the

same time Mr. Charles Ledger, an Englishman collecting animals in Peru for the Australian Government, got hold of some seeds of a good variety and these he sold in India to the Dutch and in India. These also passed to the tea plantations.

In Bengal, after useless efforts in several localities, the plantation was finally established on a bank of the Senchal near a place a few miles south-east of Darjeeling. Here it proved a success and by 1875 there were some three million plants. The success was due to Dr. Anderson, Superintendent of the Royal Botanic Garden, and his successor Mr. George King.



The View near Maragpo

Dr. Anderson undertook a trip to Java in person to procure more fresh seeds. By 1898 the plantations had extended to Maragpo, the present centre. In 1900 a new plantation was started at Munung, on the borders of Sikkim, some ten miles from Kulu-gang. The area extended gradually and the amount of bark harvested annually increased. From 40,000 lbs. sixty years ago, the figure has now mounted to 12 to 14 lakhs of pounds. Of the two plantations the one at Munung is bigger and is in charge of a Manager and two Assistant Managers, while the one at Maragpo has one Manager and one Assistant Manager. Besides these officers, there are overseers and sub-overseers to look after the details.

There are numerous varieties of *Cinchona* known. Of the important ones, *Ruscifolia* is the hardiest. It is so called because of its red bark. It grows to immense heights, 50 feet or more, and has a hard and sturdy stem. In the early days it was cultivated exclusively, but as its bark is poor in Quinine content, it has been gradually replaced since 1874 by *Lodgeriana* (called after Mr. Lodgor), which has the richest bark. But it is very difficult to rear, and being a smaller tree, the yield of bark is far less. More recently a hybrid of the two has been more extensively cultivated with the idea that the hybrid will combine the richness of one with the sturdiness and economy in size of the other.

Clarkiana trees were formerly propagated by grafts and cuttings, but now this is done by means of seeds. The seeds are rather peculiar,—very tiny and extremely light, resembling husks, some 20,000 seeds weighing an ounce. They are ripe and ready by March and, as they do not keep long, they are sown at once in nurseries, where the ground has been prepared carefully beforehand, the soil being turned up and mixed with manure. The



Black Mangos



Bark-drying sheds

seedlings have hatched and for protection from rain and from northward to prevent direct exposure to the sun. The seeds are covered with fine soil and watered fairly freely. They germinate in about six weeks. When the

seedlings are half an inch high they are transplanted, being placed two inch apart each way. When four inches high they are again transplanted, being placed this time four inches apart each way. In October, when they are nearly a foot long, the thatched covers are removed and the seedlings get used to the sun. Next spring they are planted in their permanent positions in the field, prepared by cutting down forests, in rows four inches apart each way, some 2000 plants, sometimes more, to the acre. This is done as quickly as possible on a wet and cloudy day, so otherwise the delicate seedlings wither up. The work does not end here, but every care has to be bestowed right through. The soil is dug up, the weeds cut down and forked into the ground to provide manure on rotting, for on such large scales artificial manures are not possible. As a matter of fact weeds are grown on purpose in between the rows of *Cinchona* trees. During the rains good drainage is provided for. Many seedlings die the



A Bird's-Eye View of the Factory

first year and fresh ones have to be put in their place. When the plants are four or five feet high after three years, there is yearly chopping off of branches to let in light and air. This provides a small harvest each year. Sometimes, if they are too close, some of the plants have to be uprooted. The trees are very beautiful to look at, especially in a mass, with their fine red and green leaves. In spring they come in flower. The flowers are also pink or white and have a very sweet fragrance. The bark is the only part of the alkaloids, there being none in the leaves or in the wood, and the bark is richest when the trees are four years old and it continues to be so for four or five years.

There are various methods for collecting the bark. In Java generally the bark is cut off in alternate bands or in vertical strips from the stem and the exposed parts covered over with moss. New bark appears, which is in no way inferior to the original bark and can be again taken off. This is called "mossing." In another method, called "uprooting," the trees are cut down at the base, where new ones shoot up, most of which are removed leaving one or two. This procedure can be repeated. This is the least troublesome method and was in favour in Hengal in the

early days. Later wholesale uprooting of the trees was resorted to, but now mossing is being adopted again. The roots, stems and branches are cut into small pieces and are treated with small wooden shovels, for which small boys are employed, the bark readily peeling off. The bark is then dried by spreading them out in the open to the sun and air. During the time the drying is done on shelves, one above the other, with a cover only on the top, so that there is ventilation from all the sides.

In the early days the powdered bark used to be administered. Quinine was isolated in 1820 by two French Chemists, Pelletier and Caventou, and by the middle of the nineteenth century all the other alkaloids in the bark had been separated. The discovery of Quinine was followed soon by the working out of a process for getting it out on a commercial basis by Messrs. Howard and Sons in England and by other firms in Germany and France. But the process was carefully kept a secret. In 1875 the Factory at Mungpo was started and a Chemist, Mr. Wood, was brought from England for five years to work out a process for making Quinine. In this he failed, but he was able to develop a method for getting all the alkaloids out together, which was sold



Dawn at Mungpo

under the name of Cinchona Fehrléuge. Later on he planned out a process, which in the main is followed to this day. The dried bark is at first ground to a fine powder by machinery. The finer the powder the better the extraction. Daily 60-65 pounds of bark are ground. In the bark the alkaloids all occur in combination with acids. The bark powder is therefore mixed with soda in presence of oil, whereby

sapon-alkalis stiffen and with it the market is serviced at. The other alkaloids remaining in solution as sulphates are next precipitated out with soda. This is dried and powdered and the yellowish powder is sold as Cinchona Fehrléuge. It is cheaper than Quinine, but is no less efficacious. It, however, causes to a greater degree the after-effects of Quinine, namely, buzzing in the head, nausea, etc.



A Patch of Cinchona Trees

the alkaloids are set free by the soda and are at once taken up by the oil, in which they are readily soluble. To help the process the oil is warmed up and stirred mechanically. The oil is next mixed with sulphuric acid, when the alkaloids combine with the acid gradually. Quinine Sulphate, being sparingly soluble in water, separates out, while the Sulphate of the other alkaloids remain in solution. The Quinine, at this stage, contains a lot of colouring matter and resinous substances and it has to go through several purifications before the

the factory, the bigger of the only two in India, is under the management of two officers, both of whom are at present Indians. A little over a hundred hands are employed, all of whom, excepting two or three, are Nepalese. In the course of the last sixty years the Factory has grown enormously. In 1875, the year the factory came into being, 6½ lbs of Cinchona Fehrléuge were manufactured and by 1933 it had reached the figure of 10,000 lbs annually. In 1930 the manufacture of Quinine was started with 300 lbs and

today some 50,000 lbs. of Quinine and 25,000 lbs. of Cinchona Fehelings are produced yearly. Tablets are also made, both of Quinine and of Cinchona Fehelings. The former is sold mainly in tubes of 20 tablets and can be had of all post-offices. Every year nearly 1 million tubes are made. Besides these, Quinine Hydrochlor, Dihydrochlor, Hydrobrom, Dihydrobrom, Bismuth, Tartrate and Salicylate are prepared. Totaplines, so strongly patented by the Malabar Branch of the League of Nations is another important product. Among other preparations may be mentioned the sulphates and hydrochlorides of the alkaloïds, other than quinine, present in the bark.

Quinine is a bitter substance and this dry article must have made it appear more so, so much so, that probably the ending with a bright note about the place and its people would not be able to remove any the taint of the bitterness. Managers, the headquarters, the place where the factory is situated, is not at all like what its association with Quinine would make people picture it to be. It is a nice little spot, full of beauties of Nature. One would accuse Nature of being too partial. It is situated, some 4000 feet above sea-level, on a hill the two sides of which are undated by two rivers, which can be seen to 'converge' together at a distance and then flow on into the broad Tista. Looking towards the South one sees the plains stretching out like a vast sheet of water till it seems to meet the horizon. Towards the North, the North-west and the North-east one finds row on row of mountains with patches of clouds playing

hide and seek amongst them, and making the mountains too to take part in the game. Looking further ahead, a grand view meets the eye—especially on a clear day, tier after tier of snow-capped mountain-tops, gleaming golden early in the morning or if on fire, and silvery-white in the evening with the sun playing on them. Close at hand, the hill sides are not barren rocks but full of green verdure. Big blocks of Cinchona, looking gleaming with this red-leaved trees standing in rows in long avenues, alternate with blocks of forests, full of all sorts of trees, shrubs and creepers—some with nice flowers too. The place is full of calm and quiet. Though a big industrial centre, there is none of the noise and bustle of an industrial city, not any of its evils. This has been mainly possible, as the natives have not to live huddled together in barracks. Each is given a hut to live in with his family and a small plot of land on which to grow his food and keep his animals. The people, Nepalese mainly, are very simple in their habits. A handful of fried *labatia* and a cup, a big one though, of tea, once in the morning and again at noon, constitute their day's meal. Of late they are getting too attentive to their dress, the ladies especially, as everywhere. Honesty is their chief virtue. They are mostly Hindus, with a sprinkling of Buddhists. Kati puja is their main festival.

Quinine, inspiring of all its bitterness, is welcome as nectar to malnourished people. Quis is a notoriously malarious country and this article, it is hoped, will find some interested readers.



SONG-HARVEST FROM PATHAN COUNTRY

(I)

By Prof. DEVENDRA BHATTARH

BOTH men and women, young and old alike, carry a repertoire of songs and always seek to have the rhythmic music of their national Muse behind the

characteristic pronunciation of Pashto, the Pashtun word for song. It vibrates with their deepest sentiments, and they have managed to connect music with their lives from the cradle to the grave.



A feast of song and dance. Lakhais' or boy-lancers play an important part in such periodical gatherings on gala days.

* By Pathan country is meant the Pashto-speaking region, namely British India's North-West Frontier Area (now Independent tribal territory), and Pashto-speaking parts of Afghanistan.

The numerical strength of Pashtun-speaking is as follows:

(1) British North-West Frontier, 1,280,000 (as shown in the Census of 1931)

(2) Arab. Iraq, 1,212,000 (as estimated roughly by the Frontier Commission).

(3) Afghanistan.

With Pashto as its state-language, the Pashto-speaking people in Afghanistan, as a whole, form a majority. It is generally believed that the King Amanullah Khan, whose mother-tongue is Pashto

The song-harvest is both rich and ancient in Pathan country. The original frame-work of the majority of Pashto folk songs that have survived on the living lips of the Pashtun masses, might have undergone a lot of additions and alterations,

was in favour of replacing Pashto by Persian as his state-language. Some of the poets of Pashto in Kandahar have taken it on themselves to plant the cause of Pashto.

† The English have divided the Pashto language into two branches, of which the one coming from the Yusufzai country is rather newer and is designated as the medium of literary activities.

as the talented men and women of every pasting generation imposed upon the old songs is their touch of inspiration. But some of these songs may aptly be taken as the instruments of the earliest Pathan poetry.

could stir the human heart, have been considered to be worthy of commemoration in song. Thus side by side with the songs suggested by the warlike life and character of the people, songs on various other subjects, too, have come to life.



A triumphal celebration



A Pathan warrior. He has slain with a rifle. He is very fond of hearing war-songs from his national minstrel, whenever he may find any leisure.

Along with the national minstrels, who are drawn by custom, the common people, too, have been struggling for the modest expression of their own-day experience of life, from the early days of Pathan history. Almost all the events that



A grey-beard. National war-songs in "Chak-Bela" pattern are a great treat to him.

happen, or "the short song," is the earliest channel through which the Pathan Minstrel & Epicist manifested. It is an unaccompanied series of two-lined pieces known as "Tappa" or "Missa", which can hardly be called complex

In the first group of the third, as neither their lines rhyme together, nor are any of the same metrical lengths. Here is the translation of an early London song:

- (1) Spring returns every year,
But my love, youth once departed, returns no more.



When they shoot, Turkish warriors, young and old
sit, in Turkish keep their muskets and smoke and
shoot great volleys in their relatively barbaric sound.
"A Bachelor of London is Turkish, indeed!"
No place will find the example here."

- (2) The poet is of gold and the poetry is silver.
I am sending a few fragments of songs, translated
with my lion's head, to my sweet-heart.
(3) This is the country and I wish thee at joy in it.
I am but a sparrow on the way and pass my
night as the first-dawn in thickens of eve.
(4) Little-birds in the neighbourhood desert; they rarely
here, have been appeared on the scene.
But, oh my, a fruit-tree was I slight and are
aid, barren by mangling a worthless wreath.
(5) These things in a girl are pleasing to the sight;
The golden Youth too her teeth, her full calves,
and her delicate walk.
(6) My place is no more, I spring thence.
Now in vain will cry the bee after thee.
(7) I belong to Baza and live here in the place
with my love.
May Allah destroy the place, so that both of us
may get and live in Baza.

The first line of such *Yappa* or *Jappa* of London songs is shorter than the other and is rather staccato. The singer is expected to lengthen it out to an indigenous air, harmonizing it thereby with the other one.

The lyrics of *unvaz* songs, the London song-songs, itself from anonymous sources with a rich variety of subjects, resident of the various moods of the Muslim heart. Each mood is again like a poetic thread. What we see in it is the spontaneous assurance of the Muslim Muse, suggested and controlled by Nature herself, and as such it is capable of making the finest-musical notes of the universe. The *London-makers* are neither the poets of the sunny heavens, nor of the unadorned depths of the sea; they are the singers of their entire being and life. Their genius is the flower of their own province and with no over-birth because they adhere the genius of their native poetry.

It would not be correct to say that even you find the compositions of the song-makers of the London period were of an admirable standard. This may really compare the poems of London song with the early song of Scotland. Here is a critic of Scotland's early song:

"Though the seeds of poetry were sown with a plentiful hand among the Scottish peasantry, the product was like that of pease and apples, - of a thousand that spring up, nine hundred and fifty are bad as to set the teeth on edge. Comparison or value not possible and useful, and the rest of us recognize quality."

As compared with the later poems of English writers one may rightly note that the composition of London is the earliest one. His art is no more than a child's play and any person can put both his sentiments and feelings in it.



The style of work of a Muslim woman is always a copy of such women as she sings a well-known or simple song:

"I had no more, my little one, and no more,
Left thy name unto thee for a reward, my destiny,
Today is mine for thee to sleep long.
For tomorrow art thou to win the crown of
success in the battle-field."

It is probable that three or four *Yappa* could make a *Jappa* of minimum length. In the early days of its history, and for its maximum length

— A Primer of Drama, William Craig, (1931).

there was no rule; it could contain even long or more Tappas. Again, all the Tappas of a *Janaki*, as may be seen in the preceding specimen of an early song, were not necessarily connected with one another. With the development of the people's aesthetic sense came the decline of its numerical nature, and only those songs which had the Tappas built together beautifully met with appreciation. Here is a specimen of this type:

1. "A tinkling sound came to my ears as my *Princess*
[*Princess* sang] fell down
I suspect this of having stolen it, O my friend,
singing behind me."
2. "As a thief of the *Princess* later than before,
O I'll sing at the *Princess's* pleasure."
2. "Yes, my *Princess* go to bed!
O my friend I miss thee more before the *Princess*."

Gradually came a time when the minimum length of *Janaki* song declined from three or four Tappas to one Tappa, when the song-makers tried their best to draw pictures or inspiring sentiments and thoughts in genuine colours. Here is a Tappa which may apply to what is a *Janaki*, careless in make, according to this rule:

"She showed herself in temporal waters
Thus she looked like a garden among the villages."

The war-song, too, was composed in *Janaki* pattern in the early days of Pathan song. War or in war, the national jubilate, coming from village to village, kept the warlike Pathan soul awake when they sang:

"A *Kashmir* of horses in *Prithi* are due:
No place will find the number here."

The minarets and the warlike musics were alike when they held song-fests in the village-*divans* in the hours of noon as well as during the night-time:

1. "The promise of light comes again tomorrow,
The two ends to this choice to adjust the path."
2. "In the highlands of *Prithi* goes on the battle;
Twirling their muskets say the musketeers
with arms: 'we're proceeding thither!'"

The religious addresses to the Tribal Khans (*chiefs*), which the Pathan ministers sang during the triumphal celebration or on gala days, too, were composed in *Janaki*:

"Let this splendid joy of mine be shared, O Khan!
May a hundred and seventy joys be added to it."

The song that the Pathan mother sang in the nursery while rocking her child's *Shuga* (cradle), too, was in *Janaki* pattern in those days:

1. My baby is a play-gaze:
It has been granted to me from Allah's garden.
2. My baby is a star of heaven:
Allah has blessed my lap with it.
3. My baby is a rose among the flowers:
My eyes find garden whenever they see it."

Along with this collection of motherly love, she also sang a cradle-song of herding cattle:

1. "Shall not mine eye look any, shall no more,
lest thy name take thee from around my
belong."
2. "Today is due for thee to sleep long,
O my *Princess*! and thus to win the crown of
success in the *Prithi*-field."

After the age of *Janaki* came a time when the Pathan masters as well as their national minstrels set out to learn a new pattern. It appeared on the scene like *Shughe* and *Antistrophe* of ancient Greece and was rightly named *Loka* (the play). The rhythmic nature of the



A Pathan woman's sweet-tooth

Loka song was probably the growth of an artistic and of dramatic expression, which was evidently present in the dialogue songs in *Janaki* pattern, a specimen of which may be seen in a preceding song about *Princess* or the rose-ring. Thus the early *Loka*-composers were indebted to their predecessors of the *Janaki* period. Here is the translation of an early *Loka* song:

"Everyone brings flowers from Shah Rana's garden.
You also bring one, holding it delicately between
your thumb and finger."

1. "Yes, O bee, and tell the spring-bees:—
 2024 will not get forth their blossoms unless
 2025 crowd.
 Everyone brings flowers from Shih-Ruei's garden.
 You too bring me, holding in delicately between
 your thumb and finger!"
2. "Bee! send Allah's grace,
 What power has the spring-bee to make them
 blossom?"
- "Everyone brings flowers from Shih-Ruei's garden.
 You also bring me, holding a delicately between
 your thumb and finger."



a building woman. He was to be heard singing
 in unison with the national anthem in the soup-house
 held in the village festival:

"The presence of light comes again tomorrow;
 The darkness to their minds do adjust the youths."

It is evident from the preceding specimen of
 early Loko song that as regards its frame-work,
 too, it is more or less based on the *Loudai*
 pattern. The refrain, known as "Do! Do! Do! Do!"
 is nothing but a variation played on a *Tappa* or
Siem of *Loudai* pattern; if we change its order
 making the first line take the place of the second
 one, it will just look like a *Tappa* or *Siem* of
 the *Loudai*; again, the fragments of its body
 are also similar to the *Loudai*.

But gradually came a further change in the
 frame-work of the Loko song, when it was no
 more similar to the *Loudai* pattern. Here is the
 translation of a specimen of this new type:

- Bring thy pitcher, O Boko!
 Let's go to Jaka's gate.
 To the gate do I proceed, O father me,
 Bring thy pitcher, O Boko!
1. "Oh my head do I carry my pitcher and
 their weight breaks my neck;
 But in those are hidden *do! do!*
 Bring thy pitcher, O Boko!"
- Bring thy pitcher, O Boko!
 Let's go to Jaka's gate.
 To the gate do I proceed, O father me,
 Bring thy pitcher, O Boko!
2. "There is a rope, O person, take it,
 Just make a nice pitcher, with flowers on it,
 for Boko!"
- Bring thy pitcher, O Boko!
 Bring thy pitcher, O Boko!
 Let's go to Jaka's gate.

To the gate do I proceed, O father me,
 Bring thy pitcher, O Boko!"

1. "Aha! my head, O father me, carry my pitcher—
 Let's go up to the house-top, on my finger—
 Bring thy pitcher, O Boko!"

Bring thy pitcher, O Boko!
 Let's go to Jaka's gate.
 To the gate do I proceed, O father me,
 Bring thy pitcher, O Boko!

Along with the *Loudai*-form, dramatic mono-
 lyrics, too, found a considerable place in the
 make-up of Loko song. Here is a specimen:

- Walk with graceful steps, O innocent girl!
 Walk with graceful steps,
 1. Father me, O Boko, to be the woman's
 right-hand
 His love will take us to the very end,
 Walk with graceful steps, O innocent girl!
 Walk with graceful steps,
 2. Look at the beauty of my head, a little more
 How else is he going to be my love's
 Walk with graceful steps, O innocent girl!
 Walk with graceful steps.

Along with the happy make of former times,
 pathos, too, was considered to be the rhythm
 of Loko in its later days. Here is a con-
 siderable specimen, tracing a pathetic line of its
 own, in praise of a tribal Khan, who died a sad
 death:

- The king has summoned the Khan,
 O he'll be hanged, they say.
 O the Khan's name is Mura, Akbar Khan.
 1. Tell in the distance and bring us all,
 My dear! does not I,
 O Khan, an self-respecting!
 The king has summoned the Khan,
 O he'll be hanged, they say.
 O the Khan's name is Mura, Akbar Khan.
 2. When the air is blown with their music,
 O Khan!
- Or it is loaded with the scent of the
 sweet-brown's distillated hair
 The king has summoned the Khan,
 O he'll be hanged, they say.
 O the Khan's name is Mura, Akbar Khan.
 1. Why should my eyes not shed tears, O Khan
 When others are going to be the cause of joy.
 The king has summoned the Khan,
 O he'll be hanged, they say.
 O the Khan's name is Mura, Akbar Khan.
 2. Thy house is like a sky and there are no
 sun, O Khan,
 Like the sunflower do I keep my face looking
 towards thee.
- The king has summoned the Khan,
 O he'll be hanged, they say.
 O the Khan's name is Mura, Akbar Khan.

Then came the turn of a new song known as
Chor-Boko. It is a flowering form of Pathan
 music. *Loudai* and Loko are, as a matter of
 fact, the songs of the transition period, in the
 Pathan music was not capable of finding the
 fullest manifestation through these melodies.
 But in *Chor-Boko* was found a strong self-expression
 which was so far lying hidden in the depths of
 the Pathan mind. A natural growth from the
 genius of Pathan music, it is not at all a thing

begotten from any foreign source. Unlike the composition of *Laudel* and *Lola*, the frame-work of *Chor-Bata* was no easy play for the minstrel. Thus the credit of its contribution naturally goes to some unknown manner minstrel. As the minstrel of *Chor-Bata* lived in, some gifted individuals from the masses, too, who were not, as a matter of fact, singers by profession, learn to raise their sentiment and feelings in *Chor-Bata* pattern.

The *Chor-Bata* writings occupy an important place in the history of Pathan song. They are instinct with the very soul of native gallantry. Here is the translation of a portion of a long song in *Chor-Bata* pattern, which seems to have descended from the remote past:

No more sleep are they—

Lo! there is a war in Marwat.

1. Too high a value are setting the Marwats
on themselves and in every house they are
telling tales.

Wag-daggs are being beaten in each village.

No more sleep are they—

Lo! there is a war in Marwat.

2. Wag-daggs are being beaten and Marwats
in getting ready for the last.
O their mothers have they left to their black
sons.

No more sleep are they—

Lo! there is a war in Marwat.

The refrain is known as "*Darbar Mian*" and each part of the body is named *Bar*. Here is the translation of the refrain and a *Kari* of a compound *Chor-Bata*:

Dear Muhammad, the crusader, gets ready to
declare war in Kabul, is the news on every
warrior's lips:

The king of Afghanistan stays at Kandahar, and as
they gird up their loins, warriors are hear
from his troops.

1. Dear Muhammad, the king of Afghanistan, has
come out of his camp to declare war,
Many troops are at his back, O Allah, bless him
with victory.

Mohammed Akbar (the son of the king) had
Mohammed, approached the enemy's
campers, one day.

The enemy had been and run away in distress,
Savagely (the field of) battle, O Akbar (Mohammed
Akbar), and give "Kafas" as they should.

Dear Muhammad, the crusader, gets ready to
declare war in Kabul, is the news on every
warrior's lips.

He gave a start to the war and a line of
troops for his ammunition.

The king of Afghanistan stays at Kandahar, and
as they gird up their loins, warriors are
hear from his troops.

Let us now have a glimpse of a compound *Chor-Bata*. Here is the translation of the refrain and a *Kari* which is further divided into four parts of this variety:

1. O this is impossible, do what you say!
2. Unconsciously was surrounded Mithan,
the son of the Khyber Khan,
3. O how shall I call the plains!



A proud Afghani warrior. He is very fond of singing his *tyah* from Mithan's song!

"O this is impossible, do what you say!"
Unconsciously was surrounded Mithan, the son of
the Khyber Khan.
"O how shall I call the plains!"

1. (4) Mithan, a Zaka Khel, descended from the
Akbar Khel country and crossed the plains
at Zaka Khel. In a cave was he seen near
the brook that passes by the Sereel village.
O this is impossible.
- (3) In a cave was he seen, O keep silent in what
I say,..... The day (was) was with him as son
of his companions left him at dawn to bring
him food. O do what you say (this is impossible).
- (2) Under the false power of bringing food
the day (was) the police (was) and
show him his brother in this and the next
world. Absolutely blind as to action were
the British officers, in a telegram as they
received the report. Unconsciously was
surrounded Mithan.

(1) Absolutely fitted to its value were the British verses. On every body's lips was the verse of Midian's coming and its march of blue in the open plain, and out the British tempo. (2) Now would you the picture? (3) Here is a landscape, do you see any? Transcendental was not so far from the rise of the Rhymer Pass. (4) Now shall you the picture?

But in spite of the prosaic poetry in which the *Chor-Bata* song is generally known, the standard of its style and diction is not very far from that of folk-poetry. Unlike the English folk, not only the name of each *Chor-Bata*



A *Patal* at work in a blood-bath.

rather appears in the concluding lines of his compositions, but also he himself is very often seen speaking in the first person among the characters of his story. Such *Chor-Batas* are always considered to be fragments, the ending lines of which tell to supply their authors' names. But all this does not seem to take them far from the region of folk-songs, as the process of oral repetition is apt to alter their text, and again the members of every passing generation go on improving upon old *Chor-Batas* in their hours of inspiration. It may be evident from the different versions of the same songs. But they improved

upon the traditional songs with every story to preserve the names of their original authors. Thus every *Chor-Bata* that has survived to the present day is "like a fragment" with its roots deeply buried in the past but which occasionally puts forth new branches, new leaves, and new fruit.

Originating most probably in the descriptive song-song, the framework of *Chor-Batas* was later on used for the dramatic. On this type of *Chor-Bata* but very little appeal, for the popular taste, as it did not hold at all the key-note of *Chor-Batas* song, which was an exact reflection of the warrior's march towards the battlefield rather than that of the delicate and sweet recognition of a loving girl.

Some of the *Chor-Batas* which have been attempting to reproduce the popular series in this beautiful form of rhythmic song and some of their compositions have come to light. There is a specimen which commemorates the tragic end of an handsome woman, named *Mumtaz*, who was married in Nawang village and was unfortunately killed by her own husband, Sher Adam, who somehow or other supposed her of having illicit connections with a gallant, named *Khalid*.

Thus was like a flower lovely and full bloom

From thy throat

A fatal fire burned for thee thy lovely, and

Thus came thy death in pain to thee.

Alas for thee, O Mumtaz, alas for thee!

But was thy death with any grief or

And thy death with any grief or

Alas for thee a soul was thy husband, Sher

Adam, who was like a flower and full bloom

And a plume of many leaves and full bloom

And a plume of many leaves and full bloom

And a plume of many leaves and full bloom

And a plume of many leaves and full bloom

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* The *Psychopoeia Britannica* (17th Edition)
Page 449.

Then have these seen thy own life and and a
 had none have, then brought to thy own house—
 O then have, dost no wrong to anyone else that
 your own self. O Mammal, then were like a
 heavy bunch.

Thy own sister, O Sher Alam, because thy money,
 this (goldsmith) sold something against Mammal
 and then dost prove worse than a child in being
 careless of Mammal's bad character! Also
 for this, O Mammal, she for thee.

(Mammal).....
 4. Now thou shouldst care, O Sher Alam, like
 a little child, O thou art merely crying over
 spite milk. But the other has overdone the due
 good it would not return. Thuli surely warned a
 little before Sher Mammal, O Sher Alam, the
 watched over, O Mammal, thou were like a
 heavy bunch. This was perhaps Mammal's
 punishment due. It was late warning to return
 when Mammal's due was put as and to. But
 Allah prove the body with better from a bag man.
 Also for this, O Mammal, she for thee.

(Mammal).....
 5. May the heart be shut through, O Sher
 Alam, and may thy world be troubled, so that
 thou may understand the pain thou have caused
 the (mother) Mammal. So for the pathetic
 sister, O Mammal, Mammal, the (sister) saw
 up thy path—wrote. O Mammal, thou were a
 heavy bunch.

All the friends of Sher Alam, my good
 friends: The boys have turned faithless and
 the dogs have lost all their bones. Also
 Mammal died a martyr's death: Also for this,
 O Mammal, she for thee.

(Mammal).....
 Sometimes the same story is handled by
 different song-makers. It is evident from the
 following Sher-Alam by a carpenter, named
 Fandi-Bahman, who appears on the scene with
 a little different diction and style. He tells that
 Mammal's husband had two wives and it was
 Mammal's own rival who proved to be a
 crafty-monger:

O there are the ways of this wretched world—
 Mammal is killed and now everyone blames her!
 How faithless is the world!—

O there are the ways of this wretched world!
 1. Mammal, who was like a dove, I killed.
 A poison was the honey and was known in
 the country.

She belonged to the stock of 'Pachai' family
 of Rajput and was married with every arrangement.
 Her own (son) * accused her behind her back that
 she was secret on some point. How faithless!
 O there are the ways of this wretched world.

(Mammal).....
 2. Mammal's own sister turned a scandal-
 monger. This the singer is well to let one
 relative gathered round her and became destroyers
 of her death.

Mammal's beauty and grace became a curse
 for her and she broke forth: Lo! how woe my
 dream? O Sher Alam! O there are the ways of
 this wretched world.

(Mammal).....
 3. "Mammal the daughter of my people, may you
 be satisfied by having married poor hands with

my lot. Mammal, this being my little daughter to
 me. Let me and her with my own eyes. Her heart
 shall I and her silver door for all this broke
 forth Mammal. How faithless, O there are the
 ways of this wretched world.

(Mammal).....
 4. In giving Mammal as the new her
 child. Her face, Mammal and she seemed to
 resemble with her own eyes the light of her
 sister, directed in blood.

What a good thing it would have been, O singer
 this. If then this (not) as, in all, Mammal whose
 heart thou raised, O a hard life has to be live
 wherever keeps two wives in his house. How
 faithless, O there are the ways of this wretched
 world.

5. Whoever keeps two wives keeps all his
 respect: yet'll see that one scandalous the other.
 Mammal, Mammal died a sad death. Fandi-
 Bahman, the carpenter, how that sang very
 this in her power. How faithless, O there are
 the ways of this wretched world.

(Mammal).....

Next to Sher-Alam came the age of Akbar
 and Ghazal, which the country song-writers
 adopted from the garden of Persian poetry
 through the medium of their dervish poets, like
 Khwari, Khwari Khawar, who had already intro-
 duced these verse-forms in the realm of Persian
 Poetry. The country song-writers did not exactly
 follow the fixed and fast-prosodic rules in the
 patterns of Sher-Alam and Ghazal, but handled them
 in their own way, lending them a stamp of their
 own credit. But as regards the subject-matter,
 they retained of these themes only which are
 originally handled by the Persian rubai and
 ghazal-writers. Side by side with Lohi, Lohi,
 Sher-Alam, and Ghazal, we come across these
 other song-forms, too. As regards their origin
 some of the modern Peshawar scholars believe that
 these patterns sprang up prior even to the age
 of Lohi, while the others, of which the name
 of Mevlana, Abul Kalam, the Peshawar and Arabic
 professor of Ismailia college, Peshawar, is not-
 withstanding, call them post-Lohi compositions and
 say that their growth continued throughout the
 days of Lohi, Sher-Alam, Akbar, and Ghazal.
 All the specimens of these other song-forms
 which have come to light, vary greatly in merit
 and character. Some are so charming and imper-
 fect that one fails to guess the beauty of these
 diction, style and subject-matter. But there are
 some having their own simple poetry which is
 not at all worthless. Of these the noteworthy
 types are: nursery-ryhms, children's speaking-
 rhymes, specimens of mourning, and the rhymed
 children.

Nursery-Rhymes: Side by side with the
 mother-songs, which are generally in Lohi
 patterns, there must have survived hundreds of
 simple nursery-ryhms. But all the more
 laborious is the work of collecting them, for
 they are absolutely confined to the Pathan sur-
 vey. Here are the specimens of two specimens:—

Lo my little boy, you have two large eyes like
 stars in the heavens, a face fair like the black father's

* Sher Alam Sher-Alam.

Green, and slender, arms like Russian reapers, and a merry maid like Madonna's child. Hush! hush! O my little one, and shed no tears in heaviness. O let us soon establish our life for you.

2. O my little one, when a high noon you have gone. How sweet is his lip. It resembles. Your father is particular drink. The Father's mother gives to her son drink. May Allah save your mother from any ill news of you, and your father from despairing away in sorrow. You are like a sparrow among the trees and a falcon among the birds; among the male you are the most sharply and among the birds you are no less than the *Sae Akbar*.

Children's Sporting-Songs: These are generally knit with the simple poetic threads of rhyme and rhyme. Here is the translation of a specimen, sung in rhymes or semi-rhymes by a merry party of sporting children during the harvest:—

All round are seen the paddy-fields, but the one which is seen like a sandy creek and the ears already visible therein. Your brother will bring paddy. O your brother will bring paddy, and in a corner of his handkerchief and will say: "Take this paddy mother, it is just of an ordinary variety, as grown in other's fields."

Short Ghazals of Mourning: Along with a variety of ghazals in Persian pattern, there is a corpus of short ghazals of mourning, which have come to life from the daughters of the soil as they pour forth their sad words extempore. Here are the translations of a few specimens:—

From a daughter for her deceased father:—

Alas for thee, my dear, alas for them. Oh, to weep shall I have a glimpse of thee on the high road. Oh, despair for thee has turned the world into hell.

From a daughter for her deceased mother:—

O mother, O my dear mother, you brought me up with the sweetest affection. Oh, for thee do I shed my steady tears, and all the people look at me

From a sister for her deceased dear:—

O sister, O my tear-like sister, never will I be born a girl like thee. Thus I ween and shall burn with a love fire.

From a wife for her deceased husband:—

Every night I look into my bed. Thus I think with thee. I considered the days as taking as these were the days when I had my own kingdom.

From a sister for her deceased brother:—

O my brother, just have those blades as mine and just let for the cropwork. Alas for them O alas for them.

From a mother for her deceased daughter:—

O my daughter, O my darling one, I brought thee up with every splendour. Oh, thou art now separated from me. Oh, the world is for a rule of sorrow.

Regional Melody: These have their own simple metres, which is sometimes related to a small poetic song. Both men and women, gifted with an extraordinary taste for rhythm, come forward to achieve championship whenever they hold their respective assemblies on public days, or even other happy occasions. Here is the translation of a specimen:—

It has within whose ear have not father like a bird. The beautiful gift of voice to it. With its wings to meet, it dances like a passion. No one cannot guess it, it is indeed a bird.

To its the speaker is, the spinning-wheel.

Entering up the investigation into the development of the Indian song, it will not be irrelevant to note that this process of composing Jambh, Loka, Char-Mala, Jhara, Ghazal, and other other song-forms, survives even to the present day. Both professional minstrels and amateurs of high taste, gifted with a poetic heart, are still engaged in, according the inventory of songs of their *fatherland*.

(To be continued)

AN INTERVIEW WITH MAHATMA GANDHI

By NIRMAL KUMAR JOSHI

ON the 9th and 10th November, 1934, we had a fairly long interview with Mahatma Gandhi at Wardha. The questions related to fundamental social and political matters, and therefore a report of the interview will be both of interest and importance to the public. The report was sent to Gandhiji for correction, and he sent it back in the following shape for publication.

Question One. While working in a village, we have found that the chief obstacle to any real improvement in the condition of the villagers are two in number:—

(1) They have forgotten the art of co-operation among themselves, or of joining hands in order to resist any encroachment upon their rights.

(2) They live practically enslaved by those who merely own the land, while doing

no work, and control the human-resources of the village. This slavery, which is due partly to untouch conditions, and partly to their own character, and our complete neglect of their education, has left the masses absolutely devoid of any will of their own.

What should be our principal object in khadi-work or other forms of village reconstruction? Khadi-work in some parts of Bengal has degenerated into a mere method of giving a little relief to the villagers, while it has failed to restore the will which alone can bring about any lasting transformation in their condition.

Our question is, should khadi be merely that sort of humanitarian work or should we use it chiefly as an instrument of political situation? Our experience has been that unless the ultimate objective is kept clearly in mind, it degenerates easily into a work of no significance.

Answer One. The two forms of khadi and political organisation should be kept absolutely separate. There must be no confusion. The aim of khadi is humanitarian; but so far as India is concerned, its effect is bound to be immensely political.

The Salvation Army wants to teach people about God. But they come with bread. For the poor bread is their God. Similarly we should bring food into the mouths of the people through khadi. If we succeed in breaking the ill-effects of the people through khadi, they will begin to listen to us. Whatever else the government might do, it does leave some food for the villagers. Unless we can bring food to them, why should the people listen to us? When we have taught them what they can do through their own efforts, then they will want to listen to us.

That error can best be generated through khadi. While working out the khadi programme, our aim should be purely humanitarian; that is economic. We should leave out all political considerations whatsoever. But it is bound to produce important political consequences which nobody can prevent and nobody need deplore.

Question Two. Could we not start small battles on local and specific issues against capitalism in the villages and use them as a means of strengthening the people

or bringing about a sense of co-operation among them. In preference to the khadi method? When we have a choice between the two, which should we prefer? If we have to sacrifice all the work that we have built up in the villages in connection with khadi while fighting against the money-lender or the landed proprietor, for, say, a reduction in the rate of interest or increase in the share of agricultural produce, then what shall we do,—provided the latter is more likely to create self-confidence among the villagers than the khadi method of organisation?

Answer Two. It is a big proviso you have added at the end of the question. I cannot say if fights on local and specific issues against capitalists are more likely to generate the kind of determination and courage needed in a non-violent campaign. But if I concede you that point, then khadi would have to be sacrificed under the circumstances you quote. As a practical man, claiming to be an expert in non-violent methods, I should advise you not to go in for that type of work in order to train the masses in self-consciousness and attainment of power.

We are fighting for Swaraj in the non-violent way. If many workers in different parts of India engage in local battles of the sort you describe, then in times of necessity, the people all over India will not be able to make a common cause in a fight for Swaraj. Before civil disobedience can be practised on a vast scale, people must learn the art of civil or voluntary obedience. Our obedience to the government is through fear; and the reaction against it is either violent itself or that species of it, which is cowardice. But through khadi we teach people the art of civil obedience to an institution which they have built up for themselves. Only when they have learnt that art, can they successfully disobey something which they want to destroy in the non-violent way. That is why I should advise all workers not to fritter their fighting strength in unorganised battles, but to concentrate on peaceful khadi-work in order to educate the masses into a condition, necessary for a successful practice of non-violent non-co-operation. With their own exploitation, boycott of foreign cloth through picketing may easily

be violent; through the use of blood it is most natural and absolutely non-violent.

Question Three. Is love or non-violence compatible with possession or exploitation in any shape or form? If possession and non-violence cannot go together, then do you advocate the maintenance of private ownership of land or factories as an unavoidable evil which will continue so long as individuals are not ripe or educated enough to do without it? If it be such a step, would it not be better to own all the land through the State and place the State under the control of the masses?

Answer Three. Love and exclusive possession can never go together. Theoretically when there is perfect love, there must be perfect non-possession. The body is our last possession. So a man can only exercise perfect love and be completely dispossessed, if he is prepared to embrace death and renounce his body for the sake of human service.

But that is true in theory only. In actual life, we can hardly exercise perfect love; for the body as a possession will always remain with us. Man will ever remain imperfect, and it will always be his part to try to be perfect. So that perfection in love or non-possession will remain an unattainable ideal as long as we are alive, but towards which we must ceaselessly strive.

Those who now money now are asked to behave like trustees holding their riches on behalf of the poor. You may say that trusteeship is a legal fiction. But if people meditate over it constantly and try to act up to it, then life on earth would be governed far more by love than it is at present. Absolute trusteeship is an abstraction like Bach's definition of a point, and is equally unattainable. But if we strive for it, we shall be able to go further in realizing a state of equality on earth than by any other method.

Q. If you say that private possession is incompatible with non-violence, why do you put up with it?

A. That is a concession one has to make to those who earn money, but who would not voluntarily use their earnings for the benefit of mankind.

Q. Why then not have State-ownership

in place of private property and thus minimize violence?

A. It is better than private ownership. But that too is objectionable on the ground of violence. It is my firm conviction that if the State suppressed capitalism by violence, it will be caught in the coils of violence itself, and fail to develop non-violence at any time. The State represents violence in a concentrated and organized form. The individual has a soul, but as the State is a soulless machine, it can never be weaned from violence to which it owes its very existence. Hence I prefer the doctrine of trusteeship.

Q. Let us come to a specific instance. Supporting an artist leaves certain pictures to a son who does not appreciate their value for the nation and sells them or wastes them, so that the nation stands to lose something precious through one person's folly. If you are assured that the son would never be a trustee in the sense in which you would like to have him, do you not think the State would be justified in taking away those things from him with the minimum use of violence?

A. Yes, the State will, as a matter of fact, take away those things, and I believe it will be justified if it uses the minimum of violence. But the fear is always there that the State may use too much violence against those who differ from it. I would be very happy indeed if the people concerned behaved as trustees; but if they fail, I believe we shall have to deprive them of their possessions through the State with the minimum exercise of violence. That is why I said at the Round Table Conference that every vested interest must be subjected to scrutiny, and confiscation ordered where necessary—with or without compensation as the case demanded.

What I would personally prefer would be not a centralization of power in the hands of the State, but an extension of the realm of trusteeship; so in my opinion the violence of private ownership is less injurious than the violence of the State. However, if it is unavoidable, I would support a minimum of State-ownership.

Q. Then, sir, shall we take it that the fundamental difference between you and the Socialists is that you believe that men live more by self-direction or will than by habit,

and they believe that men live more by habit than by will; that being the reason why you strive for self-correction while they try to build up a system under which men will find it impossible to exercise their desire for exploiting others ?

A. While admitting that men actually live by habit, I hold that it is better for him to live by the exercise of will. I also believe that men are capable of developing their will to an extent that will reduce exploitation to a minimum. I look upon an increase of the power of the State with the greatest fear, because, although while apparently doing good by minimising exploitation, it does the greatest harm to mankind by destroying individuality, which lies at the root of all progress. We know of so many cases where men have adapted to slavery, but none where the State has really lived for the poor.

Q. But have not these cases of trusteeship which you sometimes cite, been due to your personal influence rather than to anything else? Teachers like you come infrequently. Would it not be better, therefore, to trust to some organisation to effect the necessary change in man, rather than depend upon the casual advent of men like yourself?

A. Leaving me aside, you must remember that the influence of all great teachers of mankind has modified their lives. In the teachings of such prophets like Mohammed, Buddha or Jesus, there was a permanent portion and there was another which was suited to the needs and requirements of the times. It is only because we try to keep up the permanent with the impermanent aspects of their teaching that there is so much distortion in religious practice today. But that apart, you can see that the influence of these men has sustained after they have passed away. Moreover, what I disapprove of is an organisation based on force which a State is. Voluntary organisation there must be.

Question Four. What, then, sir, is your ideal social order?

Answer Four. I believe that every

man is born in the world with certain natural tendencies. Every person is born with certain definite limitations which he cannot overcome. From a careful observation of these limitations the law of *ahimsa* was deduced. It establishes certain spheres of action for certain people with certain tendencies. This avoided all unhealthy competition. Whilst recognising limitations, the law of *ahimsa* admitted of no distinctions of high and low: on the one hand it guaranteed to each the fruits of his labour and on the other it prevented him from pressing upon his neighbour. This great law has been degraded and fallen into disrepute. But my conviction is that an ideal social order will only be evolved when the implications of this law are fully understood and given effect to.

Q. Do you not think that in ancient India there was much difference in economic status and social privileges between the four *varnas*?

A. That may be historically true. But misapplication or an imperfect understanding of the law must not lead to the ignoring of the law itself. By constant striving we have to enrich the inheritance left to us. This law determines the duties of men. Rights follow from a due performance of duties. It is the fashion nowadays to ignore duties and assert or rather usurp rights.

Q. If you are so keen upon reviving *Varushramas*, why do you not favour violence as the quickest means?

A. Surely the question does not arise. Definition and performance of duties—these are violence altogether. Violence becomes imperative when no attempt is made to assert rights without reference to duties.

Q. Should we not confine our pursuit of Truth to ourselves and not press it upon the world, because we know that it is ultimately limited in character?

A. You cannot so circumscribe truth even if you try. Every expression of truth has in it the seeds of propagation, even as the sun cannot hide its light.



RAMMOHUN ROY'S RECEPTION AT LIVERPOOL.

By BRADENTON SMITH BARTHOLOMEW.

IT is well known that Rammoahun Roy was received with enthusiasm when he went to England, and there is already a sufficient amount of material to give a vivid idea of his stay in that country. These accounts might well be supplemented by the accounts of his reception at Liverpool immediately on his arrival, which I have found in some contemporary English and Indian papers. So far as I know, no one has made use of them yet, and that is why they deserve the future biographer's attention.

(The Daily, Monday, April 11, 1864.)

Reception Roy.

(From a Christian Correspondent.)

The celebrated Rammoahun Roy arrived at this port on Friday last in the ship from Calcutta. The gentleman was formerly a Hindu Brahmin. An exponent of the system of Hindu theology, in opposition with the study of the books of revelation, led him to the belief in one God, and to an open renunciation of the system of polytheism in which he had reared a distinguished rank.

A close attention to the Christian scriptures led him to embrace Christianity, as a divine communication from the God of the universe.

Rammoahun Roy has been long known in this country as the author of a work, entitled, The Principles of Jesus the Guide to Peace and Happiness, and for the learned and able defence of the same against the attacks of the orthodox Christians in India. These defences exhibit a large store of learning, and exhibit some of the best specimens of passages of Scripture supposed to prove the doctrine adopted by modern Christians; such as, the Parable of Jesus Christ, the doctrine of the atonement, the Trinity, &c. Such disputes as these, with which the founder of our religion and the first missionaries of Christianity were totally unacquainted, will never have the creed of other People of Jesus, who take the New Testament as the standard of their religion. This is truly exemplified in the number of the excellent Rev. Indian, and of those who associate with him in the promotion of the same cause. It would indeed, be the height of folly to expect to convert any from one system of religion by opposing to them another, in which the rights of the difference is to be found in the number of deities, not in the nature of the system.

(The Saturday Evening, 23rd August 1864.)

RAMMOHUN ROY.—A letter dated Liverpool, the 15th April, 1865, states that Babu Rammoahun Roy, lately landed at Liverpool, on the 6th of April, and from the date of his landing, had scarcely

an hour unemployed by interviews with the first persons of the town. A department of the East India Committee of that town turned upon him on the 15th an extraordinary line on his arrival and to receive their hope that they should find a person of similar station to the Company. To reply that Rammoahun Roy expressed himself desirous of assisting the object under consideration was by agreement. If the Company would concede certain improvements to the industrial system, including their trading capacity, and their general commerce, allow Rammoahun to meet in India and with an eye and give on the point of necessary assistance, he should be friendly rather than hostile to the journal of their Charter.

(The Liverpool Mercury, Friday, April 15, 1864.)

RAMMOHUN ROY.—This learned and celebrated Hindu arrived in Liverpool on board the Atlantic, from Calcutta, on Friday last (15 April), having visited Europe previously in quest of information and knowledge. He is in every respect one of the most accomplished individuals of the present age. We are informed that he is conversant with fifteen or twenty languages and dialects, is master of logic and mathematics, and is thoroughly conversant with several other branches of European and Asiatic science.

Mr. Burroughs, who is the author of his recent lecture in this town, after alluding to Rammoahun Roy's extraordinary labors in this country, gave the following account of his character and talents:—

(The Liverpool Echo, Tuesday, April 19, 1864.)

RAMMOHUN ROY'S VISIT TO LIVERPOOL.—This distinguished Oriental paid a visit to this town on Wednesday last (18th April). Accompanied by a few middle-aged youth of twelve years of age, whom he has adopted as his son, and attended by Messrs. Cropper and Bowden, and other friends from Liverpool, Rammoahun arrived here a little after eight in the morning by the first train of railway carriages, a number of newspapers which, after the publication of the last issue have not a little excited his interest in the numerous improvements which are going on in this country. The travellers disembarked at the Royal Hotel, with several Manchester friends, and afterwards went to inspect the natural gaseous fountain in the Lancasterian School, Oldham-road. At the sight of the hundreds of children there assembled all assentingly employed in carrying on useful knowledge, the Hindu Philanthropist seemed great amazed. Tears glided in his eyes as he exclaimed, "May that Almighty bless and prosper you, my children." By the look kept for the signatures of visitors, he signed his name, accompanied with a remark expressive of the high gratification he had felt at his visit to the school, and he says that the people whose children received instruction there were greatly indebted to the kindness and efficient management of the conductors of the school. On their proceeding with a number of friends to Messrs. McConnell's factory, in Anson-street, where he inspected the

* He soon embraced Christianity.

processes by which the raw material is converted into parts and was much pleased with the precision of the various operations, and the construction and working of the machinery. First there he proceeded to the machine-machinery of Messrs. Sharp, Roberts & Co. in Fetter-street, where he was shown the various plans of navigation now in the course of construction, with which he was much pleased. These vessels occupied the time till about noon, and then he visited the gunfoundry, a crowd of people had gathered near the entrance, many of whom had been attracted to the spot by the colossal machine seen by himself, his people, and servants, and others from the firms which had long preceded this eminent man to England. He cordially shook hands with those who were nearest him, and afterwards addressed a few words to the people from the window of his carriage. He then proceeded to the Dynamite Club-house, Rodney-street, which he reached much fatigued by the journey, into which his ardent temperament had led him, together with an extremely painful knee, which had been caused by an accident in the voyage. He spent the remainder of the afternoon in the company of a few friends, and returned at midnight by the railway, there at that instant in the country. One of the principal objects of his visit to this country is, we

understand, to stamp the right of free settlement for all European resident in British India. This intention, if carried into effect, would be certain, in proportion of our increase in the East, by raising the people to a higher rank of the scale of civilization and supply, and by increasing the productive power of the land, and thus mutually benefiting the colonies and the mother country, while it would remove the imbalances of India. Now their present degraded state. Added to this, Rammohan Roy has long felt and expressed the earnest desire to visit this country; and has at length, for the benefit of his fellow-countrymen, and in the true spirit of philanthropy and Christian patriotism, brought his wishes to bear towards its completion. May his wishes be so successful as we are sure his reception will be cordial: *Harivindar Chatterjee*.

On Saturday morning (16th April) Rammohan Roy left the Adelphi Hotel for London.

(The *Illustrated Weekly*, Friday, April 22, 1834.)

Rammohan Roy.—He [Rammohan] has stayed departed for London, where he arrived on Monday night (20th April). We understand that he is staying at Leathe Hotel.

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJEE

CHAPTER XIX

Madhar and Tara

MADHAV and Tara had known each other from their infancy. Tara's father and Madhar's maternal grandfather were residents of the same village, and in Madhar's frequent visits to the place during his boyhood, Tara had been his playmate. They were distantly related to each other on this side, a circumstance which was the means of their coming so frequently in contact with each other in their early age as to be in each other's playfellow. Although Tara was Madhar's senior by a few years, they had always called each other "Tara" and "Madhar" respectively. Tara's marriage with Madhar did not to any great extent interfere to banish the feeling in the mind of each towards the other, generated by the familiar and unobscured intercourse of infancy. For, before Madhar entered his grunting service by the sea he had not unperceived and he rendered to his aunt in her low-cast, friendly intercourse, apparently cordial on both sides, had subsisted between the couple, and necessarily Madhar's visits to Madhar's household

were frequent. By so many years the junior of Madhar, Tara's elegance did not stand in the way of his looking frequent conversations with Tara on these occasions, and Madhar always craved himself of every such opportunity. Such an intimacy was equally gratifying to both, for each had a high esteem for the other. But their mutual fondness, and such the feeling might suitably be termed, was far removed from all impurity of the heart. Their attachment to each other springing in childhood, and nurtured by a daily growing appreciation of the moral beauty of each other's heart, had ripened into an affection that was akin to the love of brother and sister.

Nevertheless, when Tara and Madhar found themselves face to face in the godown-cumbed, their situation was sufficiently embarrassing. Surprised at this strange and, to both, reprehensible meeting, was the first feeling that predominated in their minds. When its effects had subsided, they began to feel the embarrassing character of their situation, and for some time neither spoke. Tara first broke the silence. "You here, Madhar!"

Madhar could not well reject the interpretation on Tara, but remained silent, hardly

knowing how to answer. Tara felt all the anxiety and embarrassment of the situation; but in such cases women, perhaps, are better able to get over the difficulty than men. Tara, confident in the integrity of her own character and feeling secure from misapprehension on the part of the other, in the interim she knew Madhav entertained for her, as well as sensible of the necessity of coming to an explanation, proceeded to bring matters to an issue.

"First, tell me, Yashurao," who could be the two *lame-dull-like* men who just now ran away from here? I wonder what business you could have had with people of that description, and here in our house too? One of them gazed at me strangely when I stood there in the veranda, and perhaps taking me for a ghost fled precipitately.

"Was it you then who opened this door and clashed the chains?"

"Yes, I opened the door, and was making towards the room from which you came out, but the appearance of those *lame-dull-like* frightened me, and I was returning."

"And whence came the sounds?"

"What sounds?"

"Have you heard nothing strange?"

"Yes, a freezing shiver of awe; but I thought it was coming from your room."

"No."

"No? You frighten me. I shall return."

"Without hearing; hearing why I am here?"

"I must hear it, and I must also tell you why I came here. Be quick then."

"Gladly," replied Madhav, "but I must take some precautions from interruption which you will be and by understand."

Madhav went out, and drew the massive bar of the door which led from the godown-nahai in view out of the house. He then re-entered the apartment which had so lately been his prison, and beckoning to Tara to follow, sat down to narrate the history of his capture. He neither concealed nor reticenced any circumstance, speaking as he did in the bitterness of resentment, as well as from a consciousness that however affectionately Tara might love her husband, she was too pure-minded herself to sympathize with his criminal policy. Tara felt sorely grieved as well as disappointed.

"You are not then what I seek," she said; "you have striven only this evening, while I believe my suspicions were raised two days ago."

Tara related in her turn the purpose of her

deed. This need not be detailed to the reader. He has already seen with what solemnity this affectionate wife had watched the change in her husband; how she had racked her mind with fruitless conjectures for its cause; how, at last she had implored her husband for a disclosure, and how disappointed she had been in her wishes; how at last the strange and secret work her husband had taken that night, and his clandestine and mysterious entry into the godown, had caused suspicion in her mind that the mysterious cause of her solicitude lay concealed in that apartment; how she determined to unveil the secret at all hazards and to visit the godown that night, to know what misfortune lay hid beneath its roof; and finally, how she had secured the keys from her husband while he slept, from beneath his pillow.

"How many fears, what tremors, what anxieties," continued Tara "attended me as, possessed of the stolen keys I threaded my dark way beneath the slender walls, you can better conceive than I describe. But I felt myself acting under a supernatural impulse and came on. I could have died if my death would have removed his unhappiness, I judge; then what impression your presence here, made on me. I am sure, reflected your presence here, with the aspect of his unhappiness. But you say you are here only from this evening. You cannot then be what I seek."

"You will not perhaps be disappointed," said Madhav in reply, shuddering as he spoke. "Those sounds—did you not hear those? There is a mystery yet to solve."

Tara turned pale.

"Do not be frightened," said Madhav "I believe there is nothing in fact, I will relate what I have just heard and seen. I will do so, however, only if you give me a promise not to indulge in a woman's fears. Do you promise?"

It was with difficulty that she gazed on the words, "Speak on." Madhav then gave her an account of the strange sounds that had interrupted his interview with the deities, referring her by the turn of his narrative as much of supernatural fears, as the nature of the subject admitted.

Tara's feelings were most pained. Fear, natural in women whose philosophy never taught to disbelieve in supernatural beings, predominated. Mixed with it, was curiosity, such as danger excites, and an intense regret that her search should be attended with so much terror. She now almost repeated her old invitation to, and asked Madhav to see her into the interior of the house.

"Will you give up your search so easily? I

* Husband's younger brother or cousin.

† Phant's messages.

"where you there is no danger," said Madhav with some reluctance, for his curiosity and interest had been intensely awakened, and he had forgotten his own precarious, and with Tara in his company, delicate situation, for its gratification.

Tara remained silent for some moments. Musingly, resolution at last, she replied, "Where can we search? Have not the robbers searched everywhere?"

"Yes, but I see now that one thing escaped them. There is a door," he said, pointing to the little door-door we have described before, "which remained to be opened."

"It evidently leads to the other room: did not they examine that other room also?"

At this moment, again came the hollow agency-speaking sound, clearer, more distinct than ever. The listeners started; its touching and startling tones thrilled them in every nerve.

A shen pang shot across Madhav's brain. A dark and agonising thought seized him. Wrenching almost with violence the bunch of keys from Tara's hand, he nimbly sprang towards the little door, knelt down, and pushed a key into its lockhole. It did not turn. With the same vehemence of movement he tried a second and a third key, but with the same ill-success. Meddled with caution, and the texture of suspense, he would have torn open the ponderous metal, had he the strength. Happily for his self-control, the fourth key he tried turned in the lock, and away flew the heavy door as though it were a feather.

"Tara! Tara! hesitate not, but follow," he said, with compressed energy, and swept in, bruising his sides.

Led by the contagion of impulse, Tara followed with the light. Joy and surprise held Madhav mute when they discovered a staircase of brick, narrow and steep, and filled with spiders' webs. Without stopping to speak Madhav bounded up, and Tara too in amazement, mechanically continued to follow. The staircase led to a small door of apparently an upper-located room. A glance at the very small height of this room sufficed to convince Madhav of the art with which it had been so made as to be concealed from every other part of the building. He saw that the height of the two rooms, upper and lower together, made up the height of the side-rooms and the veranda, and being divisions of windows the exterior of the upper story could not possibly be discovered from any other part of the building, nor any way suggested except by a comparison of the height of the normal room with that of the selected ones.

Madhav, anxious and trembling, sought the lock of this second door and, after two or three fruitless attempts in which the violent movement of the keys brought blood from his fingers, he succeeded, and threw open the plated door ringing and creaking. Tara entered with him, holding the light in her hand. The subtle glimmer it threw around, revealed to them an unexpected sight. Upon a small bedstead of varnished mahogany, splendidly ornamented with gurnee and traps, lay a form apparently that of a female. Tara and Madhav ran to the bedstead with the light; and in its dim and ghostly glare, as Tara held it over the bedstead, revealed to them the features—pale emaciated agonised, but still heavenly—the features of MATANGINI.

CHAPTER XX

Some Women are the equals of some Men

Tara and Madhav bore away the seemingly lifeless Matangini to an apartment which was secure from interruption. The emotions of Tara, materially aided by the wholesome fresh air to which Matangini had been due to many days a stranger, soon recalled the blood to her face, and long before the first streaks of day had brightened the eastern sky, Matangini was again a living being. Refreshments were provided for her, but she ate little. The little she did eat considerably revived her, and as Tara sat on the window sying the grey light in the east, Matangini softly and slowly unfolded to her the course of the painful events which had nearly consigned her to a living grave.

Briefly told, that dark story is this: When Madhav Ghose sent her home in Sakhi's mother's company, Matangini had no suspicion of the cause which had been laid for her by that wily manager. Sakhi's mother, who had been well-instructed in her part, asked her on the way if she had no apprehension in returning to her husband.

"To tell you the truth, Sakhi-mat," replied Matangini, "I would not go, if earth held a place where I could remain."

"Would you?" asked the wretch, "I think I can serve you. I would conceal you in a place where nobody could find you out."

"No," said Matangini thoughtfully. "I must not conceal myself. Evil tongues will be busy."

"Then why not come to your sister's house?" Matangini drew a deep sigh. "No! that is not to be thought of."

The artful woman appeared to sympathise

simply ask her helpless situation, and at length suggested embarking for her father's house.

"How can I to find the means?" said Matangioli sorrowfully.

"Oh! as for that, I dare say my elder mistress will find you a boat if she knew you wished it; and I can accompany and leave you there."

Matangioli wept, anticipating this act of kindness on Tara's part.

"Shall I go and tell her?"

"Yes," said Matangioli, joyfully.

"You then wait where I leave you till I come back. There no one will observe you. Come."

Matangioli went where the woman-kind had. She led her to the little room above-stairs in the garden-maid. The sombre and deserted appearance of the room sent a chill through her heart as she passed the approaches. She was surprised to find the deserted dark little room splendidly furnished. She turned to Tara's mother to explain the mystery. Lo! Tara's mother had vanished, leaving the door after her!

Matangioli's intelligent mind was comprehended everything. Her resolution was formed at once with her usual promptitude.

In the evening, Mathur Ghose came and laid himself at her feet. The indignantly contemptuous regards he met with, wounded and mortified him. He determined to gratify at once both revenge and lust.

"You shall be mine yet, life," said Mathur, as with a dejected look he was departing for that evening.

"Never!" said Matangioli, concentrating the energy of twenty eyes in her look. "Never yours. Look here;" and she placed herself immediately in front of him "look; I am a full-grown woman, and at least your equal in brute force. Will you call in allies?" Mathur Ghose stood bewildered at this wonderful challenge.

"Hunger shall be my ally. I lift not a finger against a woman," said Mathur, recovering himself.

"Hunger shall be my ally," said Matangioli, in return.

Mathur had resolved to starve her to compel her compliance. Matangioli had resolved to starve herself to be rid from his power.

Both kept their word. Mathur visited her daily, to watch the effect. Matangioli was literally starving when Mathur rescued her.

Mathur departed before it was quite daylight. Matangioli was too feeble to be immediately removed, and it was arranged between Mathur and Tara that Tara should keep her concealed, till

the evening night, when Mathur would come to look her.

After seeing Mathur safe out of the house, Tara returned to Matangioli, and cheerfully said that it was now her turn to make her a captive, locked the door of the chamber to decisive appearance. She then returned to her husband's apartment, replaced the bunch of keys whence she had parted them, and went to bed as if not a house had stirred during the night. Did she sleep? No! She had now learnt her husband's secret, and a terrible acquisition of knowledge it had proved to her noble heart. Perhaps of all the victims in the scenes of this eventful night, none had suffered so deeply as the affectionate and confiding wife, appalled by the unexpected disclosure of the dark deeds of her husband.

Matangioli spent the day in her safe but solitary chamber. Late in the evening Mathur came, as had been arranged, and at length, after so much suffering and apprehension, Matangioli had the pleasure of clasping Matangioli to her bosom.

"And you will never leave me again, when, will you?" said Mathur, after her joy at the meeting had subsided a little.

Matangioli sighed. There were tears in her eyes.

"Why don't you answer?" asked Matangioli, a little impatiently.

"Alas! I fear we meet part!"

"And for whose will you leave me?" said Mathur, disappointed.

"I go to MY FATHER," said Matangioli.

CHAPTER XXI

The Last Chapter in Life's Book—and in this

The evening that followed was a tempestuous and gloomy one. The wind howled, the rain fell in torrents, and the thunder rumbled loud and long. As Mathur Ghose was alone a sound like that of blood on a candle-still fell on his ears, during intermission in the violence of the storm. Twice he could distinctly hear it. His first thought was not to obey the well-known signal of those whose unwelcome association had just brought on him failure and disaster. But every time that the sound was heard it became louder and louder, and more and more urgent. At length he left his seat, and braving the storm, repaired to the spot which had been the scene of so many of his dark interviews. A form lurked beneath a tree, and he had no difficulty in recognising it to be that of the rubber-chief.

"What brings you now here?" said he, pettishly. "I have had enough of you. Did not of your presence. My good name is lost, and your treachery the cause."

"I do not deserve this reproach," replied the robber, calmly; "we did our best. He who takes us for his associates must abide by the consequences."

The soundest was preaching philosophy to the great man! And, dear reader, was he very wrong?

"But our connection has ceased," rejoined Mathur, angrily; "you know it well enough. Why do you seek me at this stormy hour?"

"Because," said the sardar, significantly, "because this is the only hour when I can dare come out now. The police are after us, as you know."

"Then, why not did Radhaganj of your presence at once?"

"You were not wont to speak thus to us, Baboo," said the sardar, with a slight touch of his old manner, "when those days had not come over us. Think as you may, I am come to convince you that we have a better mastery than you suppose of those whom we serve, or those who serve us."

"What do you mean?" asked Mathur.

"You do not see with me tonight, one who used to follow me as my shadow," answered the sardar with a shade of melancholy.

"Yes—where is that man? Bhika you call him, I believe?"

"In the hands of the police."

Mathur was startled. "Nothing worse?" asked he, tremblingly.

"Alas! yes!" replied the sardar in a despairing tone. "He has confessed."

"Confessed what?" asked Mathur with ferocious anxiety.

"Much," said the sardar with the same despondency, "much that may send both you and me across the black water. If they shall not catch. This hour is my last at Radhaganj. But you have done well by us, and it shall never be said we did ill by you. So I come to give you a warning."

So saying the bandit vanished into the thicket without waiting for a reply.

Mathur Ghose turned back and regained the house. For a couple of hours he sat musing deeply. His was a strong mind, and speedily regained courage. The police was venal and corrupt; his wealth was vast; he would buy up the police. There was one hitch in the scheme. A stout and restless active Irishman sat in the district station as Magistrate, and it was his

business to be meddling with everything. He was constantly shaking out ugly affairs of the police. But Mathur Ghose promised himself to see that Bhika should remain before the middle-aged Irishman.

His meditations were interrupted by some one bounding into the room, dripping with rain, and gasping with wind. It was one of his trustworthy agents employed in the Zila Courts.

"Fly, master, fly!" said the man, "you have not a moment to lose."

"How so?" asked Mathur, bewildered at this new warning.

"One Bhika has this day at eleven o'clock confessed to the Magistrate to dunnies and other crimes committed, as he lately said, at your instigation."

"Confessed to the Magistrate?" repeated Mathur, almost mechanically, turning pale as death.

"Yes," said the law-agent, "and I started immediately after the confession was worded. I saw the Subet making preparations for starting, and I am afraid he will be at Radhaganj during the course of the night."

"At Radhaganj during the course of the night?" again repeated Mathur, mechanically.

"Fly, Sir! immediately!" repeated the man.

"Yes, go," said Mathur, mechanically again.

The man went away.

Next morning the busy Irishman came to Mathur Ghose's house, to arrest him personally, a whole posse of policemen following at his heels in a hundred varieties of dress, and an eager rabble pressing close upon them to have a peep at the sort of animal they call a Magistrate, and the pranks he liked to play. Arrived at the house, it was entered, and thoroughly ransacked for the owner, but he was not to be found. At length found he was. There in the garden-embankment, in the very room which had fed the prison of Madras and so many others of his victims, the master of the house was found—Dunn. He had hanged himself.

CONCLUSION

And now, good reader, I have brought my story to a close. Last, however, you fall to musing me for leaving your curiosity unsatisfied. I will tell you what happened to the other persons who have figured in this tale.

The sardar successfully escaped—not so Bhikun. He had been implicated deeply in Bhika's confession,—was apprehended, and under the hope of a pardon confessed libelous. They were however wise by half and made only partial

confessions. The pardon was refused, and both he and Shikha transported.

Maharaja could not live under Mathur's roof. This, of course, they both understood. So liberation was sent to her father and he came and took her home. Mathur increased the pardon he allowed the old man, so her arrest, History does not say how her life terminated, but it is known that she died an early death.

Tara mourned in solitude the terrible end of a husband who had proved himself so little worthy

of her love. She lived a long widowhood in seclusion, and, when she died, died mourned by many.

As to Mathur, Champa and the rest, some are dead, and the others will die. Throwing this flood of light on their past and future history, I bid you, good reader, FAREWELL.*

* *Shayabhar's Wife* has been published in book form by R. N. Chatterjee, 1212 Upper Circular Road, Calcutta.

UNCLE RHONDOLU'S HOUSE

By JERHUTI BHUSAN BANERJEE

IT was a "Mishra-English" school in a village. I came here on official visits frequently. As there was no other place where one could stay, I had to perforce to put up at the headmaster's house. I liked the man. He was about forty-two years of age, very spindly, built out of a piece of iron of mind. He liked to be left alone, and was not too fond of the struggle for existence. So for the last fifteen years, he had been content to remain the headmaster of Debiashut M. E. School, and there was little that came per cent chance of his remaining so to the end of his days.

It was an evening in late autumn. We had drawn up two chairs on the verandah of the school building and sat there sitting. A small field lay in front of us. There stood a large tree on one side of the school, and a half-fleshed-up tree on another. The only road, the village boasted of, ran past the house to the village market. It was very lonely.

I knew that it was next to impossible to get a cup of tea here. A poor student lived with the headmaster and ran all his errands. He came out with one piece, on which lay homemade bread, saturated with ghee, some preparation of potato and some molasses.

"It is cold, Abinash Babu," I said. "I feel like having some hot sweet," he said.

"Certainly, certainly," explained my host. "Look here, Ramesh, you run to Banga's house and tell his wife from me to fry some rice immediately. Do you understand?"

The boy went off at once.

We went on talking, and then tell me how passed off. Abinash looked now and then at the half-fleshed-up tree abstractedly, as he talked. Suddenly he said, "Let the sweet come, in the

meantime, I shall tell you a story. I agree to the Inspector Babu. I remember it very vividly in those cold autumnal evenings. It gives me much pleasure, when I get you for a companion. You see, the kind of people we have got here. Most of them are shopkeepers. They send their sons to school, only for the purpose of teaching them some arithmetic. After that they are destined for the hard-labour profession. It does not give me a bit of pleasure to talk to them. How long can one talk about the price of opium? I am a gentleman's son, though I am forced to live in this God-forsaken place through their necessity. But my mind is full of constant brooding, you know—I open upended college for a year or two, though I am not a learned man by any means."

I saw that he had not been able to forget his college days. His life was marked by extreme simplicity. He had no ambition, not having strength of will enough for that. All his experiences, all his stringing, had been connected with this simple existence. During his college days, he had lived in a city, and had known luxury, whether of body or of mind. There it had begun and there ended. The further these days receded in price of time, the more bright and colourful they became in his memory. It was natural that it should be so.

Abinash Babu fought his looks and handed it to me. Then he began again:

"My mother's family lived in a village in the district of Hooghly."

"Why do you say 'what'?" I asked. "Don't they live there any more?"

"I shall come to that presently," he said. "You may well say that they live no longer there. When you came to the end of the story

* Final Note.

"I am telling you, you will understand why they don't live there but here."

My mother's family lived in a village of Moggi, as I have said. The first time I went there with my mother, I was about five years old. Eight or nine Bhandari families lived in one part of the village, my uncle's family being one of these. Their houses stood so close to one another, that if one caught fire, the others too would have been burnt down in no time. My uncle's house was the only brick-built one in that part of the village. The rest were all thatched cottages, big and small. If you wanted to go from one side of the village to the other, you had to pass a big orchard, a jungle, a few ponds and a big Bhandi tree. You had to go a goodish bit through the shrubs and bushes, before you reached the door house on the other side. In this desolate jungle, there stood a partially built house. I did not know then to whom it belonged.

The first time I lived for a while in the village, this went back home. The next time I returned there, I was already eight years of age. I went out for a walk through the village. As I walked about aimlessly I noticed an open space by the side of a pond. It was situated midway between the two parts of the village. I felt a bit surprised. The ground by the side of the pond had been cleared off, and a partially built house stood on that spot. It looked as if the work of construction had stopped long ago, for some reason or other. Wild creepers and shrubs had sprung up through the door and the porch. The small pond, where the women had prepared lime and mortar, was full of mud-grass. I remembered that I had seen the house on my first visit too. So it was not finished yet. Who were the people that were having it constructed?

I ran to my grandmother and asked, "Who is building a house over those grasses? I saw it that time too. Why is it not finished yet?"

"You have got a very good memory my dear," said my grandmother. "That house is being built by your uncle Bhoondol. He does not live here. But he was of proper superstition, the work is not progressing at all."

I felt very curious. So I asked again eagerly, "Who is uncle Bhoondol, grandma? Where does he live?"

"He works in the railway department," was the answer. "His home is Lalmandhal. I think he lived here in his childhood, and had a house of his own. He is a nephew of Mukherji, who lives in that part. He is sending money now and has got children, so he wants a place of his own. So he sends money now and then to the Mukherjis, who have employed masons to do his work. Sometimes, he comes himself and looks after everything."

"Then why to these no progress?" I persisted.

"Why can't the Mukherji people look after things properly?"

"It is not that," said my grandmother. "Bhandol mason used money regularly. Whenever he does, they employ labourers to go on with the work."

I don't know why, but from this time, uncle Bhoondol and his half-built house seemed to have occupied a strange place in my mind. Like the prince of a fairy tale, this kind of mine became rather surreal. My eyes could not see him, my ears did not hear him, he seemed to live in the land of my imagination. The sense of uneasiness enhanced over his children and the place of his residence, Lalmandhal. His inability to spend money regularly, I viewed with personal sympathy. But to this day, I cannot explain why I felt like that.

I used to hear the terrace by the side of the stairs, and listen to footsteps from grandma. My mind would wander, and I would creak about uncle Bhoondol and the time he was going to send money for that house from Lalmandhal. Perhaps he would come himself this time. Perhaps the Mukherji people stole his money, so he would not entrust them any longer with it. I would interrupt grandma in the midst of her talk and ask, "Where is Lalmandhal, grandma?"

Grandma would look at me in surprise and say, "Lalmandhal? Why do you want to know about it? I don't know where it is. Now if you are going to sleep, please let me off. I have some vegetables to cut up and to put on the shelves for the god's room, such a lot to do! I cannot pass away the time like this, talking to you."

I would feel a bit embarrassed and say, "Please don't go, grandma. I shall listen properly now. Please go on with the story."

I paid the next visit to my mother's people, ten years after this. I had not forgotten about uncle Bhoondol's house in the course of these ten years. On winter evenings, the fields on both sides of our pond would become full of smoke from our cowbells, and the trees and shrubs would look blurred, as if seen through a mist. Whenever I looked at this scene, I remembered the half finished house of uncle Bhoondol. That house too stood by the side of a pond like this and was surrounded by dense jungle. Who knew how far it had progressed? Uncle Bhoondol must have sent some more money to the Mukherjis by this time.

I reached my own uncle's house at night, when I paid them my third visit. In the morning as I went out for a walk, I came suddenly upon uncle Bhoondol's house. Good God, still it stood in the same state! No more work had been done. It had become entirely covered over with wild plants and shrubs. Young Banyan and Asvattha saplings were shooting out through the overgrown

Chandra Pal and Surendra Nath Banerjee belonging. I had served as a volunteer in nationalistic meetings. In short I saw the world now from a new angle of vision. Uncle Brindool and his house had become submerged in my curiosity together with many old idols and objects of interest. So I looked at him with a feeling in which even was mingled with curiosity. He looked well over fifty, and had an aquiline nose in his hair. He had a string of beads round his neck and a full beard, profusely sprinkled with grey. So this was Uncle Brindool! I looked down to him a bit reluctantly.

But uncle Brindool began at once talking to me, and excited a bit over-enthusiastic. He poured me with all sorts of questions. In which college did I read, where did I live, and what was my occupation coming of? He was working in Calcutta now, he volunteered the information. He had married a house in Barbican. His eldest son had passed the Matric and had joined the First Year Class.

"Won't you bring your family over to your house?" I asked.

"Yes, yes, my boy," he answered. "The house is not complete yet, you know. I must build a kitchen and have a well dug. As soon as these are finished I shall bring the whole family over. You have no idea how much it costs me in Calcutta to pay for a house and the milk. So I built this house here, though I had to strain myself to do it. But it is not finished yet, that is the pity. But I am thinking of finishing everything by the next rainy season."

To think of it! The house was not complete even now! I had been seeing the construction going on, since the first dawn of my consciousness. I wondered whether I would ever see the completion of this Taj Mahal of Uncle Brindool.

Uncle Brindool went on talking. "I own very little, my dear boy, and have a large family to support. I am now very little, and with this I had to build this house. Up to this we have lived in rented houses, but if I lose my job now, where shall I find a roof to cover my head? I thought of that, and for three fifteen years, here have been building up the house, piece by piece. But I shall not delay matters any further. I shall certainly bring over the family next year. I love this place very much."

Though uncle Brindool said it was only fifteen years, but to me it seemed as if the construction of his house had been going on, through all eternity, from the furthest point of time, one could look back to. The house rose back by back, continuous, unending. I came to childhood from infancy, to childhood from childhood. And now I have entered the portals of youth. But uncle Brindool's house went on being built for ever. It knew no beginning and it was not going to know any completion.

Next year I was uncle Brindool in Calcutta. I was then in the Third Year. "Come over to

our house", uncle Brindool invited me. "You must would like to see you. I invite you for next Sunday. You must positively come."

I went. I met uncle Brindool's son. "I call them to go to the village now, in this season. I went there during the rainy season and planted five trees of two kinds in the compound. I also had a platform made for the serpent to climb up. But nobody ever comes to me."

"How can they go?" cried his wife angrily. "There is not one cent for human habitation. The soil is looking in several places. There is no arrangement for water. One cannot live on house alone. Moreover, the house has got no porch, there being no compound wall."

Uncle Brindool protested, though very timidly. If a house was left deserted year in and year out, it was bound to become covered with all kinds of vegetation. He had had the platform dug up, still no one went to live there. The house was getting damaged in this way. It was all standing only because uncle himself went there once or twice every year. It did not need much money to have a well dug. He would have one dug at the end of the Bengali year. And if the whole family agreed to go over to the village, he would have even the compound wall constructed.

I understood that there were no wall and no compound wall either at yet. Uncle Brindool's house was still unfinished. But the thing had been going on for such a length of time, that while one side was being built, another side was crumbling down.

After this, when I went to see uncle's village, I sometimes met uncle Brindool here or there. He was busy repairing fences, planting trees, or sowing seeds down. He would not want to come here from Calcutta. So he had to come himself, to look after things. He said this to me, rather apologetically. Where was the compound wall, I asked. Oh that! That would be done during the coming rainy season. He had built the house, with the verandah, and savings of his money. If the children did not want to come, he himself would come and live here.

"How will you live here?" I asked. "The whole village has become deserted this side, in particular."

"What can I do, my boy?" he asked. "I love this place so much. I had to live all my life in other's houses and suffered for it, so I decided that I should build a house of my own, whether or other. From my childhood, I have lived in this village. It gives me great pain to think of leaving it. I don't feel at home anywhere else. I always had the idea of settling down here when I retired. One needs a shelter. Now I am going about from one place to another with the family, but where shall I go in my old age? So I started myself. I lived on water only to scrape up money for the building of the house."

But the family wasn't coming here. So I shall live here myself. If I don't, the house will crumble down. Besides, for other, the boys will have to come over here. One cannot live far away in Calcutta in rented rooms."

Then I heard much about uncle Bhondol, from my own uncle. Uncle Bhondol lived alone in that house among the jungle. He believed finally that his sons would come down finally and settle down there. He still went on building huts and repairing shops. He cleared off the jungle, all around with his own hand. He was continually talking out with his sons all about this house. His wife aided with her sons. The sons did not help the father. Uncle Bhondol had opened a small grocery shop here, but there were no customers, as the village had become deserted. Once or two people came to make purchases, but always on credit. So the shop kept. Now uncle Bhondol roamed about the neighbouring villages and borrowed some rice from one house, and some vegetable from another. Thus he managed to live on.

Then many years passed by slowly. I became a graduate and accepted service. I went as much as my uncle's village, as it had become unfit for habitation. All the big families there, the Bays, the Bhons, and the Gangulies, had either died out or emigrated to the town. Nobody ever came to the village for fear of malaria. In one portion of the village the big house of Jibon Marmish had fallen into ruin, only one room high with rickety shanty-work. The rest of the big hall, where we had witnessed so many Puja and festivals, was full of large trees. It looked like a dense forest, where dignitaries could hide. The famous tank Bay Dighi had become half filled up. One could hardly see the water through the water weeds. Sometimes cattle passed over it, without falling in— as if it was the covering layer of water hyacinths.

As evening fell, the whole village became silent as a cemetery. The very few remaining families, who had been unable to go away, on account of poverty, shut themselves in, as soon as daylight faded, and blew out their lamps. Thus all through the night, the only sounds heard were chirping of jacksals and the howling of the wings of wild birds.

My uncle too had left their village home and taken up their residence in Calcutta. I went there once. This was on the occasion of the first-incoming anniversary of the son of my youngest uncle. A little while before the festivity of the *Anushtha*, a very thin old man came in, with a bundle. His feet were bare, with dust, and he was carrying an old umbrella with a bamboo handle, under his arm. I could not recognize him at first. After a while I remembered that this was uncle Bhondol. So he had become quite old! My uncle had got new friends now who were fashionable and

wealthy. Uncle Bhondol felt awkward and shy in the presence of their up-to-date manners and fashionable dresses, and sat down in a corner of the carpet guest for the guests. He, too, had come as an invited guest, but his hosts were busy with the other guests, who were famous people, and did not notice him much.

I went and sat down by his side. He was glad to see me, as the rest of the company were utter strangers to him. "Are you coming from Calcutta?" I asked.

"No, my boy," he replied, "I have retired from service, nearly five years ago. I live in my house in the village. My sons don't want to go there."

The time was over. His uncle Bhondol showed no sign of going away. After staying on for four or five days, he took some rice and pulse and some left-over sweets, and started for his house. I saw that he was wanting a pair of old sandals then belonged to my oldest uncle. He showed them to me and said, "Mama has these from Calcutta. I liked them very much and asked him to give them to me. I am an old man and may die very soon. Though these are old, they might last me three or four months. I have got a pair of slippers at home, but they hurt my feet, so I don't wear them."

He went out of the house. I saw him bending forward under the load he was carrying. His sandals made a flapping noise as he walked along the road to the station. Suddenly, the old mysterious feeling of attraction for him came returned to me. "Stop a bit uncle," I shouted, "I shall go with you and see you!" I went along with him, carrying his bundle, and got the ticket for him. As he got into the train, he said, "Why don't you come over soon, my boy? You will see my house. It is a fine one, though there is no compound wall. What can I do? I have no money nowadays. My sons expect me to come here as it is. But all this is for them. I am trying my best. Perhaps next year—"

I never met uncle Bhondol again. But I met his son Harimohan in Calcutta a few months after this. He was a clerk at Macmillan's. He wore a coat of blue and carried a book-shaped tin-box of stationery, and was chewing betelnut. He was walking to the office, when I saw him. I mentioned uncle Bhondol.

"Father is in his village home," he said. "We want him to come and stay with us, but he won't. He never had any sons—all his life's savings he has wasted over this house in the jungle. Nearly five thousand in all, he threw away there. Who can go there, I ask you? So old and so malariaish! There are no people there, and no doctors. He spent five thousand over it, but if he tries to sell it now, he won't get even the price of the bricks and the wood. Do you think he will ever get a return? Not on your life!"

"You are right in a way," I said. "But you must think that when your father began his house, the village was quite a desolate one. He took with him some of the village people, and he built the village. All the people had left by the time he finished it. When was it built?"

I never enquired about the old man for a long time after this. Three years ago I met my second uncle in Dargah, where he had gone for a change, and I had gone to spend the Pujah vacation. From him I learned that uncle Bhagopal had died shortly after I met him for the first time. He had been ill within his house, with none to look after him. And indeed who could have looked after him in that deserted village? His dead body lay there for three days, before people discovered it and buried it in his grave.

So ended the life of uncle Bhagopal.

I never went to the village again and perhaps shall never go any more. But the house which

I now belong built from the earliest days of consciousness always occupies a strange place in my mind. This house stands out in my memory with a mysterious, unearthly appearance—it stands in the village of my mother's people, and I see it through the mist of a winter evening. I see also the courtyard and the path leading to the house, all overgrown with weeds. There are no doors or windows.

I wonder why the house became so closely connected with my life. This is the real point in my story. Many great events have been vividly etched on my memory, but why does this house remain so vividly in it?

I remember it especially on winter evenings, because it was exactly on such an evening that I saw it first, when I was a child of five.

Atmash Bahu's page) returned just then with the first rice.

LOVE NOT FORCE WELDS HUMANITY

SIR FRANCIS YOUNGHUSBAND URGES COMMON IDEAL THROUGH WORLD FELLOWSHIP OF FAITHS

By Miss IDA M. GURWELL.

SIR Francis Younghusband, British Author and Lecturer, has been visiting the United States in the interest of the World Fellowship of Faiths, an international agency for the promotion of fellowship and understanding among the religions of the world. He is a member of the organization's world committee and has been named the British National Delegate of the Conference to be held in London in 1931. Sir Francis accorded his interest to years of service with followers of Eastern Faiths in India, China, and South Africa.

A greater part of this man's life has been given to service of the British Government. He spent twenty-eight years in India in civil and military service. His father also was an officer. Sir Francis joined the first Dogra Corps in 1892, becoming a Captain in 1899. In 1900 he was transferred to the Indian Political Department. From 1902 to 1908 he was British Commissioner in Tibet. It was during this diplomatic expedition that he was knighted. This expedition opened up trade relations with Tibet, which extends for a thousand miles along the Indian border. He received two decorations from Queen Victoria, and the Banner of Kailash from King Edward, and was personally from King George. Through many times decorated and many times honored, Sir Francis remains gracious and simple.

Many in America who have not known of his military totem are known of his literary totem. We know his books. Sir Francis has written more than a dozen books in religion, science, and exploration. Among these most widely read are: "Heart of a Continent," "Bells of Ghazal," "South Africa of Today," "Kashmir," "India and Tibet," "The Heart of Sumatra," "The Ganges," "Wonders of the Himalaya," "But in our Lives," "The Race of Man," "The Light of Experience," "Life in the Stars," "The Changing Country," "Down in India," and "The Living Universe."

Sir Francis is a man with keen insight. He has the ability to carry through, perhaps his military service is responsible for this. He has vision. Although seventy-two years old, the lights that dance in his keen blue eyes place him among the youthful men of the world. Emerson said of Plato: "A well balanced soul, his strength in like the movement of a falling planet." This applies to Sir Francis as we know him. Success is assured for the World Fellowship of Faiths with Sir Francis as its British Chairman. His influence will thrust great souls from every part of the world.

While a guest in Cleveland, Ohio, Sir Francis revealed plans for the 1931 Conference to be held in London. He was the guest of the Cleveland Chapter of Fellowship of Faiths.

The purpose of the conference is to find a common ideal; to bring about a fellowship among the peoples of the world, regardless of religious and racial divisions; and for a conference of peace through a mutual understanding among peoples of all Faiths, Great leaders of the world believe that they, not force, will bring the peoples of the world together. This conference is Fellowship—lack of understanding; poverty, race prejudice; and the lack of Fellowship Education, not pursuit of leisure, amusement of people, institution, sharing of spiritual experiences, worship of God; all these things that make for fuller life will be discussed. The Parliament of London. The three held in America will be for religious and will include all Faiths. All Faiths will be invited to send their greatest leaders to the Conference in London, here to contribute their part toward spiritual helplessness. It is not the purpose to attempt to weaken any Faith, or to merge Religions or Values but to use the highest ideal of each Faith, toward the solution of the World's present problems. Spiritual Unity is for the benefit of mankind. In the first week the Fellowship meetings will be held in London, in the second week, all groups will meet in the college buildings at Oxford. The Conference attendance will be about three thousand.

Dr. Francis Youngblood along with other great leaders believe that only man of genius in exploring the power of the spirit, genius and prophetic men of towering faith in the following power of God, peace will reach the souls of men, and philosophers who see things whole and divine the true essentials—only these are capable of saving the human race. And bringing to it peace of soul. These are the men who must be got together from all parts of the world. Centuries ago in India first Aurore and then Albert held such convocations. In Sweden what was called the Parliament of Religions was assembled in the year 1891. In Paris in 1900 was convened a series of sessions of the International Congress of the History of Religions, other sessions of which were held in Basel, Oxford, and London. In London in 1914 a Conference of the Living Religions of the Empire was held. And in 1923 in Chicago, continued in New York in 1924, a Congress of the World Fellowship of Religions was convened under the Presidency of Hon. Herbert Hoover and Miss Jane Addams. The Midway Park of the World was signed International President. And now a second such Congress will be held in London in 1928.

How Would Fellowship of Faiths Cani Be?

The idea of a World Fellowship of Poets originated with an Indian and an American. Fellowship Day Ujjain was a native of Chittorgarh in Rajasthan, Bengal, a town which has the reputation that its inhabitants are composed of

followers of four of the great religions of the world, Hindu, Buddhist, Muslim, and Christian. These people naturally live together in terms of descent only. And inspired by the example, set (as we noted) to Mr. Das Gupta, that a fellowship for the Union of East and West, the main purpose is to produce cultural unity, and the Union is located in England and America through the annual plays portraying the life and character of the East might be formed principally for the appreciation of each other's sculpture. Mr. Das Gupta has worked for nearly twenty-five years on this line. He found a noble companion in an American, Mr. Charles F. Walker, who had for years been working hard for a League of Nations. When they spoke to Sir Francis Thompson, a few years ago about forming a Fellowship of Faiths, he also made instant appeal. Sir Francis had spent the last years of his life working on unity of fellowship with Hindus, Buddhists and Muslims, and had derived the greatest profit and enjoyment from the interfaith.

Dr. Michael Frederick Walker accompanied by his wife, Yvonne, and son, David, principal ruler of the United States. Dr. Walker is the General Executive of the World Fellowship of Faiths. Karamiah Ben Gupta, the other American General Executive, resided in New York. It is these two men who brought the Fellowship Movement through international political scrutiny. They are responsible for the movement's success in Chicago and New York. Through their efforts it has been heralded and accepted throughout the world.

Among guest leaders in England who will lend their influence and work Sir Francis in London in 1931 are: Bishop Welles, who was Bishop of Calcutta and welcomed Buddhists, Muslims, and Hindus to the Cathedral; Dick Thompson, Vicar of Saint Martin's; Ralph Maruch of the Liberal Synagogue in London; Sir Arthur Henderson, Chairman of the Disarmament Conference; Dr. F. N. Kinnaird of Free Churches of London; and Dr. L. P. Butler, Christian Leader. Of course there are many other good men who will serve on the National Council of which Sir Francis was elected Chairman.

Many guests were there. India had important place in the programme, marking for a first time, an attendance and an address by the Government of India. President is H. H. The National Governor of Bombay, The Indian National Chairman is Raja Jai Prakash Bhadur Singh and of course K. L. K. Das Gupta, who is one of the General Secretaries, and the man who is generally responsible for the movement in the successful outcome. Mr. Das Gupta is an Indian. Newspaper editors from the East are interested and are sharing in the plans for the Conference.

It would seem the Box is assigned a place, no important one, in the shaping of the World's

Spiritual, political, and in helping to bring harmony out of religious chaos. We feel that the greatest meeting yet held will be the one to be held in London in 1936. Where we shall be held in the spirit of fellowship and understanding. In such meetings differences must be fully recognised, allowed for, respected and, indeed, welcomed. Any endeavour to force men into one and the same mould, would be regarded as out of tune with the universal

process. No two men ever were alike. Each has his individual character. The individuality of every single person must be most scrupulously respected and preserved to the full. World-consciousness and a world-soul may result from such meetings but would never be allowed to stifle the soul of the individual. Yes! there will be differences, but there must be fellowship, and the deepening and widening of this fellowship will be the main aim of the Congress.

AN UNIQUE PUBLICATION ON INDIAN MUSIC*

(A Review)

WE publish below a notice of a publication on Indian Music—which as a piece of manuscript printing and publishing enterprise is not for anything else, available as a new record in India. We hope it will be possible to publish in some future number a critical review of this extensive monograph on the history and development of Indian Musical Modes. Here we shall content ourselves by indicating the nature of its contents and scope.

In the first section the author gives an introduction to the subject, setting out the characteristics of Indian melodic and the various attempts made by Karakas and Indians to offer a definition of the Indian expression. Next, which enables us to find an accurate English equivalent, in the next section (2-37) a systematic survey is made of the history of the evolution of the raga with suggestions from Yatis traditions, the Ragas, and the Bhanda *Natya-Natya*. The main question, treated later, are considered one after another in chronological sequence, and the data is each time bearing on the history of the raga are used with precision. The following section deals with the relation of raga to ragas, and in the next following section a short discussion is given on the various (phonetic) aspects of the melodic with suggestions for the derivation of their names (rather) which offer various class of the names of the ragas. An entire section is devoted to the Theory of raga—the appropriate names and their for the melodic, with a three-fold derived from authoritative texts. This is followed by an examination of the process by which Indian melodic has been defined and standard. This is followed by a

History of the terminology of melodic in the course of which the author repeatedly tests and class and examined. This covers studies from numerous unpublished texts and includes examples in Hindi, Persian, and English languages. In a very interesting section the sources of melodic words are indicated. In the history of raga is appended a critical discussion of the theory and significance of the modulation of melodic. The first volume ends with a list of Musical Texts (2nd Century A. D. to the 18th Century) and a musical bibliography of Books, Songs and Articles bearing on the topic. The Volume is supplemented by a series of 36 plates showing different tables of classification of raga according to different authorities covering a period of sixteen hundred years.

The second Volume is devoted to the Illustrations covered by 36 actual photographs in glossy inserts, and reproduction and 16 colour plates, printed on Art-board. The illustrations are derived from originals in 30,000 different private Collections and Museums in India, Europe, and America of which detailed particulars are cited in four pages. The list of plates runs nine pages. Each of the 36 plates is accompanied by a descriptive Sanskrit-English quotations of the relative Sanskrit, Hindi, and, sometimes, Persian terminology, bearing on each of the raga and ragas illustrated on the plate opposite. Each text is accompanied by an English translation and short notes indicating the significance of each type of melodic, with frequent mention of original sources. The Illustrations and the Hindi-Sanskrit texts form the most exhaustive bibliography of data bearing on the significance of Indian melodic.

Lord Willingdon, who appears to be a competent musician, has paid a just tribute to the work of the work and its author in the following paragraph:

"I am very glad indeed to have had an opportunity of perusing Mr. Ganapoly's monumental work *Ragas and Ragas*, a monograph on Indian Musical Modes, and I congratulate the author on the large amount of research and scholarship which this book represents. Mr. Ganapoly's writings on Indian Art are already well known and the present production should add very considerably to his reputation. It not only forms a valuable contribution to the literature on this subject but shows attention to an exact and fascinating aspect of scientific. I believe that in another volume on the art of Theory, Painting and Music carried on such a manner as to form the 'Classical Music' which is so universally illustrated and described in this publication, I considered the work as all Indian form of Music."

* *Ragas & Ragas*: A Historical and Chronographic study of Indian Musical Modes based on critical sources by B. C. Gangoly. Editor of the *Asiatic Society of Bengal*, Bha. Correspondent, Archaeological Survey of India, Author of *Music: History of Ragas and Dhrupads*, Appendix, Vol. 12: *Music—285 actual photographs and 16 colour plates*, representing typical examples derived from private and Public Collections in India, Europe and America. An Edition-in-fine, printed on hand-made paper and bound in Russian leather and parchment. Bound on leather is a limited edition of thirty-six copies only. Printed at the Press of the Old Court House, Lewis & Co., Ltd., Calcutta. Published by B. C. Gangoly, 4 Old Press Office Street, Calcutta.

* The author has been directed that paragraph title is a series of articles published in the *Samaj* (monthly Journal)—Samaj Press, Purnea, 1931, Calcutta.

THE POSITION OF WOMEN IN THE NEW CONSTITUTION

By Miss MONSIEURIA ROSE, M.A., Exam. (Lond.)

WE shall soon have a new constitution. It has been in the making for the last seven and a half years. We all remember the Simon Commission which came to India in the winter of 1927-28 with the object of studying the conditions of India and suggesting what further advancement could be made on the 1st Dec. Since then there has been much agitation in India and abroad. In India the political consciousness of the people was roused and people began to demand their rights. This led to the appointment of many more commissions and to the holding of many more conferences before the final step could be taken with regard to the future constitution of India. The deliberations are at last over. The India Reforms Bill has been passed and has received the royal assent.

We need not go today into the details of the Act. Our one and only object is to point out what the position of the women will be with regard to franchise in the new constitution. In order to be able to appreciate the concessions granted to us, we must know what our position is at present.

India at present is governed by the Reforms Act of 1919. The system of election was first introduced in 1892. The franchise at that time was very narrow and hence the electorate was very small. The Commission that had been appointed in the summer of 1917-18 laid stress on the necessity of widening the electorate but very little was done in this direction and that is why the electorate today is made up of three per cent of the population only. Any man or woman having a certain amount of property is entitled to vote. We find therefore that women have been admitted to the franchise on the same terms as men but the number of women voters at the present time is very small. It is only 54,600 in the whole of India. Hence the franchise is in the main a property qualification and since very few Indian women are property-owners in their own right, it is quite natural for the number of women admitted to the franchise to be very small.

The position of women will be quite different now. Many more new qualifications for franchise have been added, and the property qualification has been lowered. Any man or woman who pays not less than 6 as household tax, or 5 as urban board tax, or 4 as rural or 3 as municipal tax or 1s. or income tax in any way will be entitled to vote. This will give the right to vote to many in the rural areas and to many of the poorer classes as well. The wives or widows of men with existing property qualification will also be

entitled to vote. The idea of this qualification is to increase the number of women voters and give the women an effective voice in the new constitution. In Bengal all those who have passed the Matriculation or the School-leaving certificate or an equivalent thereof and are over twenty-one will be entitled to vote. This is the educational qualification. This test was too high but we feared that the number of women thus enfranchised would be very small if not altogether negligible. The qualification had been lowered to bare literacy, i.e., ability to read and write in some province. Here in Bengal all we could do was to agitate for bare literacy also. Several of the different women's organisations got together and sent a representation to the Government here and a cable to the Secretary of State asking for bare literacy in Bengal also. It will be a matter of qualification so all to know that our efforts have not been in vain altogether.

After the first election the educational qualification will be lowered to bare literacy. This is a special concession granted to women. At the second general election all women who can read and write will have the right to vote. This has been a great victory for us. Our main object now should be to try and spread literacy amongst the women as much as possible. This is the only way in which we can widen our electorate and make our influence felt. We started in the beginning universal suffrage but we were told that that was impossible on account of administrative difficulties. The electorate would increase suddenly from a few thousand to a few million and it would be impossible to manage. No arguments could make the Government change its point of view and so we had to be satisfied with the 'wides and widens' clause to increase the women's electorate. Now according to the commission recently granted to us, it depends on us now whether we have universal manhood suffrage or not. Let us hope we shall be able to rise to the occasion and do our bit in enabling our less fortunate sisters to read and write. Let us try as best as we can by opening schools, raising funds and taking a personal interest to spread literacy both in urban and rural areas. Let each one of us make a solemn resolution today to help in this respect and it may be expected with great confidence that in the course of the next few years we shall automatically have universal suffrage.

I am afraid I have deviated from the main point. We were talking about the new franchise qualifications. On the basis of these qualifications

the electorate will be increased from 7 million to nearly 35 million. Of these 35 million 28 to 29 million will be men and 6 million women. The number of women voters will therefore increase from 213,000 to 6 million. The population enfranchised will be 14 per cent as compared with 3 per cent at present. The proportions will still be very low and we should make every attempt to increase it. No Government can be truly representative until every adult man and woman has a vote in it.

With regard to the franchise qualifications there is one other important point to be mentioned. The educational qualification will not automatically entitle the woman who has the necessary qualification in every way. She will have to stand in her application for the right to vote, in order to have her name placed on the electoral roll. This is bound to reduce the number of women voters to a certain extent. We request therefore to all women who are qualified to vote to get themselves and their friends, who are qualified, also enrolled as voters. If we all take an interest in the matter and help there will not be much difficulty in having all the women who are qualified to vote registered as voters. India is now passing through a critical stage and at this juncture a good deal of her future depends on us. There is one thing amongst us women and this is unity. We have been able to disregard sectional differences and party questions. Sect, caste, creed or religion has not entered our minds. Even the Secretary Commission criticised this and could not help remarking that "the women's movement in India holds the key of progress, and the results of any reforms are immeasurably great. It is not too much to say that India cannot reach the position to which it aspires to the world until the women play their due part as educated citizens." This is the reason why every one of us should make certain our position in the new constitution. We should all go ourselves-scrubbed as voters when the time comes and use our rights to vote. We must remember that little drop of water makes the mighty ocean and so not forget to use it with discretion.

So far we have been discussing the question of votes and what would entitle a woman to vote under the new constitution. But we have not yet touched on the more important point as to why we should vote. I shall just say a few words here to show the necessity for voting. Every citizen cannot expect to have a direct voice in the government of his country. This might have been possible in the Greek City States in earlier times but such a system would be impossible today. The area of our country is much too large to enable all the citizens to assemble in one place when any important matter comes up for discussion. The Greek city states were small in area and hence there was no difficulty in those days for all the citizens to take part in the deliberations. The present system is to divide

the country into a number of small areas or constituencies so they are called and each constituency sends a representative. All the citizens in the constituency elect by their votes as to who should represent them. The man who gets the largest number of votes is elected. He represents the citizens of the constituency and whenever any matter comes up for discussion he always has the interests of his constituency at heart. He will not neglect his constituency because in that case he runs the risk of not being re-elected. Hence the necessity of exercising our rights to vote. We must not therefore treat the matter as something unimportant but get ourselves registered as voters when the time comes. The greater the number of women voters the greater will be our influence on the representation and through them in the Legislature where they will represent us.

The Legislature is the law-making body. It is the most important institution in the government of any country. Our representatives sit in this body and jointly discuss all the important questions of the day and decide the course of action that should be taken. In Bengal the law-making body is the Bengal Legislative Council. The province is divided into a number of constituencies and these constituencies elect their representatives to the Council.

The Bengal Legislative Council has never had a woman amongst its members. This has been so not because women are deterred from holding seats—because there is no such limitation—but because the number of the women voters has always been very small. In the new Legislature Council the position will be different. Five seats will be reserved for women but unfortunately we are also being divided into communities like the men. Of our five seats two will be reserved for Hindu women, two for Muhammadans and one for Anglo-Indians. The system of separate electorates or communal representation will remain. This means that Hindu will vote for Hindu, Muhammadans for Muhammadans, and so on. All our proposals in this respect have been in vain. We did not wish to be divided into such water-tight compartments but unfortunately we had no choice in the matter. This was the one point which was never discussed, the one point with regard to which the British Government had made up its mind and there was nothing left for us to do. If the system were to continue for men, it had to for women also. Let us hope that some day the men and women in India may be able to combine and put forth a united demand for joint electorates. Till then we shall have to remain satisfied with what we have got. We shall have five seats reserved for us in the Bengal Legislature and we shall also be able to contest the postal seats. This means that the number of women members can never be less than five though it may be more than five. The electorates will be joint for men and women, that

in men and women will vote jointly for the different seats. The new conditions will have to depend on the women voters in their respective constituencies if they wish to be elected. Just as much as the women candidates will have to depend on the men voters. The extent to which the women will be able to exercise an influence will depend on the number of women voters. The new Legislature will have to deal with many important points and pose many important laws. At this stage it is very necessary that the women should be able to have an effective voice in the legislature. What can the women members do in a House of 250? It is our indirect influence which will be more important. The new conditions will have to depend to a certain extent on the women voters, especially when the number of women voters is large. The elected candidates will naturally look to the interests and aspirations of women in order to get their support in the next election. This is the reason why I have appealed to all women who are entitled to vote to get themselves registered as voters. We must have as large an electorate as possible, and to make it larger still at the time of the second election it will be our duty to spread (happy amongst ourselves) and get all the license women registered as voters. If we can do this we shall have achieved a great deal and the day for self-government will not be far.

The Bengal Legislative Council is now the only body that makes laws for Bengal. In Delhi and Simla there is a Legislature also known as the Central Legislature which makes laws which regard to those subjects that affect the whole of India. These laws are binding on Bengal also. The Central Legislature is bi-cameral, that is, it has two Chambers—the Legislative Assembly or the Lower House, and the Council of State or the Upper House. Every Bill that is introduced has to be passed by both Houses before it becomes an Act. There are no women at present in either House. This bi-cameral system will continue, but this time there will be some reserved for women in both the Houses. The Lower House will be known as the Federal Assembly, and some seats will be reserved for women. Of these nine seats, Bengal will have six. We tried to get one more seat for Bengal but both Madras and Bombay will have one seat each. There is no reason why we should not have two seats also because our population is in no way less than in the other large provinces where the population of either of the other two provinces. A cable to this effect had been sent to the Secretary of State for India asking for an extra seat and we hoped it would not be in vain. We had also

asked for more reserved seats for women in the Bengal Legislative Council. Both in Madras and Bombay the representation granted to women is proportionately much larger. If the same proportion is kept in Bengal we should have at least eight seats reserved for us in the Legislative Council of five.

The Upper House will continue to be known as the Council of State. Originally no seats had been reserved for us here but while the Bill was in the Constituent stage in the House of Commons an amendment was brought forward for reserving six seats for women in the Council of State and it was carried. This was another victory for us and it made us feel confident that our other demands with regard to more seats for women in the Bengal Legislature, and more seats for the Bengali women in the Federal Assembly would not be ignored altogether.

The Bill has been passed and we have not been given the extra seats we had asked for. There was no reason for not complying with our request. We were not asking for special concessions for Bengal. We simply wanted to be placed on the same footing as Madras and Bombay. Our legitimate claims were ignored but for this we apologise to us. We should remember that the salvation of India lies in the emancipation of her women and that is the great aim which we should strive. Today we are in an inferior position in the race both politically and economically. If we refuse to accept the few concessions granted to us, it would mean that we are refusing to take advantage of the opportunity offered us to better our position. Such a decision on our part would be fatal to our cause. It would strengthen the hands of our enemies who would use this spirit of ours as an argument to show that we are not interested in politics. It will give us a bad name in the administration of our country and we may have to remain content with that for sometime. Our advancement depends on us alone. It is up to us therefore to be able to rise to the occasion and take the fullest advantage of the concessions granted to us. This is the only way in which we can raise our political and economic status. Unless we are prepared to do so, we shall not be able to play our part in shaping the destiny of India and thus fail in our duty towards our country.

Let us hope that in future the women voters will increase largely in number. This is the only way in which our voice can be made effective in the Legislature and the question of the number of seats will then be of no importance to us.

THE REPRESSIVE PRESS LAWS OF INDIA

By Dr. H. K. GHAKHAR, B. Litt. (Paris),

Bar-at-Law

THE existing press laws of India are characterised by some of the fundamental rights of man, namely, the right to the free expression of opinion or freedom of thought and freedom of discussion or liberty of the press.

Of all the Press Laws in India the Press (Regulation) Powers Act of 1931 is by far the most dangerous and oppressive. It gives to the Government wide powers of demanding deposit of security from keepers of printing-presses and publishers of newspapers of declaring security or press copies of newspapers forfeited in certain cases and of demanding higher security and declaring the same forfeited. It penalises both the keeper of a printing-press and the publisher of a newspaper for failure to deposit security, and restricts them from further use of the press or the publication of the newspaper. It empowers the executive to issue search warrants for seizing and destroying the properties of owners of newspapers and printing-presses. Again, it enables them to seize and destroy newspapers and newspapers that are unobtainable or equivalent to them, and to penalise with imprisonment or fine or with both anybody who happens to disseminate such newspapers and newspapers. It prohibits transmission by post of any newspaper, book or other document that is dangerous to the Government. Officers in charge of post-offices are empowered to detain such newspaper, book, document or newspaper in course of transmission by post. The only remedy against any ministerial order of forfeiture of security is by way of application to the High Court and no other court has any right to call in question any proceedings purported to be taken by any magistrate under this Act. Furthermore, this legislation protects the executive almost absolutely against any civil or criminal liability. Such are the salient features of the Press Act of 1931. A little careful examination will reveal the hollow and automatic nature of its provisions. First of all, no court has in any form of law asserted the original order for deposit of security; in other words, such order is absolute and final. This principle is radically wrong and unjust. As to England and other countries, as also in India, every newspaper or printing-press, like any private individual, should have the right to print, publish or write whatever it pleases, subject to the consequences of the ordinary law of the land. Such a principle defining the position of the English Press has been clearly laid down by Lord Mansfield and

Lord Ellenborough in their famous justified pronouncements. "The liberty of the press," says Lord Mansfield, "consists in printing without any previous license, subject to the consequences of law." "The law of England," says Lord Ellenborough, "is a law of liberty, and consistently with this liberty we have not what is called a licentiature; there is no such preliminary license necessary; but if a man publishes a paper, he is exposed to the penal consequences, as he is in every other art, if it be libellous." A similar principle is embodied in the American, French, Belgian and other Constitutions. In the "Déclaration des droits de l'Homme," as the Declaration of the Rights of Man, we find the following remarkable statement about freedom of thought and liberty of the press:

"La libre communication des pensées et des opinions est un des droits les plus précieux de l'Homme; tout citoyen peut donc parler, écrire, imprimer librement, sans être soumis de l'avis de son libérateur; mais tout citoyen est responsable par la loi."

"The free communication of thought and opinion is one of the most precious rights of Man; every citizen can, therefore, speak, write, and publish freely, except that he may be answerable for abuse of this liberty in cases determined by law."

Also in the French Constitution of 1791:

"En constitution, journal, gazette, droit naturel et civil, . . . le droit à tout homme de parler, d'écrire, d'imprimer ou publier ses pensées, sans que son droit puisse être soumis à aucune censure ou inspection avant leur publication."

The natural and civil law the Constitution guarantees in every nation the liberty to speak, to write, to publish his thoughts, free from any censorship or inspection of his writings before their publication."

Again in the law of the Belgian Constitution:

"La presse est libre; la censure et toute forme de contrôle, à ce point de vue, sont abolies; tout homme a le droit de publier ses opinions, sans être soumis à aucune censure ou inspection avant leur publication."

"The press is free; the censorship and every other form of control, at this point, are abolished; every man has the right to publish his thoughts, free from any censorship or inspection of his writings before their publication."

From the foregoing principles of the English, French and Belgian Constitutions it is abundantly clear that any sort of licensing or censorship preventing a man from writing or publishing anything he pleases, is inconsistent with their

spirit is with the right of the Court, not to speak of the right of government, to restrain the publication of a libel, until and unless the author has been actually convicted for such publication. Prof. Derry holds that the English principle is also opposed in spirit to any regulation requiring from the publisher of an offending newspaper a preliminary deposit of a certain sum of money for the sake either of ensuring that newspapers should be published only by solvent persons, or that if a newspaper should sustain libels, there shall be a certainty of obtaining damages from the publisher.

Coming to the question of editorial order in the Press Act of 1931, we find that it is beyond the control of the High Court, and hence, it runs counter to the real purpose of the Government of India Act, which gives the High Court general power of superintendence, discipline, restraint, and control over all courts subordinate thereto. The amount of security from five hundred to one thousand is ordinary cases is three thousand or even ten thousand rupees in special cases is excessive. The principle of double security from a person who is both the owner and publisher of a printing press and newspaper is extremely unfair and unjust. Such security is highly prejudicial to the interests of the indigenous press and newspapers; it has already caused much hardship and suffering for the small press. India, England, America or France, India is a very poor country and journalism in India is the most ill-paid profession. Save and except a few Anglo-Indian papers receiving official patronage, almost all the Indian newspapers have to eke out their business against tremendous odds; if on the top of these comes heavy security, the result will naturally be disastrous. In fact, it has been so. Many Indian newspapers and printing presses have already been thrustled out of their existence; many others may share the same fate.

Again, the power of forfeiture given to the government by Sec. 4 of the Act is much too wide and may cover papers and in fact, has already covered matters written in an honest spirit of reasonable criticism or fair comment. It may expose and in fact, it has already exposed persons to the penalty of the section when they have incidentally expressed admiration for the merits of the offender unconnected with the charges. The phrase "reasonable censure

implying violence" in Sec. 4 has been mis-construed and largely misapplied with the result that it has assumed an absolutely no dangerous for the poor journalists of this country.

From the above it is obvious that as long as the Press Act of 1931, as amended by the Criminal Law Amendment Act of 1935, the Bengal Criminal Law Amendment Act of 1934 and the Indian States Protection Act of 1934 will remain in force, the progress of journalism and the healthy growth of public opinion in this country will suffer a tremendous setback. Moreover, the Government itself will be deprived of the easiest and perhaps the best means of knowing the ideas and feelings of the people upon momentous matters, because it is the journals that are the mirror of public opinion and the barometer of popular feeling, and it is the journalists that lead out the pulse of the people. Furthermore, the Act of 1931 is a purely emergency measure, and whereas the first the declaration of emergency, the terrorist movement and crimes of violence have subsided, it is high time that the death-knell of this Act should be sounded. It has already done too much harm and injustice to the Indian newspapers and journalists. Its repeal would resemble the practice of the much-hated Star Chamber of England. It smacks of medieval despotism and perhaps its only parallel in the history of the English Constitution is the Licensing Act of 1662. We, therefore, urge the government to abolish forthwith the Press Act of 1931 as amended by various other Acts not only in the interests of the Indian journalists and the people in general, but also in their own interests. We also urge upon them not to revive it in any shape or form, as the ordinary criminal laws of this country are quite sufficient to cope with any crime of violence or sedition libel.

We ask all our fellow-journalists of any community or any shade of political opinion in different parts of India to combine and co-ordinate uniformly the expressive press laws and to sound their throats raised from the Statute Book by constant agitation through the Press and Platform, through the Congress or members of the Legislature. To this end, we must fight shoulder to shoulder in the spirit of Danton—"de l'audace, encore de l'audace, et toujours de l'audace,"—"to dare, still to dare, and ever to dare."



THE QUESTION OF WOMEN FRANCHISE

By REGUN SHAMSUN SAILAR, B.A.

THE political history of our country is now passing through a critical period. In the near future constitutional reforms will be inaugurated. The system of Government in vogue will undergo a change and new schemes and rules are being framed and formulated. From the Prime Minister to other prominent statesmen in the United Kingdom and in our country, beginning from the eminent leaders down to the lesser fry,—all are tackling their wits over the subject.

One amazing feature of the coming constitution is the conferring of adequate voting rights on women. Under the existing conditions women enjoyed franchise on the same terms as men, on the basis of property qualification. Ownership of the requisite property or payment of more enhanced men and women equally, has this right was in effect confined to the number of women possessing rights in land and paying taxes in their own name, but less numerous. In the proposed reforms, women or widows of men with property qualifications will be eligible to exercise vote, not in spite of them, women who have property qualifications in their own right. Moreover the standard in regard to property qualifications has been substantially lowered in the coming constitution. Payment of six annas of chartered tax or union board tax or eight annas cess is sufficient to qualify one to vote, but at present those paying less than Rs. 1 or Rs. 1-6 have no voting right. This mark in respect of property qualification besides which qualification other than property has been introduced—e.g., the educational qualifications. Not only Hindu women who own property in their own right or whose husband is a property owner would have the right to vote but education of a certain standard will also be another qualification. It needs be mentioned here that in the provinces of the Punjab and Madras more literacy will be sufficient to qualify a woman to vote, but with regard to Bengal, Bombay and Bihar & Orissa the standard is higher. In the latter provinces and, without being a materialistic character vote, without dropping in the case of other provinces we can safely assert that such a proposal is highly detrimental to the interest of the women of Bengal. It cannot be denied that both in the Hindu and Mohammedan communities of Bengal there are women who are highly educated, cultured, experienced and superior to all other persons even to those who hold degrees and diplomas from the University, but who had not had the opportunity of exercising the franchise. Among them are some who have devoted

themselves to the spread of education among the masses, and to other progressive reform-movements and it is therefore not to be wondered that their self-education stands in the way of enfranchisement.

The women of Bengal have not been indifferent to the gravity of this matter. Through the press and the platform adequate protest and propaganda against the present conditions have been made. Even representation on the subject was made to the Secretary of State for India (since for the All India Women Conference, All Bengal Women's Union, The National Council of Women, All Bengal Muslim Ladies' Association, and as a result it has been decided that before the second election under the new constitution the standard of literacy qualifications will be lowered, i.e., more literacy will give them the franchise.

Having got the right of voting the next question to be settled is as regards the representation of women-electors on the legislatures by which their grievances are to be ventilated and redress thereof sought.

After much consideration and discussion it has been decided that in the Bengal Legislative Assembly five seats—one Anglo-Bengal, two general and two Mohammedan, will be reserved for women. These five women members will represent the constituents. This arrangement provides five representatives from the whole of Bengal.

The Provincial Advisory Committee on Representation of some provinces that there will be one All Bengal Constituency for the Anglo-Indian women seat. As regards the general and Mohammedan seats the Committee says that there will be two Women's Constituencies—one for Uneducated women here and the other for Educated women. Sarayganjpur, where women are general and one Mohammedan seat being allotted to each constituency.

While appreciating the general policy of the Government in granting political rights to the Women of India, we must add here that the proposal to give only four seats to Bengalee women in a house comprising of 550 members is to say the least—unjust, inadequate and disappointing. This gross injustice and inequality have been heightened beyond measure by the proposal to confine the right of franchise and election only to the cities of Calcutta and Dacca and Nowsrangpur, while education among women—both Hindu and Mohammedan, is making a rapid stride both in quantity and quality all over the province. There has been a strong protest against this proposal of the

Provincial Deputation Committee from different municipalities, district boards and public organisations including various Women's associations from all parts of the province. It is interesting to note that women themselves have been taking a keen interest in the matter. We hope that the Government will be kind enough to make changes in this connection and thereby do proper justice to the cause of women emancipation and political training.

In the Central Legislature only one seat has been allotted to the women of Bengal. The Council of State has also been allotted to women and the number has recently been determined.

We have so far described the voting right conferred under the new constitution. enfranchisement of women is a social fact, how does our responsibility and duty? Certainly not our duty by the country and our responsibility to look have thereby been increased manifold.

Today we have obtained the right of young and that very easily without much ado. We can hardly claim that there has been any direct gain from within our duty as demanded and required for our rights and as a result earned them. Indubitably the women of our country are every day making progress in the sphere of education and social reforms, but we must nevertheless confess that much remains to be done and we are still in many respects lagging behind literacy among women of our country is still at a very low level.

It can scarcely be expected that under such deplorable educational conditions women will exercise greater interest in the affairs of the State. Therefore we cannot say that we had been giving much attention to the question of women franchise and yet we have got our just right.

Altogether this, we are reminded of the women of England, who were enfranchised only twenty years ago. It is really amazing and fascinating to go through the story as to how the legitimate rights of the women were granted in England. Education and literacy had illumined the hearts of the women of that country and in consequence they were inspired with a sense of duty and responsibility towards their country and further they were conscious of their strength and robust with deep faith and confidence in themselves. They realised the importance of getting the franchise and the urge came right from their inmost depths, as the very needs of the situation called for it. From the middle of the nineteenth century a group of men and women in England began the movement for women franchise. Mrs. Elizabeth Cady Stanton, Mrs. Millinet Garrett Fawcett and others were the standard-bearers. In course of time the movement spread throughout the length and breadth of the country. Different groups adopted different modes of agitation. Some had recourse to the conventional method. They established

committees in all parts of the country and submitted signed petitions to Parliament. Among the signatories were Florence Nightingale, Mary Carpenter and such others of world-wide fame, but you will be surprised to learn that these sections, their petitions and memorials were of no avail and the hope of securing franchise for women seemed very remote. Sections were also formed which to fulfil their aspirations thought of drawing the attention of government by passive resistance, violation of law and order and by all other means. The consequences were that they began infringing the laws and endeavoured to bring shame to the country. Women were incarcerated in large numbers and even in prisons they gave the authorities no quarter. By resorting to hunger-strikes and other disturbances they tried to terrify the authorities. These were arguments which were the prelude of success seemed bright enough but Parliament failed to pass the women-franchise bill, on except a very few men in general were unfavourable to the movement and the very idea of enfranchising the women was repugnant to them. From the inception of the movement and up to its termination eminent statesmen like Gladstone, Lord Curzon, Lord Balfour and Asquith opposed the franchise bills, but success came at last and in 1918 the women got the right to vote. Subsequently they won full voting right in 1928 on the same footing as men. We should not forget, however, that the movement entailed a great deal of suffering and untold sacrifices. The promoters were often persecuted between hope and disappointment and the struggle went on for half a century. Certain features of the movement are worthy of our notice. In the first place what strikes us is that the right of voting did not come in England as a gift. All among the protagonists had to encounter difficulties and fight against heavy odds to win their just rights. In the second place credit-worthy features they stand their ground undaunted in the last. Many sympathisers upon whose support they relied, forsake them and joined their enemies. There had been periods when sections of women founded societies with a view to counteract the movement and these vehemently hindered the realisation of their objects. But, at long last the efforts of those who with unflinching devotion and real spirit on towards their goal, were crowned with success and in 1928, in the realm of politics, women got equal rights with men.

It is a matter for congratulation and gratification that the women of India have got the right to vote almost unasked, to secure which their fathers in England fought so hard. In England the King reigns but he does not rule—and now have been enjoying voting privileges for centuries past and the administration is for all practical purposes run by the people, but here in our

country may have just begun to be engaged with the burden of government.

The women of our country have been enfranchised—they will now go to the polling booths, sit in the Council Chambers and do their bit in politics.

We should, however, be judging wrongly if we were to suppose that all are favourably disposed towards this enfranchisement of women, there being many whose minds are filled with misapprehensions and suspicions. They imagine that the country is going to ruin—just that the franchise will make the women—and dress them of the house, business, peace and all other noble traits of womanhood. Such an attitude of these scepticisms of ours is not much to be wondered at, for as late as 1925 when in England the women got equal voting rights with men, distinguished children there expressed similarly alarming views. The antagonists, however, forget that in the life of the women of our country this is not novel; for here, as nowhere else, there has been a homing of domestic and civic duties. The days are not long past when the women of this land occupied conspicuous positions in the political, social and literary life of the country and yet missed all the womanly virtues intact.

I have mentioned before that conferment of voting right has increased our responsibility as individuals and henceforth besides our duty as mothers of the home and of rearing the children we would have to shoulder the burden of citizenship as well. This will conduce not only to the general well-being of the nation but it also promises relief to a certain extent of the many grievances of our countrymen. To be more explicit—we cannot be the right judge—at least the sole judge—as to what will conduce to be prejudicial to the interests of the women.

There is now an awakening amongst the women of our country—they now look at things with eyes open and are conscious of their wants and rights.

For some time past the All India Women's Conference and other associations have been giving expression to the many grievances of women.

The existing system of imparting education both to the boys and girls of this country is far from satisfactory and wholly unsuitable to the latter. It is, therefore, high time that we as ourselves to overhaul the present system and introduce a better one. This problem is now attracting the attention of all right-thinking women of the country. Another burning point awaiting solution is in respect of herself for the women students. There is hardly any suitable arrangement for lodging the very large number of girl-students coming to Calcutta for higher studies from the different affiliated towns and from which under proper supervision they

can prosecute their studies. Young girls removed from the care and attention of their parents have to live and learn together in establishments having no systematic control or discipline. This has produced undesirable results detrimental to the well-being of the nation, over the remedy of which the women-educationalists are greatly exercised. The health and physical condition of the girl-students are also causing much worry and are so discouraging as to discredit the education they are receiving. The authorities should take steps for the regular examination of the health of the girl-students. As a result of all these important problems will become much easier. Apart from the problems relating to education various other social problems are every day cropping up.

In a metropolis as populous as Calcutta the health of girls, other than those receiving education in schools and colleges, is also a matter of concern and it is necessary to set apart a number of parks for the use of women only.

Another significant matter is the legal disabilities and restrictions imposed on the women of this country. In particular the work and pursuits of the Hindu women due to these are beyond measure. Although Indian women have equal rights to both the sexes, the prevalent custom is sometimes responsible for many disabilities and consequently Muslim women also have many difficulties to overcome.

The women have taken upon themselves to remedy these wrongs and in consequence country-wide movements have begun. The All India Women's Conference sent representation to the Government for appointing a committee to enquire into these grievances. But all over the government have not moved in the matter.

Next comes the question of child-marriages and we are all aware of the fact that the Sarda Act has failed to put a stop to such a practice. Attempts are being made to give real effect to the Sarda Act and the attention of the Government is being drawn towards it.

Abolition of and Imperial Traffic in women are two great social evils which demand immediate solution.

The treatment of the deplorable conditions under which the women workers work in the mines is also included in the programme of the present women movement.

Those who are in the fore-front of the movement realise every minute the importance of women franchise. They feel that unless the grievances of the women are represented in the legislature all propaganda is in great part waste of time and energy.

Finally speaking if the women had got the right to vote, educational reforms, establishment of good schools for girl-students, compulsory medical inspection in schools and other matters mentioned before, would have become easier of achievement.

The new constitution, by enfranchising the worker, has opened a new chapter in the history of our country.

Often we hear it said against this right of voting obtained by women, that no good will result out of it, for they will hardly be able to vote intelligently and judiciously. The argument is that, if they vote blindly at the demand of men, what benefit will accrue from women franchise? This allegation may be partly true. Even then, if in the preliminary stage, they prompt the women, the educative value involved should not be lost sight of. The students of the university gather their knowledge of politics and administration of the country by consulting the women, less from books. Shortlately the experience that the half-educated and ignorant women of our country will gather in the process will be of no mean value.

The franchise has been granted to us and we should not be short about its right use.

There may be many amongst us who do not find any utility in this right to vote. Those who have been enfranchised on the educational qualification, to be eligible to vote at an election, must apply and get their names registered as voters. Those who through indifference and inconsiderance forget to get their names registered as voters as required by the rule of the new constitution, will not be permitted to vote at an election, even if qualified.

I have mentioned before that many amongst us do not yet realize the gravity of the voting right and nothing will be more regrettable if through neglect we misuse the privilege.

We, therefore, fervently desire that those enfranchised on literary qualification should lose no time to get their names duly registered and also request them to make their relatives and friends realize the importance of the franchise.

And, if we fail in this, no shall be guilty of the unpardonable sin of shirking our duty.

RUSSIA TODAY, WHAT WE CAN LEARN FROM IT

By TARA KANTH DAS

(L. Madras)

"If any social order persistently denies individual culture, spiritual freedom, law and order, scientific discovery in social justice, it cannot survive."—Shri. M. S. Eddy.

IN recent years many books on Russia have been written by persons of communist and capitalist. These authors have either extolled Soviet Russia as the paradise on earth or they have denounced Soviet Russia as a menace to the civilized world. Dr. Shri M. S. Eddy in his work 'Russia' gives us a balanced survey of Russia today and what can be learnt from Russian experience.

Dr. Eddy first points out the mistakes committed by Soviet Russia in suppressing Freedom of Speech, Freedom of the Press, Freedom of Assembly and Freedom of Conscience and Religion, which are the great heritage of modern civilization and foundations of liberalism. Furthermore, Dr. Eddy denounces the policy of violence against political opponents, under the pretext of protecting the Revolution. But the eminent Christian leader (Dr. Eddy) is very anxious that the people in other lands should try to learn the best of the ideals and achievements of Soviet Russia, which is carrying on a vast experiment.

based upon the ideals of social justice and social planning.

The experiments in Soviet Russia are based upon political and social philosophy of Karl Marx, the advocate of Dictatorship of the Proletariat to be achieved through Revolution. Dr. Eddy tries to follow the fundamentals of Marxist doctrine and finds it to be impossible for him to agree with them. However he was much glad that he was able to learn from the Communist Revolution.

The Soviet Russian system is working for a 'classless society' through economic planning. In this connection the author points out that there is no race prejudice in Russia, whereas capitalism is a very dominant feature of the Anglo-Saxon world. There cannot be a truly classless society unless we recognize racial equality. In this connection the author makes a very pertinent remark which should be carefully remembered by all students of modern history:

"The principle of racial equality is a powerful factor in challenging the imperialist rule of the white race, and was one of the aims of the 'New Deal' in 1933."

It may be noted that the success of Russian diplomacy in Asia, especially in Turkey, Persia, Afghanistan and even in China and Japan, was due primarily to the Russian policy of 'non-race'

* *Emerson's Essay: Russia Today, What We Can Learn From It*. Published by Ferner and Richard. New York. 1934.

ing social equality and suppressing the crimes of the oppressed people of Asia.

Soviet Russia has set an example regarding the treatment of criminals in spite of the fact that the Soviet system of justice is "class justice" and is merciless in dealing with their political opponents. According to Soviet leaders, crime is due to ignorance, economic pressure, physical or mental defect; therefore the treatment of criminals must aim to reeducate him, redeveloping, through education and special treatment of criminals form an interesting experiment. The crimes of Russia must be rooted from illiteracy in the stage of scientific enlightenment. Following this ideal, much has been done towards educational progress of the country. In 1933 only 20 per cent of the people of Russia could read and write and in 1932 literacy in Russia is about 50 per cent. Similarly Russian industrial development during the last few years has been phenomenal. But the most remarkable feature of this success is that the ideal behind this is not profit but social justice. The nation carefully discusses what has been achieved in Soviet Russia in the field of controlling unemployment, starvation and revolution in agriculture.

In the chapter on "New Morality in Russia", the author compares the ideals of the capitalist world with those of Soviet Russia and finds that from ethical point of view, the Russian ideal of morality is higher because it puts into operation the ideal of service and removal of misery of man.

In the chapter on "United Philosophy of Life" (pp. 177-222), the author gives a brief discussion on philosophical ideals of life and interpretation of history. The Russian emphasized the importance of "freedom of thought", the Eastern morality, the Romans gave to the ideals of Law and Order. The western world in recent years has made tremendous progress in scientific fields, but it has failed in the field of Social Justice, the ideal emphasized by Karl Marx and his disciples. The author presents an excellent summary of Marx's philosophy and points out that Marx himself said that

"Revolutions can never be created merely by a few agitators but are brought about by oppression of social world by external institutions" (p. 212).

"Revolutions are almost invariably destructive. They occur only when revolutionary progress is de-

termined by the class in possession and power, when the legal system of justice has become rotten, law of discrimination nullifies the values of revolution itself and suppresses it" (p. 184).

Those who are interested in stopping a violent revolution should know that by merely upholding against the agitators or revolutionaries, revolution cannot be stopped, but by social justice to the oppressed the causes of revolutions may be removed.

More emphatical that economic forces are chief factors in determining human progress; but he never meant that man are mere machines or forced to fate. On the other hand Marx's idea was that man should become master of economic forces and thus become free. Dr. Eddy disagrees with Marx and opposes the idea that violent revolution is a means necessary. To Dr. Eddy, the nature of Reality is neither mechanistic nor organic, but super-organic.

In the chapter on "Reformation of Religion" (pp. 224-245), he emphasizes that organized religions (especially Protestant Christianity) has been a supporter of the possessing class and thus has not aided the cause of social justice. Unless this attitude changes, the mere denouncing of godlessness of the Communists will not help the cause of religion; because any religious Christianity or other religion class and function to carry out social justice (and thereby) is bound to be overthrown.

The author's conclusion is that we are at the change of an era. Change in social order is bound to come. It may come without a violent revolution, if the possessing class makes the desired concessions; otherwise there will be a revolution in various countries as in Russia. The spirit of history is "anarchy towards Freedom." At the present time, the Communist State is presenting a new economic mode of "Class Struggle and Dictatorship of the Proletariat." This mode is opposed by the anti-thesis of Freedom, which is to maintain the existing order and rule of the law of the possessing class, through a Dictator. The next step is human progress towards Freedom, lies not in any one of these two extreme ideals of Communism or Freedom, but in a new synthesis which will be the outcome of the readjustment of these forces.

Bandana, Cal.

July 30, 1934



BOOK REVIEWS

Books in the principal European and Indian languages are reviewed in THE MODERN REVIEW. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reviews of magazines, articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto be answered. No criticism of book-reviews and notices is published.—Editor, THE MODERN REVIEW.

ENGLISH

THE HOAT TRAIN: By JAMES THORNTON. Edited by Mary Anne Lambton. Decorations by R. Aylmer. London: Allen and Unwin, 1915. 15s.

A collection of black and white and interesting songs describing journeys of varied length and purpose and taking its name from the well-known train which takes Englishmen abroad. The compositions cover a wide range of incidents from experience in distant Africa and the most delightful parts of Africa to a description of the language in which an Englishman to this land is so very inclined to speculate in our light reading there would be at least one song for each reader. The writers are all well-known people in their respective lines, which does not prevent them from writing with an agreeable informality about their adventures. The descriptions are consistent with the spirit of the songs.

RELIGION AND A CHANGING CIVILIZATION (Twentieth Century Library): By John Sicker, Ph.D. London, John Lane The Bodley Head, 1925. Pp. 150. 2s. 6d.

This is one of the latest volumes in the "Twentieth Century Library" edited by Mr. V. K. Kishin Meyer. In it the well-known author of the *Modern Religions and Religions and Communities* attempts a re-examination of the position of religion in modern Western society. One of Dr. Sicker's advantages is that, having lived both in England and America and Soviet Russia, the two worlds representing opposite viewpoints on the status of religion, he can bring to his study a more heightened and balanced consciousness of the positive and negative qualities of religion than would have been possessed by one brought up exclusively in either of these two environments. He can thus recognize the strength of religion as a force for good and evil in human society, and at the same time lay bare the factors of its decline.

One result of Dr. Sicker's familiarity with the Communist point of view is the emphasis he places

throughout the book on the social roots and affiliations of religion. He shows that throughout the world organized religion is connected with the material and cultural interests of certain classes and derives its spiritual and ethical inspiration from that connection. Thus, within the body of one Church many contradictory trends may be discernible—one conservative or even reactionary, another positive and reforming, while a third may be all for a social revolution. Just as Dr. Sicker shows these minority movements in favour of social justice are hardly to be expected to bring the Church at large to take a lead in the social revolutionary movement, though they contain some of the best prophetic standards in religion. The reason for this is that in Europe and America the Church gets its support from the upper and middle classes. "Within economic and social structures are on the other side of the barricade from that of the workers."

The analysis of the religious trends in the different countries of the West is one of the most valuable features of the book. So also is the clear presentation of the opinions of modern anthropologists, psychologists, philosophers, and scientists on religion. The theory of identity and kindred hypotheses have turned the modern physicist into the most unexpected ally of religion, and one whole chapter is devoted to a synthesis of their opinions. In spite of its dryness, the book is a most comprehensive summary up of the forces for and against religion, and even those who cannot follow up their study with even a glance of the books mentioned in the bibliography will get a striking amount of information and ideas from its 161 pages.

LITERATURE AND A CHANGING CIVILIZATION (Twentieth Century Library): By Philip Henderson. London, John Lane The Bodley Head, 1925. Pp. 100. 2s. 6d.

The object of this elegantly written and constructive book is to trace the development of literature (chiefly English) in relation to the social order of which it is, according to its aspect, always and everywhere the response. This conception of social conditions as the primary force and controlling

techniques of literature is treated in a rather family conversational by Mr. Henderson, but the intention is not stream-lined, really, as a degree. The author starts with the spirit of early agricultural civilization and comes down step by step in the writers of our own days, who are shown to be as typically the products of the breakdown of capitalism as their medieval predecessors were of feudalism, and the Renaissance of the discovery of American gold, and the Victorian of the Industrial Revolution.

In the course of his main argument Mr. Henderson has many acute and sometimes unexpected things to say of contemporary writers. In spite of their political opinions, these constitute a most interesting feature of his book; though no one will be expected to agree with all of his opinions. One large generalisation of Mr. Henderson may, however, be refused without much loss of pleasure. There is hardly any doubt that in these days of rampant commercialism the artist has been cut off from world life and has become a kind of hermit in a closet, so completely such an artistic temperament who has withdrawn into a realm to do with the various sciences of life. This is plain to the artistic and intellectual individualism of the Renaissance of our age, and it is necessary to look to the public largeness of the great art traditions of the past, this closet of poetry individualism and personal narrowness will have to go. Whether this will happen is likely to be the greatest question in the minds of people concerned in the future of literature. As a consequence, Mr. Henderson has no doubts on the point. He says that the destruction of the capitalist order has resulted in a liberation of the human spirit in Russia, and that the creation of the same conditions will lead to the same result elsewhere. "The old world must die before the new socialist world of the future can begin to live. Let us help to kill and bury it before it begins to all in the ruins of its inevitable collapse. Then the conception of literature as an elegant accomplishment of the leisure class and as a 'fine art' will disappear, and literature will come again, as in classical times, because the expression of man's struggle with existence and his peak in building up a better world of mankind."

Marxism in his book are rather casually mentioned.

LITERARY CRAFTSMANSHIP AND APPRECIATION By Richard Falick. London, Allen and Unwin. Pp. 250. 6s. 6d.

"Appreciation," says the author of this book, "is one of the most important things of life. That is my excuse for writing this book." It is one of the most difficult. Learning to read with full enjoyment is no easier a process than learning to write clearly and well, and, likewise, unless chosen what to look for, are very often overlooked by the night of the mental before them. To discuss properly this book on literary craftsmanship and appreciation will be of great help. It contains chapters on observation; writing and reading the essay; description; narrative; writing of letters; writing of narratives and romances; followed by three chapters on general reading and appreciation of poetry. The writer's observations are thoughtful, [improved] with examples from the classics as well as from modern authors. He is possible enough to recognize the part played in the first stages of literary appreciation: seen by indirectly creative talent. Some people do not see this and by

starting a lay on books an sophisticated [person] shall either limit or the development of his taste.

Two chapters on the technique of writing will help the literary aspirant in learning his job. They will also be useful to those who have to greater ambition than to become good readers. Just as a certain amount of theorizing on the play is necessary for intelligent literary criticism, and some amount of studying with care for an understanding of pictures, so some literary technique cannot be done without some drilling in form and practice in composition. We have no doubt that a careful reading of this book, even if it cannot make a good writer of one who has not the feeling of one is him, will awaken possibilities which might have remained dormant otherwise.

STANLEY C. CRITCHFIELD

THE LEAGUE FROM YEAR TO YEAR (1931). *Information Section, League of Nations, Geneva.* Pp. 101. 10s. 6s.

Those who want to become acquainted with the various kinds of activities of the League of Nations will get the main facts within a brief compass in this authoritative publication. It is divided into fifteen chapters, dealing with the League's organization of peace and disarmament, the Permanent Council of International Justice, Legal and Constitutional Questions, Political Questions, the Near East and the Post-Paris of Danzig, the Protection of Minorities, Mandates, Enquiries and Financial Work, Communications and Travel Organization, Health Organization, Intellectual Cooperation, Social and Humanitarian Work, Technical cooperation between the League of Nations and China, Work of Assisting and Settling Refugees, and such miscellaneous items as the Budget of the League, Financial accounts, and Publications and Students of world affairs will find the book useful.

THE UNIVERSITIES OF INDIA: By P. Sankaran, M. A., Principal, Government College, Angkor, Madras (University Press, Press No. 2, Pp. 53. 10s. 6s. 6d.).

Besides the introduction, this booklet gives an interesting and informative relating to the rise of the modern universities of India and their general characteristics, projects for new universities, other institutions of university standard, the University Board, some conditions of Indian university education, some achievements of Indian universities, some efforts of the union in development, statistics of universities in India (1921-22), and matters of classification.

EMPIRE SOCIAL HYGIENE YEAR-BOOK. Prepared by the British Social Hygiene Council, Ltd. London, George Allen and Unwin Ltd. Second Annual Edition. Price 10s. 6d.

This important year-book contains an Introduction by Mrs. S. Wallis-Bell, D. S. E. and Dr. T. Drummond Smith, M. C. and a Foreword by Sir Basil Blackett and Sir Edward Gifford. Part I of the book contains Surveys of Great Britain and Northern Ireland, the Dominion, India, Southern Rhodesia, Colombia, Mandated Territories, and French-Indochina. Part II contains 11 articles by eminent writers on various important topics. Out of the 311 pages of the book only 32 pages are

devoted to India. Considering that India contains a far larger population than all the other parts of the British Empire combined, this meagre number of pages shows how little is done in India by the Indian Government and the Government of India Press for the promotion of social hygiene.

In various campaigns, including those of the last great war, Indian soldiers have shown that as fighters they are not inferior to white soldiers. The two tables of "Incidence of Venereal Diseases," printed on pages 285 of the book, show that they are also morally superior to white soldiers. The latest year for which figures are given for both the British and the Indian Army is 1932, when there were, per 1000 in the former 261 cases of venereals, 85 of syphilis and 83 of soft chancre, and in the latter 24, 25 and 18 cases respectively.

WOMEN IN INDIA—WHOM WHEN? Published by the National Council of Women, India. Price Rs. 2.

We are sorry we are unable to recommend this booklet with all a first attempt.

DIRECTORY OF INDIAN MANUFACTURES AND HANDBOOK OF COMMERCIAL INFORMATION, 1935. 354 pages. *Director of Commerce, Planning, Banking, Finance, Bombay.* Price Rs. 3.

Sales and export of goods, including handicrafts and textiles, manufactured in India, will find this book useful. It should be noted that the commercial names of many Indian journals are incorrectly spelt.

NATIONAL PUBLIC WORKS. Published by the Government for Commencement and Trade, League of Nations, Geneva, 1934.

NATIONAL PUBLIC WORKS. Published by the same organization, Geneva, 1935.

The first volume on national public works contains the replies of twenty-five governments to questionnaires which had been drawn up to ascertain to what the line impulse for which came from the International Labour Organization.

The enquiry was designed to furnish information on: public works undertaken in various countries since the beginning of 1929 (completed, in course of execution or in preparation); the principal administrative methods followed; the principal methods of financing; the allocation of expenditure on execution of the work as between materials and equipment on the one hand and labour on the other; the government's opinion with regard to the effects obtained or expected on the stimulation of economic and industrial activities and on unemployment. Governments were asked to classify the work by categories as follows: roads and bridges; railways; agricultural land reclamation; canals and other inland waterways; land improvement work; power; also for drinking water supplies and sewage disposal; work carried out in sea and river ports; construction of all ports; building work; electric installations; gas works and gas supply; telegraph and telephone installations and wireless broadcasting stations and other works.

The second volume contains the replies of the nine following countries: Chile, China, Egypt, Ethiopia, Hungary, India, Irish Free State, Poland

and Sweden. Supplementary information is furnished by certain governments whose reports also appeared in the first volume. These are: Australia, Denmark, France and the Union of South Africa.

This enquiry on national public works is the first one to be based on official information requested from all governments. The abundant material in the two volumes will be of interest to the authorities concerned and to public opinion in many States. These authorities should compare their own achievements and plans with those of others.

THE INDIAN WHOM WHO, 1935. Edited by HANSALAL K. ROYAL. Published by Co., Bombay's Building, First Building, Crown Street, P. O. 204, 205, 206, 207, 208, 209, 210, 211, 212.

Through the publisher's advertisement, this being the first edition of the work, it has its defects and there may be some mistakes, nevertheless it must be said that it is a commendable production. The type is readable and the portraits, though small, are for the most part clear. The editor has made an earnest effort to supply accurate information.

CONSIDERATIONS ON THE PRESENT EVOLUTION OF AGRICULTURAL PROTECTIONISM. Economic Committee of the League of Nations, Geneva, 1935.

The second part of this pamphlet is the report prepared by the Economic Committee in accordance with a resolution of the 1934 Assembly, which asked that an investigation should be made into the consequences in industrial countries of agricultural protectionism and those of industrial protectionism in agricultural countries, special attention being given to "the extent to which the demand of agricultural countries for industrial goods is limited by their inability to sell their produce in industrial countries which have increased their agricultural production."

In its conclusion, the Committee makes the following statement:

"An analysis of the situation permits of the conclusion that the maintenance of a correct balance of agricultural imports on the part of the industrial countries is in keeping with the true interests of the nation as a whole, and of the agricultural producers in particular. Such a conclusion is obviously irreconcilable with the substance of usually restrictive policies, but it does not in any sense exclude the maintenance of reasonable protectionist duties."

"There are certain signs moreover which point to an improvement in world policy, and this will not fail to diminish a gradual return to the maintenance of protection, which was the rule in the past and which achieved its purpose without involving, for the national systems of economy or for international relations, the dangers badly described above."

C.

RUIN OF INDIAN TRADE AND INDUSTRIES. By Major R. D. Bhow, I. R. S. Third Edition, revised and enlarged. R. Chatterjee, Calcutta, 1935. Crown Size. Pp. 267+xx. Cloth, 50c. Extra. With a portrait of the author and a pictorial jacket.

The third edition of this well-known work contains forty-three pages of matter which did not form part of the previous editions. Besides being thus

materially enlarged, its get-up is superior in every respect—paper, printing and binding—to the first two editions. And on the price has been reduced from Rs. 2-8 to Rs. 1-6 per copy.

The appearance of this edition is timely, too. The *Announcement of India Act of 1930* has just appeared, with its chapter on "Provisions with respect to [so-called] Discrimination, etc." mentioned in Section III (p. 12) inclusive. Major Bawa's book tells what was done in the days of the East India Company to pull Indian Trade and Industries. And these "Provisions" are what may be taken to prevent Indians from regaining their position in the trade and industries of their own country which the nationals of every country are justly entitled to occupy.

So this is a book which every English-speaking Indian ought to read.

X.

THE YOGASUTRAS OF PATANJALI.

By M. N. Mookerjee. Published by Theosophical Publishing House, Adyar, Madras. Pp. viii+72.

This is a very good edition of the Yoga-Sutras of Patanjali. The original Sutra are given in Sanskrit type with English translation below. Then they are explained in English. These English notes are written on standard commentaries and are very lucid. There are also two appendices which explain the general principles of Yoga. The book gives a clear idea of the philosophy of Patanjali, unaccompanied with unrelated erudition.

SELECTIONS FROM GANDHI: By

Myraut Anand Das. Published by the Navavidya Publishing Company, 58, Mohanagar Street, Calcutta. Pp. 164-321. Price Paper Cover 5 as, Cloth Bound 12 as.

There are millions in whom Gandhi's writings are a gospel and his teachings the backbone of life. They will find in these careful and comprehensive selections the essence of Gandhi well-represented. The book is handsomely well-printed and nicely put up.

L. D. BHATTACHARYA.

ECONOMICS OF JUTE: By J. K. Sen.

Volume II. A. J. Sen, A. Ghosh, B. L. Published by S. K. Banerji, M. A. Serdang, Institute of Economics, Calcutta. Pp. 162. Price Rs. 1-6.

This monograph has made its appearance with a "golden stamp," it has won for the Royal Asiatic Society, India Institute of Economics, 1932-33, the prize of a sum of Rs. 250 and a Gold Medal, placed at the disposal of the Council of the Institute by the Rangoon Royal Jute Association, Ltd. Mr. Sen-Gupta has touched upon almost every important aspect of the jute problem. Fortunately a fairly good amount of space-work has already been done by Mr. S. C. Choudhury and others and the Jute Enquiry Commission also has brought together a mass of valuable information. Mr. Sen-Gupta has fully utilized all the materials available, and if at times he repeats statistics what one may have read in other books, it is perhaps because there is little more that can be said about these facts. The book should, therefore, be judged not by the statistics parts but by those in which present-day problems have been discussed. He has tried to analyse the different strands of evidence on the question of control of the production of jute and has shown, indeed, after a careful study

of these opinions, to be in favour of some sort of quasi-statutory regulation whereas analogous proposals suggested by the Jute Enquiry Committee in 1920 and by Mr. S. C. Sen-Gupta in his bill of 1929. His conclusions on the desired effect of regulation on exports and prices are mainly identical with those of Mr. S. K. Bhowmik as formulated in his speeches and writings. Mr. Sen-Gupta's remarks regarding the marketing and business operations follow closely the *Ministry Report of the Jute Enquiry Committee*. But we remember the frank admission of the author in the preface that "The present study, has been conditioned by the views set by the Institute, and Bengal is deprived of the benefit of independent thinking by a devoted student of statistics. The chapter on transport rates is interesting; there has been scarcely any attempt up till now to synthesize the history of the changes in these charges. The chapters on foreign trade and on the jute mill industry will repay perusal. The author's remarks that "It would ultimately serve the interests of the Indian mills better if they showed readiness to adjust themselves to changed circumstances and were content with average earnings from jute," and that "the efforts of the Indian millers to maintain their level of earnings through a scheme of restriction constituted a huge ill-considered step" deserve serious consideration. The book contains valuable statistics, but they have not been always carefully put. For example, at page 11 *grossing* have been replaced by *dramatic* words, (p. 11 p. 4, Jute Enquiry Committee Report), thus reducing their value to one-thirtieth of what they ought to have been. Again, at page 58, the principle of approximation has not been observed in every case. 1,799,441 (51,852) (2,00,000) 32,381; 365,754 and 25,522 in thousands of 10 of the Report are put as 15,885; 617; 11,558 (324; 1,000) 338, in lakhs of yards. These are for statistics but one expects statistical table to be free from all such inaccuracies.

BENSAID LAL DUTT

REPORT OF THE 4TH SESSION OF THE INDIAN NATIONAL CONGRESS HELD AT KARACHI (March, 1931). Published by R. K. Mishra and Dr. Tarachand J. Lalwani, General Secretaries, 34th Indian National Congress. It is sent from the 4th Indian Congress Committee Office, Shering Bazaar, Alibetpur.

This is a complete report of the Congress Session at Karachi, which was held under circumstances that were remarkable and unique. The Gandhi-ites have had not then brought to a provincial conclusion the first phase of the Satyagraha Movement, and the Session of the Congress was in fact a council of war to decide if the latter provided a proper basis for peace. The report contains all the speeches including those at the main resolutions and amendments. The main features of the speeches are that almost all the speeches accepting those of the Chairman of the Reception Committee and the President were delivered in Hindi which has been accepted as the official language of the Congress. This session was very important from many points of view and those who take any interest in the progress of the National Movement in India will surely derive much benefit from a perusal of this book. The report is profusely illustrated and presents an interesting study. The printing and get-up are excellent.

**SILVER JUBILEE SOUVENIR OF THE
RAJAH DISTRICT GRAM HANK LIMITED:**
Published by the Bank at Solapur, India.

This is a report of the working of the Solapur Gram Bank for the last twenty-five years. From a very humble beginning the Bank has grown into the foremost financial institution in the Solapur Presidency. The book has all along been famous for securing the services of men like Messrs. T. Adhinayagam Chettiar, Haradani, and C. Rajagopalakrishnan, the first two Presidents of the Managing Committee. The bank has now erected a fine two-storied building in which it is now housed. A portion of the Silver Jubilee Souvenir will consist of one of the good work the bank has been doing for the last twenty-five years. It is being run on a sound financial basis and is a notable point of the good work the Managing Committee has been doing in India. The Souvenir contains the list of the working of the bank and also the minutes of the Executive and financial committees of the Solapur Presidency. The book is already printed and prepared for illustration. The output leaves nothing to be desired.

STANLEY HARRIS DAS

IS WAR OBSOLETE? By Charles E. Harris.
*Chicago School Lecture 1924. George Allen and
Unwin Ltd: 1925. 4s. 6d.*

A singular horror strikes to the heart of nations by the French Professor of History at Cambridge University under the auspices of the Sir Henry Stewart Trust. Since that time and two years of war are showing international problems it is interesting to turn to the pages of this book to know what exactly a great thinker, Chamberlain thinks of international struggles. The author who had played up as a judge during the last European War and had seen its horrors at close quarters, has no hesitation in coming to the conclusion that the human frame is ill-suited to the exigencies of warlike under modern scientific conditions upon from the annals of the appalling loss of life and of the shattering of human lives. Taking as his guiding principle, "How would Jesus Christ act?", he solves the problem of conducting warfare in such a way and with a conscience by declaring that such acts should be not sanctioned by a developed religious sense, have done any kindness whatever. The author then too, says that the religious feelings of men will disappear in any time, but it does follow that with increased knowledge of the failure of war as a solution of international problems and scientific men will soon to substitute their own constructive activities. As an alternative to war, which can be condemned outright as violating the fundamental principle of Christ's religion, the author suggests laying the Christian religion of men even if that involves risk and sacrifice. He looks upon co-operation among the nations of the world as the only effective attitude against racial animosity and aggressiveness and upon the Christian Church as the spiritual Army of Peace. He studies intently to determine whether or not showing when the operation of law can do in the sphere of military conflicts.

There is much more in the book which would appeal to the pacifists all over the world. The reviewer does not hope that the author's plea for peace will find its echo in the hearts of the bellicose and imperialistic nations of the West and

the Far East seeking as themselves to be converted or forced any sort of doctrinal nation unable to defend its frontiers against a nation more equipped with the latest devices for war. It does not seem good, however, to know that the rank of non-injury followed down had considerable influence of book in years there in the West and on that consideration, above the book may be said to be a notable contribution to the peace literature of England.

J. D. BHATTACHARYA.

THE FLAME OF POWER. Translated by Sir William Jones. *Oxford University Press, London 1924. Pp. 112. Price 50s.*

In spite of the several existing English versions of Herodotus' *History*, the present one by Sir W. Jones is welcome. The translator has very judiciously chosen English words even to the exclusion of other perfect forms for turning the well-known Greek epic into English. This way of book seems to be different from reading the Greek I may be said to have seen the editions which I hope should make good its use. Sir William Jones' translation is a plausible reading and will convince in some extent, but modern ears are not acquainted with Greek the epic atmosphere of the original work. It can be hoped that future of Greek editions, as well as expert editions of Western classical literature will find this work very useful.

HARIMON CHAKRA

RIGHT OF TEMPLE-ENTRY. By Chaitanyabharata Mishra, B.A., B.L., M.L.A. (Bihar),
Nagpur: No. 1, 1925.

Mr. Mishra goes to the root of the matter over the question of the 'right' of temple-entry and by much industry exposes the fallaciousness of the claims of caste-discrimination to keep out any section of the Hindus from public places of worship. When the temples had been under direct Government supervision, no such claims were entertained, and it was only when they were placed under 'private' (i.e. that old time institution, *landed proprietors*) that an opportunity is taken up a most reprehensible and inhuman attitude with regard to the question. Mr. Mishra's book contains much useful information, especially about South Indian times, and though his statements are frequently repeated and his authorities are not always indisputable, his views are sane and sensible, and the book most especially of the "right" aspect of the subject.

THE YORE PROPHETEAN. By John H. Manning, M.A., B.A., M.L.A., M.L.A.,
1925.

Dr. Manning, who is the well-known as a scholar and professor to read any institution, has successfully attempted in this book to bring out the significance of Shelley's thoughts and poetry and to expose the fallaciousness of antiquated criticism of the poet's work that has been repeated almost as a matter of routine. Much of what the poet had said and had done of has now been realized, the awakening of women and the closer approach to equality among men have been accepted as practicable or desirable ideas, and Shelley's vision, at the height of a century, seems bright and definite, and English, Dr. Manning has rightly pointed out the similarity between the Shelleyan and the Indian viewpoint in

and employment abroad, and the so-called threat of Fascism is merely a spurious argument for maintaining the most irrational and brutal conditions in man and society.

As I have already observed the two books present a unity in content and I have initially expected both points of view. Both the books require the most careful study by every intelligent man and woman to bring to themselves a knowledge of the future of the United States in India and the last and darkest of the Fascist State in Italy will give a concrete idea of how Fascism really works. For the anti-Fascist point of view Mr. Lipp's book is certainly the best one written and every word of the book needs to be carefully read and digested.

II.

INDIAN CIVIL SERVICE: By NARAYAN CHANDRA RAY, M. A., Professor, City College, Calcutta. Book Company Ltd., Calcutta Square, Calcutta. Price Rs. 3/6.

The Indian Civil Service has been the Government of this country for over a century and a half. The author has given an account of the origin and growth of the service, and discussed the important questions of the employment of Indians as well as the salary and constitutional position of the Civil Service from the Indian point of view. A glance at the table of contents—recruitment; Indianisation; J. O. S. and Judiciary; organisation; Indian Home Rule Movement; Constitutional position; Public Service Commission salary, etc.—will show the reader the topics discussed by the author, and discussed fully. The value of the book has been enhanced by a short bibliography and an index. Our book publishers will do well to go through the book at least once and get for himself an idea as to the problems of the I. C. S., from this good little book on a great subject.

INEFFICIENT MANAGING AGENCY SYSTEM: By S. M. DAVAR, Darvar's College Publication, 1931, pp. 32. Price Five.

The author, who is able and competent to discuss the subject, has pointed out the defects of the managing agency system of control in the Western Presidency.

J. M. DAVAR

SANSKRIT

NIITMANJARI OF OTADIVEDA: Edited with an Introduction, Notes, and Appendices by BHANU JAGANNATH DAS, M. A., Sahitya-samratyog, Professor, College of Oriental Learning, Patna Hindu University, with a Foreword by Principal A. B. Chandra, M. A., B. L., Patna-university, R. R. C. published by, Sampat, Bhawan, Varanasi-Mandir, Sahitya-samratyog, Varanasi City.

From the very name of the work, *Niitmanjari* (a cluster of flowers), it is clear that it is a book that deals with all or nearly all a collection of some civil findings gathered from the Rigveda (as the title suggests) in the *Carucarya* of *Samant*, the influence of which on the work is throughout evident, the difference between them being that while the latter gives examples from one-verse or classical style the former takes them from the Vedas. Its author is *Samant*, who flourished in 1424 B. C. His

work with the *Udharavastu* of *Madhugupta* and the *Udharavastu* of *Samant*, to which he is much indebted. The ground work shows very clearly that he was a great Vedic scholar, fully acquainted with all sorts of Vedic texts, the classification of the texts he gives in his book. In treating the subject the author first writes a style as the first part of which he says of a new which is illustrated in the second part. Then he himself explains the style, gives the Vedic passage from which the example is taken and comments on it as the list of Rigveda giving the position and quoting authorities, thus making his point perfectly clear. There are some 281 maxims and 183 maxims from the Rigveda for their classification, which are also fully explained. Thus the work is a very good selection from the Rigveda forming at the same time a very complete Vedic Reader by which one will be well acquainted not only with the Rigveda, but also with such works as the *Udharavastu* and *Udharavastu* from which the examples are made. The importance of the *Samant* was already known to scholars interested in Vedic studies, but it is now and for the first time that it is made accessible in a scholarly way to them by Professor Das who has taken much care in making it useful to every reader. We congratulate him on the success he has attained.

The authorities of colleges and quality of Sanskrit scholars will really do a good thing by prescribing it as a text-book.

V. K. CHANDRASEKHAR BHATTACHARYA

THE UNADI SUTRAS IN VARIOUS REVISIONS (MADRAS UNIVERSITY SERIES NO. 3A PART I. THE UNADI SUTRAS WITH THE VEDIC OF UNADI-YAKSHARIN, PART II. THE UNADI SUTRAS WITH THE PHAKSHYA-SARVATVA OF NARAYANA: Edited by T. R. CHANDRASEKHAR, M. A., Senior Lecturer in Sanskrit, University of Madras.

The two volumes under review contain critical editions of the text of all commentaries on the *Unadi Sutra* belonging to the system of *Parvati*. Here we have the first two volumes of the projected series volumes in which various recensions of the *Unadi Sutra* are proposed to be published. No indication is given of the nature of the contents of the remaining volumes. And it is not known whether these volumes will contain some new commentaries on the *Unadi Sutra* system or only *Sutras* and commentaries belonging to other systems of grammar. But in either case the work, when completed, will bring together the theories of Indian grammarians about the nature of various positive words and thus supply highly useful and important materials for the study of Sanskrit Philology.

The plan followed in both the volumes before us is the same. Besides the texts of the *Sutras* and the commentaries (where found) on the edition of a number of 1925, there are in each volume a number of indices, e.g., of words and authors referred to in the commentary, of the *Sutras*, of the words in the *Sutras* as also in the commentary and of quotations in the commentary which have been carefully identified. Thus the two volumes could have been combined together not only for the sake of economy but for what is more important—commentaries in use, helping the reader to readily form an idea of the special sources of the commentaries and of the differences in

the ones used by them, such matter of fact, and volume containing a critical edition of these forms belonging to the system of grammar which takes note of the variants found as early as the 1820s. And also in at least the annotations that have been published would have been highly useful in demonstrating the correct and original text.

As for, however, as the plan of the learned editor goes to his not spared any pains to make the volume attractive and useful. The printing and set-up leave nothing to be desired. A reference copy, however, is made as a few minor defects of printing. The words in the Sanskrit have not always been joined, as in the usual reading, by rules of Devanāgarī (cf. V. 51 in Pt. I, II, III and V. 50 in Pt. III). There are also a number of mistakes (Pt. I—p. 334, l. 10, l. p. 168, l. 1; Pt. II—V. 50).

CHRISTOPHER INKSTER

GUJARATI

TRAY NATAKŌ. By HANU M. PATEL. *M. A. Institute Western College, Baroda; Printed at the University Electric Printing Press, University Compound, Gandhinagar, Po. 201; Price, Rs. 1-0-0.*

These three plays were written for the purpose of being acted by students; school and college students. One of them shows up the difficulties of a poet, who is hampered in composing scenes and distributing them suitable for the advancement of human inspection of the fact that his wife and children are

starving. The wife, however, brings him to his senses. The other two are also tragedies, respectively of mental distress in the present-day graduate and in certain social conditions of the Hindu of Gujarat. There is humour depicted all throughout; though it is superficial and simple. Deep thinker, however, would not have noted the purpose of the author, and hence the lower level.

PRAYAS VIKRŌ. By Prof. A. K. TRIVEDI. *M. A. L. R. of Baroda College, Baroda; Printed at the Baroda City Printing Press, Baroda; Price, Rs. 2-0-0; Price Rs. 1-0-0.*

Prof. Trivedi has already written two "Vikrōs," "Nirvṛti Vikrō" and "Bhadrās Vikrō," both books of a high order, the form having been translated into Marathi also. The book under review describes in clarity and simple prose and is equally simple verse. In fact, the several incidents, humorous and otherwise, of the playthings made by him in the North and the South with his relatives. The verses remind one of those of Karl Krausdankar who has described some of his travels in poetry. However, on the review yet three more verses of his sentences and which rise to a high level. However, for the purpose of "Vikrō"—sometimes they fulfil their object. They describe scenes of our own times. And Prof. Trivedi followed his present best, the work would have done, look in dedication and expression of them of a higher level. Its value as much in the Poet's.

R. M. J.

THE LONDON "BRATACHARI" GROUP

Dr SASIDHAR SINGLA, Ph.D. (London)

MR. Hari SINGH DATT, I.C.S., is now visiting England. He represented India at the International Folk Dance Festival recently held in London in his capacity of President of the All-India Folk Dance Society and as a delegate for the Calcutta University. Mr. Datt has fully utilized this occasion in drawing the attention of the Western public to some of the living folk dances of India, and he a lecture he delivered at a conference of the Festival he explained and demonstrated some of these folk dances. They are, he pointed out, essentially different from the classical and effete court dances of India with which the West is familiar. These folk dances are not only aesthetically viable in character but possess great charm as well. Mr. Datt's demonstration of *Bideshi* and other dances,

for instance, their vigour and rhythm evoked much enthusiasm and great interest at the conference. And no wonder! Some of us who have been to the Folk Dance Festival can bear testimony to the striking similarity of these dances to the folk dances of south-eastern Europe, universally acclaimed as some of the finest that the Festival produced, both for their vigour and beauty. This must be a matter for sincere congratulation for Mr. Datt and a great encouragement to him in his task of reviving and popularizing folk dancing in India.

Folk dancing as a cultural medium and as a source of great communal joy and discipline is now universally recognized. But nowhere, as far as I am aware, has this been brought into direct touch with the performance of daily duties. To Mr. Datt belongs this distinction.

The *Brahmachari* Movement, of which he is the leader, aims at integrating dancing into everyday life, as bringing an inner rhythm to the outer rhythm of life. This rhythmic interpretation of the *Brahmachari* discipline comprising a whole code of individual and social conduct is Mr. Dutt's most original contribution to contemporary Indian life.

On the 5th of August, at a meeting of the Union of East and West at Carlton Hall, Mr. Dutt spoke on the *Brahmachari* Movement and demonstrated some of the dances. Sir Francis Young, husband, who presided, and the Maharaja of Baroda spoke appreciatively of Mr. Dutt's efforts. Both look forward to a great future for the movement. The Maharaja invited Mr. Dutt to visit his State to introduce the dances and prophesied that his would be a household name in India seventy-five or hundred years hence. The Times gave a full report of the meeting. The Times Educational Supplement published a lengthy article on the movement stressing its racial possibilities and on a subsequent occasion referred to the prominent part, it hoped, the *Brahmachari* Movement would play in rural India. In its issue of the 10th of August, The Times Educational Supplement wrote among other things:

"For the full expression of the significance of these dances and scenes it was, however, first necessary to enable them with a cultural setting. That setting was offered by the initiation of the *Brahmachari* Movement as a form of self-culture of the community. The centre is devoted to social discipline and constructive work and especially stress towards the development of individual character and organized national life."

"The dances have the great advantage for the Indian citizen that in performing they are physically health. It has been found that through the songs and dances it is possible to attain a high ideal of social justice. In the superabundance of the camp this discovery has found its closest spontaneous expression in a number of them novel and practical



First Row Sitting:

Left to Right—Miss Chatterjee, Miss Bhattacharya, Mrs. Bhattacharya, Miss Ayres, Roy.

Second Row Sitting:

Left to Right—Miss Bhattacharya, Mrs. Roy, Miss Wrench, Mrs. Ishik, Mrs. Dutt, Mrs. Bhattacharya.

Third Row Standing:

Left to Right—Mr. Bhattacharya, Dr. Narain, Mr. Bhattacharya, Mr. G. S. Dutt, Mr. Roy, Dr. M. Dutt, Mr. E. Das Gupta.

Last Row Standing:

Left to Right—Dr. Bhattacharya, Mr. Bhaia, Mr. Roy, Mr. Lakari, Mr. Roy, Mr. Bose.

moving to be offered together by these under training.

"It is a liberative campaign and fulfils into a kind of unity as no other movement has done on the same abstract scale."

Mr. Dutt's inspiring and enthusiastic are infectious. Already a London *Brahmachari* Group has been formed which includes well-known Indians resident in London and European ladies and gentlemen, one of whom is Miss Wrench, the sister of Sir Evelyn Wrench. Dr. D. N. Dutt, a practising physician in London, has been elected Secretary of this Group. By speeches, private talks and demonstrations of folk dancing, Mr. Dutt has raised keen interest in his movement among influential people in England. The following lines are taken from a letter Sir Michael Sadler wrote to Mr. G. S. Dutt:

"Wholeheartedly I am in sympathy with the principles and policy of the *Brahmachari* Movement, and subscribe in full as one who lives in England can to all your precepts. If there were a nation

of the Movement upon its age and non-existent. I should not have to join...

"Your Movement seems to me well planned and rightly inspired. It is Indian, which is essential. It is encouraging, inspiring, spiritual and

symbolic further a step, next year, that I look at it, but I must encourage Indian and bringing together the elements of a vigorous, purposeful and happy life."

A CONFERENCE OF ORIENTAL STUDENTS

By AMBAYANATH SARKAR

THE Confederation of Oriental Students, which was started two years ago in Rome, held a meeting of its Council of Directors and a special Conference at Oxford on the 18th-19th from the 10th till the 10th of April. Delegates representing student organisations in Europe of almost all oriental nationalities attended the Conference. The Indian Delegation which consisted of seven members from the eastern representatives Oxford, Vienna, Paris, Berlin, Zin, Prague, and Bonn was headed by Mr. Arun U. Chakravarty, M.A. of Oxford. The subject of discussion was "Cultural Affairs among the Oriental Countries."

After the Secretary of the Permanent Bureau, Mr. Arun N. Sarkar, read the report for the period following the Second Congress of Oriental Students held in Rome last year, the Council of Directors, which is composed of ten members from each oriented nationality, formally opened its meeting at which several important resolutions regarding the future activities of the Confederation were adopted. The Council decided to appoint a few more Local Committees in important centres like Genoa, Lyon, Marseilles, Vienna, Berlin and Oxford, besides London, Paris, Geneva, and Berlin which were already functioning. A Board of Corresponding Editors was also formed for the Journal of the Confederation, which will now probably come out now as a monthly called "Young Orient", with one representative each from the different national organisations of oriental students in Europe. The Confederation has so long been labouring for the creation of the national federations of the different oriental student organisations in Europe; it was announced at the Conference that besides the Indian Students' Federation, the Chinese Students in Europe had already organised themselves into a federation, and were shortly going to hold a Convention in Holland.

It was also learnt with much pleasure that the Arab and the Indo-Chinese students in Europe were shortly going to form their own federations. The discussion about forming national organisations in the oriental countries, where they have not yet been formed, was postponed for a fuller discussion until the next Congress which may

be held either in Rome, Vienna or Brussels, according to the facilities that may be available from the above-named Governments with which the Permanent Bureau in Rome has been authorised to negotiate. This also depends largely on the political situation of Europe which is present is critical.



Oxford, the only town in the Alpine Mountains where the Conference was held

After the formal business of the Council and one Conference was held at which delegates from China, Java, Siam, Indo-China, Arabia and India spoke on the cultural problems of their



The delegates of the Conference

respective countries with particular reference to cultural movement amongst the youth. The papers and the discussions were highly informative and were of engaging interest. On behalf of the Indian Delegation, Mr. Amiya C.

much appreciation. At the end of his speech Mr. Chatterway answered a series of questions put to him by the students of other Asian countries which showed how much interested the youth of the Asian countries are in India and her great movement. The Japanese and the Japanese delegates openly said that their art and culture are to a great extent Indian in origin, influenced later by the Chinese, and even today they feel a strong kinship for everything Indian. India was the fountain of all that is good and good in their civilization.

The amount of enthusiasm and goodwill shown at the Oriental Conference, and the results achieved, go to show the unanimity of opinion amongst the oriental students in the immense possibilities the organization offers in bringing about real cultural collaboration and co-operation not only amongst the youth of the East but also amongst the student countries in general, leading to a better political understanding and cooperation. Another interesting feature of the Conference was the ability shown by the delegates to find out means by which the *Confederation* could be permanently placed in a position entirely free from political influence of any Western Power. It is not regarding too much to say that complete independence can be achieved, now that the organization has been able to raise funds for itself, and it is absolutely true to not according to its own will.

The papers and discussions confirmed once again that the activities of the *Confederation* are extra-political, and it is only concerned with the cultural problems and problems of the youth in particular—of the East, and it never ignores the great importance of co-operating with the new spirit of the youth in the West.



The Indian Delegation to the Conference

Sitting (Left to Right)—Messrs. D. N. Datta (Rangoon), A. C. Chatterway (Calcutta), President of the Federation of Indian Students, N. G. Senani (Rangoon). Standing—(Left to Right)—Messrs. Harind (Shanghai), P. B. Kalyan (Vienna), E. Bala and R. Chari (Paris) and Amiya C. Sarkar (Rangoon).

Chatterway, Mr. A. addressed the Conference on 'The Problem before India and Asia' which was

TRAINING INDIANS FOR MILITARY CAREERS *

III: CADETS AT WORK AND AT PLAY

By *Sr. Nihal Singh*

(Illustrated with photographs by the Author.)

I
NEARLY forty years have gone by since I learnt to eat with a knife and fork. I will have a vivid recollection of the awkwardness of my early escape at instituting this alien art.

Attempts behind which there was not the element of compulsion that I felt, there had been in the former instance.

Not till I desired until I had become so adept that I could, with ease and rapidly, ply these implements in the manner regarded as correct



A typical house occupied by an officer at the Academy

The meat seeped, at first, proof against being cut. As I looked at it it danced all over the plate. Each bit appeared to be endowed with some demonic form of energy when I tried to pursue it with the fork. When I finally managed to capture a fragment piece and endeavored to convey it to my mouth, it was overcome with attraction for my shirt front, beneath which my bowels was pulsating with nervousness.

Some years later, while living upon the outskirts of China, I was initiated into another grade gastronomic dis-eating, with thin, long, ivory sticks—"chop-sticks," as they are called. The difficulties involved in the process were far greater than in the other case.

By then I had seen something of the world and no longer stood in awe of it. Instead of feeling a sense of misgiving and self-consciousness, I, therefore, actually enjoyed making the

be Chinese (and Japanese) of quality. In deed, I became so proud of my dexterity that I used to delight my friends in a Chinese restaurant, at first, in Chicago and later in Piccadilly (London) by picking up such "chop-sticks" baked rice, gaily by pin, and conveying it uncrushed from the bowl in which it was served, according to the convention, to the mouth.

II

I have been reminded of these experiences of mine by the friends of our young men who enter the Indian Military Academy at Dulem Dan without having had the opportunity of handling a knife and fork at the table. Such is particularly the case with many of the gentleman-cadets who come from the army—I am not, of course, referring to those who had the sense merely to convenient carrying-overs to the institution, at some unquestionably do. Their trials, fortunately do not last long, however.

There is, at the Academy, transition in most

* The first article in this series appeared in the *Modern Review* for August, and the second article in the issue for September, 1935.

then the meals of eating. Some of the meals served in the mess differ from those the gentleman-eaters even in the habit of partaking of in their homes and even in the houses attached to the colleges from which they passed there. Now is the way of cooking the food quite the same, though, I understand, some Indian dishes are also served at some of the tables.

It must take the cooks some time to acquire the means to relish some of the fare yet before their deliveries on this few might prove in places elevated up to it. I have known of many Europeans and Americans who found the English style of cooking fast. How much more so must this be the case with young men brought up on Indian cookery which commonly does not set on the side of flourish, whatever else it may or may not do.



The Main at the Indian Military Academy, Dehra Dun, I.P.

I have heard of our gentleman-eaters brought up in the rural life who thought nothing of putting a big lump of butter in their tea. They must have been Panjabis—and probably felt that by doing so they were having *dhak dhak* (buck and clarified butter).

I heard an amusing story about a *warrior* who sat, by chance, at his first breakfast in the mess next to a colonel of a famous turn of mind. Never having seen oatmeal porridge in his life before, he turned to his neighbor and asked him whether it was to be eaten with sugar or salt. He was asked to try it with salt, pepper, a dash of Worcester sauce and a dash of mustard. It will take him time to forget the taste of the mess thus connected.

III

Ending as the Academy is consisting of a school, at least, it is in the regimental and brigade messes. In India—as in any a civilian and army of being one—as a sort of *epitaph* also.

I am told, however, that the men who desire their life is some of those of British blood look upon eating in a mess as a means of promoting *esprit de corps*. It may, for that reason, be, I fancy, of special utility in a country where personal aspiration and political ambition,

passing as religious fervor, often set by the war were (temporarily) outraged men and where those still, some persons looked in the English line who still of "unapproachability" as being God-ordained—so that because they themselves are not compelled to grovel at the feet of the world better.

But why English food in an Indian mess? As regular, every day fare? I seriously see the word English and not European.

Having a few despised Europeans and Anglo-Indians, the young men at the Academy are Indians. Those of them who are so fortunate as to win their spots will enter the Indian Army and the British Army, and will, naturally, spend their lives in India. Unless I am mistaken, the kind of commission that they will receive will not enable them to command a British unit, except in special circumstances. They will, however, receive commissions adjusted (by non-Indians) to be adequate for Indians to indicate themselves as gentlemen—a rank appreciably lower than that applicable, mark for mark, to fellowships of non-Asiatic weight and domestic also serving in the Indian Army.

The significance of these circumstances is not, I am afraid, being grasped—or, at least fully grasped. Otherwise qualities would not have been created that could in habitable young Indians to relatively expensive non-Indian ways. The emphasis laid at the Academy upon the consumption of English food, even though interlarded with Indian dishes, seems to me to be misplaced or, worse, in the sense upon the spoken and written English, of which I spoke in an earlier article.

IV

Since in this matter what should be an obvious fact has been missed altogether, I must take the occasion to point out that between the mode of cooking food that has grown up in one land in a northern zone, and efficiency at subsisting in another land in the tropics, there does not—and cannot exist a rigid, inflexible link. Otherwise armies maintained in many an Asiatic country would be doomed to perpetual inefficiency.

I recall "breaking bread" in Japan, with Japanese officers. They—and I—ate, from small bowls, Japanese rice with a little heated sea-weed and tiny pieces of fish dipped in a salt (*soya bean*) sauce. Instead of knives and forks we used chopsticks, made of bamboo. If I remember right, I think unseasoned tea without milk or cream for Japanese—hotter water being just poured on and off the tea leaves and not pervaded to stand and drink. In addition to this beverage they probably would have had sake, a



When at drill, it is impossible to tell a "compulsive-mad" from an idiot soldier.

kind of beer, made from rice, drinking it, from equally distasteful bowls, had I—a mistake!—not been there.

Were these Japanese officers the few brave because they did not eat English (or European) food, or with the type of audacity approved by Europe?

Quite the contrary. Only a little while before these men had directed scores of the troops that hurled the Russian bear back to the region from whence he had, with ravaging march, been pouring down to the verge of the yellow sea, the first trait to the Dishonouring Empire assured, I may add, shortly after the cessation of the Russo-Japanese war.

V

India is a poor country well, unless I am greatly mistaken, is likely to remain poor for many decades to come. There is, therefore, all the greater need to exercise caution against lifting Indian out of the poverty of their Indian surroundings.

The room of many of the cadets lie in the villages. They had been to live there as undisturbed as possible. Therein really lies the want of the officer-to-be (and later of the officer) as well as the want of Mother India.

I, for one, who has had the opportunity of seeing something of the great nations in their prime habitats, shudder about both backwardness, refuse to admit the undeniable nature of the necessity to model the mind of (what I hope is) the Indian Dominion army wholly, or even largely, upon the British army pattern. To adopt a system wholesale or, at best, with slight modifications is, no-doubt, easy, while to evolve a new scheme means the killing of much brain space—means not only much thinking out of

the intellectual rut but also a great deal of experimentation.

During its harrowing poverty, backwardness of communication, poverty of schools conducted on the right lines and industries, the colonies have not acquired the strength they might have and life among us does not promise quite the unity of pattern that one would wish. There are, for instance, local variations in cooking in parts of India, even when one has next the other.

In this matter, our Motherland is not peculiar. Each variation—indeed, not so very long ago and, in fact, continues to exist in self-governing, progressive Britain is pocket handkerchief of a country compared with our India.

Herbert, however, he not beyond the wit of man, who considers themselves responsible, to devise a dietary that would be suitable for Indians gathered from all parts of the land than one suitably divorced from all the Indian modes of cuisine. The officer should not be inoperative, at least at the moment, when, properly speaking, northern or rather north-western India is wholly in possession of the Academy.

Care must be exercised, but too late in an uncertain manner, to prevent the cadets from acquiring the "superiority complex" that would make them regard persons who do not eat with knife and fork as backward. Most of these men and dear to them would, otherwise, be labelled by them as semi-savages.

The peasant is daunted in looking at life through colonialism, open spectacles already worn, I fear, and soon to be discarded whenever it offends itself seriously. The young Indians who serve on the main committee of the Academy should be helped to pool their intellectual resources to devise a menu approximating such were closely to the Indian dietary—and

what is even more important, to the middle class pocket.

VI

There is one more point in this connection upon which grave needs to be laid. India has its age-long traditions of non-fast dietary. Any cadet at the Academy would for ever be more strict and mostly by vegetarianism should be able to partake of vegetarian food should he so wish; and the selection of vegetarian food available to him should be both wide and plentiful, to make possible for him to maintain his health, and at the same time, to enjoy life more.

Any young man who is already habituated to no any one who wishes to adopt the most diet should, of course, be permitted to please himself; but not in the belief that, hidden far below the surface, there is a constant relationship between feeding on the dead bodies of our four-footed brethren and fighting efficiency. I have known many persons who adhered to vegetarianism and yet were valiant soldiers.

The authorities, I understand, do not permit either beef or pork to be served in the (Café) mess. This matter should, therefore, be easy to arrange. It does not appear to have been attended to.*

VII

Life at the Indian Military Academy is not a matter of "races, roses and the rap." It is common. No question about this.

The day begins early. The rising bugle sounds at 5-15 in the morning in summer and half an hour later in winter. Breakfast at 7-00—or at 10 P. M., as the civilians would call it 10-30 P. M. during the cold weather.

Excepting the brief intervals for washing up, partaking of meals and the life, the hours between reveille and the putting out of lights are filled with hard work of one kind or another. Physical training, in which I include sports (which are compulsory) occupy a good deal of the time. The "quiet periods," as they are officially labelled, are devoted to study, at least by the cadets who are anxious to get on.

The first important item in the day's routine, is the parade, held, at 8-30 A. M., in the extensive, covered ground in front of the main building known as the Parade Ground, after the Commander-in-Chief, Sir Philip Chetwode, who, I am told, has exhibited keen interest in the Academy since from the moment he returned

the duties of his office. All young men, except those on the sick-list or specially excused, must be present.

The ranks are formed into four companies—"A," "B," "C" and "D." Each is under the command of one or another of the officers-in-training.

All the day terms are represented in each company. Their assignment is of special utility to the recruits, who, by imitating their seniors, fall much more easily into the stride than they otherwise would.

Who holds any office whose appearance in the parade does not conform to the standard of military appearance expected by the Adjutant, Captain L. F. S. McIntosh, 1st Battalion, Black Watch, who is specially responsible to the commandant for drill and discipline. No tokenism seems to escape his eagle eye. The slightest sign of tameness on a brass button, or the slightest rip in the hem of a uniform, or the least deviation from the correct pose of the body while in motion or at attention, will result in a sharp reprimand.

If the offence is repeated, punishment is meted out to the erring cadet, he is a *Kajal* or a *penalty-man*. He may be punished by having to undergo another drill, or be awarded "C. R." (condemned to be late)—or, in extreme cases, may be ordered to report to the Commandant, who would no doubt put him "on the spot" as the phrase goes.

VIII

My information, gathered from various sources, is that in these matters the requirements of the Academy are of the strictest. This is no doubt so. If the Indian who, in due course, are to command increasingly larger units of men, themselves lack the soldierly bearing and (what is even more important) discipline, the prospect before India cannot be bright.

I must say, however, that I have great sympathy for the young men who have to be broken into this rigid routine. Some of them have never before in their lives been subjected to discipline of any description. I was told of a "mother's darling" who died, but, little later when, for some fault of omission or commission, he was given his first "C. R."

The early weeks must, no doubt, be a time of trial and tribulation. They, however, have themselves chosen the military career, and must put up with the "rules of the game."

Regimental Colonel, the various Company Commanders and the Adjutant, particularly the last-named officer, deserve to be congratulated on the high standard in respect of drill and discipline they have imposed upon from the very start of the specimens at the Academy.

In a speech delivered on the occasion of the Commander-in-Chief's first formal visit to the Academy on December 10, 1932, when that institution had been in operation for about two

* A military friend (not an Indian) whom I contacted upon this point was definitely of the opinion that vegetarianism was a perfectly satisfactory form of sustenance. He was asked, however, that it would cause difficulties in time of war, when all officers were vegetarians. In this latter case, surely, he thought, he was as much as when all officers were meat-eaters.



Apparently an easy exercise: but not so when you try it

months, the Commandant stated that his "aim, in this first and easiest term" had been "to lay the foundations of a spirit of high endeavor, discipline and order which later" would "develop themselves in a tradition."

Sir Philip Osborn expressed himself as greatly pleased with the performance of the cadets on the parade ground. They received his Goodbye with a "General Salute" and, after inspection, marched past him in line and in fours; turned up facing the caduting band while the band of the Army in India presented the insignia of the M. B. E. to Sergeant-Major Lawrence Croft, of the Army Physical Training Staff; and the parade had concluded with cadets marching off in troops followed by the pipe band of the 23rd Gurkha Rifles. A Burman (Karen) cadet, Smith Dun by name, who began life in very humble circumstances and had worked his way into the Indian Army as a Sikh and thence into the Academy, took the parade and sat next to the Commandant-in-Chief at lunch in the temporary mess.

IX

It was said on that occasion that the young men, who, through their ability, had entered the Academy through the open door of competition, considered themselves so well on the parade ground that even a military man could not tell them apart from their comrades who had been in the Army for a longer or shorter period. When, on November 12, 1914, Sir Geoffrey the Viscount visited the Institution to present to it

the King George V. Banner and Colosseum, I attended the ceremonial to see for myself if such were the case.

The cadets looked smart that morning. There was not a speck of tarnish on a single brass button on the khaki coats of any one of them. They were tireless and alert, without being untidy and. When they marched past, the nearest cadet only a few feet from the chair in which I sat among the spectators, the pace and the swing of the arms were flawless.

The quality of the talking was even more noticeable when they stood at attention during the few minutes prior to the beginning of the ceremony and during the intervals between the different salutes and other items of the programme. The men immediately shot up shells upon their faces; but the temptation to scratch their cheeks and noses, which must have been almost insupportable, was resisted to an extent that seemed remarkable to me.

I have witnessed similar parades in other quarters of the globe. Nowhere have I, however, seen better discipline in this respect than at Delhi on November 12, 1914.

Yet only a small percentage of the cadets who participated in the ceremonial could be regarded as anything like the finished product of the Military Academy. If there were among them some who had been there from the day it began functioning, and were almost ready to set their final examination, there were others who had but recently entered the Institution.

* A cadet, believed to be a holder of distinction had written in public print: "Even a reserved Punjabese could not have picked out an 'A' recruit from a competition-mad on parade after two months' training." The Statesman (Calcutta), December 13, 1912.

* Twenty-seven cadets sat for the final examination in December, 1913, held by external examination set out by Army Headquarters. All passed and received their commissions. Awarded by Sir Geoffrey the Viscount in behalf of his Majesty the King-Emperor. Two of them, who had elected to serve in the engineers, were sent to the Thompson College of

I tried my hardest to pick out these "tomato-red-skins" from the other cadets, particularly from those who had already served as a sign of the military machine. For as I wrote, I could not tell one "skin" of a cadet from another as they stood at attention or when they marched past.

Distasteful to my dark complexion, is a technical military exercise, I recalled men who could speak with authority and was gratified to learn that my observation had not been faulty. Such differences as could be detected were that a few of the cadets, being Sikhs, were, for historical and local their limbs twisted by arthritic, whereas others were men and were clean-shaven except for the suggestion of a moustache on the upper lip that soldiers, for some remote reason, regard as smart.

very high in the hairline. The cadets dress specially for the purpose—in this, white singlets and jutti or dark shorts. The Sikhs have uncut hair, being hair, pulled up near the crown, except for a bit of white cloth pinned over the soft crown.

The standards to which the young Indians must measure up in this respect are high. I am told by men, that the standards set at the Royal Military College at Sandhurst are not put through so many of the "P. T. tables" as are young men at Delhi Dar.

Through the Commandant's courtesy I have witnessed, on more than two occasions, cadets at these exercises in the south-east corner of the parade ground. They were, I fancy, all or nearly all Sikhs.



Cadets at the drill in front of the "P" Company quarters

The performance that day reflected credit specially upon the "tomato-red-skins" who had not been through the military mill as the other cadets had been. Many of them did not even belong to the so-called martial races, and most of them had they passed through any G. T. C. at their school or university. This is one of the most heartening signs of the time.

X

Physical training exercises are performed under the eyes of police British and an instructor, in the morning, before the sun has risen

Engineering. Besides and the remaining 27 appeared to me or another British and for physical training for a year which will end in a few weeks.

"Citizens' Training Corps."

I was interested to learn that they included a fair percentage of young men who had entered the Academy through competition; and that several of these came from sections of the community that the authorities had, for decades, pointed in regarding as "non-martial." They went through the movements without a hitch, their bodies swaying forward or backward, lunging to one side or the other, in unison.

Some of these exercises called for considerable agility and made a great demand upon muscular strength. Such was particularly the case with "scaling the foot"—climbing ropes hung from a high, steel frame and remaining suspended, all in line and all in the same position.

The photographs reproduced with this and the earlier articles tell the tale much more strikingly than any description I could give.



One of the most difficult "P.T." exercises - but the cadets amazingly enjoy it

XI

The second half of the morning, e.g., after breakfast, which is over by 9.30 clock, is devoted to classes. The subjects are partly academic and partly military.

This is the sphere where the weakness inherent in the scheme upon which the Academy is based reveals themselves. The cadets, gathered through the Army and from the Indian States, with few exceptions are, advantageously, behind in some cases far behind—the "competition-collapsers." They need a good deal of coaching in the classroom and tutorial periods for practically every branch of knowledge—elementary knowledge. My opinion is—and I state it bluntly—that the deficiency, in most cases, is so pronounced as to be incapable of being made up during the two and a half years they, in the ordinary course, will spend at the Academy.

So long as the two sentences to that institution are institutional, the education of these elements in the classroom is, I am convinced, hopeless. It is more than a hint for the general run of "competition-collapsers" to be made to study academic subjects of a comparatively elementary description. Their attention could, with advantage, be centred upon higher, or, in the alternative military studies.

Such an arrangement would, at best, be a stop-gap measure. So long as the present system continues, it will be impossible to evolve a type of officer who, in addition to knowing something of the profession he has elected to enter, will be an educated man, in the real sense of that term.

To attain to that ideal it would be necessary, not to impart academic instruction of the middle or high school type, as is, I fear, necessary in the present circumstances. We might, for instance,

begin the practice starting at the Royal Military College at Kingston in Ontario, Canada, where training (the "young ones" by civilian professors) is of such a high grade that Canadian universities and other institutions must a diploma from that college as the equivalent of a third year course or even the B. A. degree.

Not too much stress can be laid upon this point. Some of the young men admitted into the Academy are likely to disappoint their military sponsors and be themselves disappointed. Unless, therefore, the system of education there is of a sufficiently high order, they will find it difficult to obtain training in some other profession and their life might easily become blank.

XII

The teaching of English—especially as it is spoken and written by the military—receives considerable attention at the Academy. Some of the time and energy devoted to this language could, in my judgment, be profitably directed to other subjects of much more vital importance—the social sciences, economics, civics, psychology and the like.

Great emphasis is also laid upon "Empire study." I regretted that this would be the case at an institution created and controlled, not by Indians for themselves, but by Britons for them. We can anything but good result from such a study, provided it is made intelligently and in the feet of men with wide knowledge and liberal inclinations.

I lay special emphasis upon the latter phrase,

* Refer to the Author's article: "Canada's Way of Training Army Officers," in the *Western Review* for July, 1932.

If such instincts are lacking, the immersion upon such a study can only lead in the long-run through a back door, of politics and the how-and-what politics of a narrow and even pugna-kind. (And politics of all kinds should, in my judgment, be generally excluded from such an institution.) I hope, therefore, that "Empire study" is destined to flourish in measure with wide opportunities and knowledge, preferably knowledge gained through pedagogy in such persons or persons of Indian interests not governed from London.



The four colon under officers. They sit
too in their last term

There is one suggestion that I should like to make in this connection. The expansion of England (if not then even instead of the United Kingdom, for financially the expansion begins prior to the Union) is an important Empire phase and a phase upon which Englishmen who otherwise are interested may be charged. Expansion in terms of military is, however, by

no means the most significant fact about the British Empire.

The transportation of a part of that Empire into the Commonwealth of Nations is one of the most profitable "British" for the first time since Canada and South Africa are now nearly, or at least wholly, British in development of the greatest significance. The creation of Dominions that are in no way subservient to Britain in any aspect of their domestic or foreign affairs and whose population with Britain (not even the mother-country of them all) is entirely free in character, constitutes a landmark in human evolution.

Of this phase little is known in India—and even in England or in Britain, outside a limited intellectual circle. Since, however, the concept of our nation having a Dominion Army has found expression in at least one publication found under the authority of the Government of India¹ and more recently statements have been made—belonging to responsible British statesmen—that they were directing India, however slowly, towards the Dominion goal, it is high and well proper that the young Indians of the Indian Military Academy should be given, through the Empire study class, precise and somewhat detailed information regarding this particular phase of Empire development.

I have another suggestion to make, in respect of this aspect of the subject. Such study should be supplemented with the teaching of Indian history and the evolution of the national consciousness in our country. Incursions in Indian citizenship as if a wider subject be preferred, which should be regarded by competent instructors, preferably civilians. The need for such studies is so obvious that I shall not labor the point.

I may, however, express the hope that notes may be found in such historical which, despite the "so-called" Steel Committee's recommendations, has been left out of the Military Academy syllabus. This course needs to be made good—work of the earliest moment.

Some of the time now devoted to the culture of English might be more wisely used for these purposes.

(To be concluded next month.)

¹ See reference in this point in the last article of this series on p. 180 of the *Modern Review* for August, 1920.



THE LEAGUE OF NATIONS

A Critical Estimate of its Present Position and Future Prospects

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THE League of Nations is hardly fifteen years old, and when it was established, an unlimited bright future had appeared to be opening before it; but recent events have so violently shaken it that it is no wonder that the generality of people look upon it as broken and dying. What then is the real position of the League of Nations at the present day? It is proposed in this article to attempt a dispassionate estimate of its position and to discuss its future prospects.

We must dislodge our mind of the impression that the League is quite an unprecedented thing in the world and that there was nothing like it in the past. Leaving aside the secondary activities of the League, and confining our attention to its primary object, namely, the prevention of war, we find that just as the League came to be formed after the Great War in this century, so in the beginning of the nineteenth century soon after the Napoleonic wars, serious attempts were made to establish an organised system of conducting international affairs with a view to the avoidance of war, in which the British statesman Castlereagh took a prominent part. His idea was to substitute for the chaotic methods of the past, a system of diplomacy by conference, and he projected his "Conference of Ambassadors" with an organised plan of work and with a Secretariat. These preliminary efforts culminated later in the century into what was known as the European Concert, which proved on many occasions to be an effective instrument for the joint settlement of the Balkan problems and for the maintenance of European peace. But ultimately it failed completely, because it never had in it the seeds of life. Not only did its members differ fundamentally on all the greater issues of international politics, but even the pressure of a general democratic will for peace was lacking.

If for the same reasons or for any other, the League of Nations also fails completely, there would be nothing disastrous in it, nor need we be afraid that a great disaster would befall the world, as if the world is not already in a precarious condition. The League may go the way of its predecessors if the seeds of life are lacking. There is a saying among the Hindus that when a friend or relation dies and his body is carried to the burning ground, the men who accompany the dead body, experience what is called the "Smashan-Yatrega," a recollé from worldliness for the time being, but they soon get over it when they return home. In the same manner, countries and nations at war with one another, when they have sufficiently exhausted themselves by mutual destruction, come to experience the "Smashan-Yatrega" of the Hindus, feel for the time being that they should have been suffered from the sadness of war, but soon after, get over that feeling of repentance and become clamorous again.

It is perfectly legitimate to argue that if the League of Nations has done everything else, but has not been able to prevent war or the race for armaments which inevitably ends in war, it is a complete failure. When you have set out for a tiger hunt, but have only been able to shoot a hare, you cannot call your venture a success. Is the world in a better position today in regard to the maintenance of peace than in the pre-war period, after fifteen years of the League's existence? What do we see all round? The world is worrying itself, though they are making a scapegoat of Germany. While Germany is suffering from an inferiority complex, the other Powers, namely, England, France, Italy and Russia, are suffering from the fear complex. Germany might well complain that she is being encircled by the countries which have entered into a pact for the so-called collective security, and there will be nothing surprising if Germany,

Japan and Austria are brought closer together as a result of the diplomatic maneuvering of England and France. If some such situation develops, can we with any justification say that it is different from the pre-war system of the balance of power, which brought about the first War?

The removal of the inferiority complex from Germany is essential to future peace, and her complete equality of status with her fellows should have been frankly, freely and unreservedly recognized long ago in practice. Nearly six months ago, General Smuts had given a strong warning that "if this was not done by agreement, it may soon come of itself." Well, the warning remained unheeded, and Germany's equality of status has come of itself. General Smuts held out another warning also, which may still be heeded while there is time. He held and I think very rightly, that the arming and drilling and preparing that was going on in Germany, were no more than the workings of an inferiority complex, that it was not real militarism but only military hope, and he further observed:

"To tell me that the German people truly desire war and are deliberately preparing for it, is asking me to believe that they are crazier than any people today could possibly be. Let us stop this senseless war talk, the poisonous tendency of which is to convert trust into fear, peace or later."

It appears that if the new constellation in Germany is driving England, France, Italy and Russia into a fearfully nervous attitude, war cannot be far behind. It will come, not because Germany wills it, but because the others by their fear complex will cover the war spirit. Plague, as we know, is an epidemic which takes a great toll of life. We read it in a fairy story, that a friend of Mr. Plague asked him why he was so cruel. "Not in the least," replied Mr. Plague, "I really attack only a few. The generality of the people who die of Plague, invite the attack by mere nervousness and fear." When you persistently cry "Wolf, Wolf," you create a position which cannot fail to bring in the actual wolf.

How does the present world position stand as compared with that in the period immediately preceding the war? That it has not improved is certain; that it has worsened is probably true. In these circumstances, on what grounds can the League justify its exist-

ence? So far as the major issues of world politics are concerned, its failure is clearly established. One may justifiably ask, are we progressing towards internationalism or nationalism? France still retains its vindictive animosity towards Germany. Japan has already swallowed Manchuria by faithfully copying and improving upon previous imperialistic methods. Italy is steadily carrying on its aggressive policy and its latest venture is to be in Abyssinia. What is more, in the philosophy of fascism, war does not come in for condemnation but for praise.

A number of causes and incidents have conspired almost from the very start to render the League inept in the sphere of international relations. The first blow was dealt to it at its very birth, by the refusal of the United States of America to enter the League. Secondly, the League has been practically a League of victors. Thirdly, though it is called a League of Nations, it is no better than a gathering of delegations, from a number of Governments who have entered into mutual obligations of the same order as they were accustomed to impose by treaty, long before the League came into being. Moreover, for vital decisions in matters of policy, unanimity is necessary, and even when unanimity is attained, the decisions are of the nature of recommendations only, which require ratification by the individual member States. Sometimes there are, but only in name, for they are so hedged round with restrictions, and are so ambiguously worded that they are extremely difficult of interpretation. And lastly any member State can withdraw by two years' notice. Thus, taking all things together, it has been rightly asserted that the League of Nations has less power than all the Confederations known to history, even those where the word was weaker.

It is no answer to this proposition that the League could not afford to go further than its constitutions. If the constituent countries are not sufficiently international in their outlook, then let us frankly admit that the prevention of war which is declared to be the prime object of the League is a mere pretence. One might grant that at the start of the League when the wounds were yet to be healed, the relations between the States could not but be in a

strained condition and closer agreements were difficult; but surely with the passage of time, old wrongs must have come to be forgotten and improved relations must have come to exist. Something of the kind has happened. On the other hand, nationalism has come to be pursued with a greater zeal and persistence, and economic and armaments conferences have brought no result. What is worse, even the most thoughtful minds in every country, whose outlook used to be world-wide and humanitarian, have of late been thinking in terms of nationalistic aims, so much so that a writer in the latest issue of the *Hibbert Journal* characterizes this as the "Treachery of the Intellectuals."

Apart from the defective provisions of the Covenant, the manner in which the member States have conducted themselves toward the League from the first years of its existence has not been shining. It appears as if each of the Great Powers is there to gain its own selfish ends under the mask of internationalism. Not one of them has made any sincere endeavour to add to the prestige of the League by referring to its consideration, the more important issues of its politics. We in India are naturally influenced in our views regarding the League by the attitude of the British Government toward the League, and let us therefore take it to illustrate our point. Sir Norman Angell has pointed out that British policy has all along been to keep the League impotent. Nay he even mentions the fact, that while Japan's swallowing of Manchuria has been wholly condemned by the League of Nations, the Federation of British Industries has sent a mission to Japan to seek advice and to discuss a British loan to that country for the development of Manchuria and the recognition of the State.

Similarly, the dispute between Ireland and Great Britain on the question of the Land Annihilator was one of great importance, a major issue, and could well have been referred to the arbitration by the League machinery, whereby the prestige of the League would have been enhanced. In the case of India also, fundamental differences have existed between India's view of her rights and the British view of her due, and Britain being a party in the dispute cannot in equity be

the proper judge to decide. This was also a case for the decision of which the League machinery should have been put into operation. Let us remind ourselves of the fact that President Wilson in 1911 enunciated the first principle of future peace as follows:

"That no nation should seek to extend its polity over any other nation or people, but that every people should be left free to determine its own polity, its own way of development, undisturbed, unfettered, untrammelled, the limits being only the great and powerful."

This was the principle of self-determination and India has been denied that right, though she was admitted into the League on the clear understanding that she would soon get self-governing powers. As an alternative, India could at least have been governed as a mandated territory, in which case the League would have taken some interest in her administration. But to the British Government, even such major issues were matters of mere domestic concern. Even in the decision in regard to the communal adjustment known as the Communal Award, the British Government refused to be guided by the principles laid down for the minorities by the League of Nations.

I can refer here to another circumstance as well. We know that one important reason why the United States refused to enter the League was her irreconcilable opposition to that part of the Covenant by which members were to protect one another, in case of seizure of territories. The United States interpreted this to mean that subject countries would thereby be deprived of their inherent right in fight for their independence, and in case of fight, would be opposed by the whole force of the League. If this interpretation is correct—I hope it is not correct—then it amounts to this that any subject country—say, Cambodia or Java—in case she is driven to extremity by the bankruptcy of imperialistic statesmanship—a circumstance which I admit is only hypothetical, may be thwarted of her legitimate aspirations by the combined force of all the member States of the League.

I am not concerned with partisan politics here, and I am not writing this from a political motive. I state the facts as they appear to me after a great deal of study and thought. I know there was Tacarno, but one swallow

does not make a winner, and possibly these League treaties will be buried alive in the present crisis. Nor do I make light of the work of the Permanent Court of International Justice, but on the whole, it has dealt with matters of trivial importance from the international point of view and without its decisions are unenforceable.

Let us at the same time frankly recognize that the secondary activities of the League such as the Labour Organisation, Control of Drug Traffic, etc., have succeeded immensely and have rightly received the strong impress of internationalism. Can we declare the League a useful body internationally, because of the success of its secondary activities? We know there are certain industries which are not profitable in themselves but become a paying proposition by reason of their by-products. It is also a debatable point whether these secondary activities can be separated from the League as such and carried on independently of it. But it is a question whether the League as such can be scrapped so long as it is responsible for the administration and supervision of mandated territories.

Anyway, to restore the prestige of the League, not only should it be strengthened and the Covenant revised on the lines of a World Federation, but the member States, especially the Great Powers, must be prepared to undergo sacrifices for its sake, refer the

more important issues to its consideration and learn to abide by its decisions. You cannot expect others to respect a matter when you yourself do not respect. Meanwhile, the League of Nations and its branches throughout the world must help to create the international habit of mind among all the peoples of the world. In his latest volume, "The Problem of Peace," Sir Norman Angell has lucidly brought out the fact that the generality of the people of the world, otherwise very peace-loving, are ignorant of the implications of the policies of their Governments and are unwilling instruments of war. I think the League of Nations would do well to take the people into its confidence, frankly admit its failures and ask for public sympathy. It can best hope to survive and to be useful to the spread for internationalism not by hectoring and magnifying its little successes which if magnified would only excite ridicule and make it respect is the eyes of the public, but by emphasizing its own failures and their causes without hesitation. Its educative work should not be propaganda but should be on the lines adopted by the Carnegie Endowment Trust for International Conciliation in the United States. Thereby the mere sweeping condemnation will be kept under check and a sensible critical attitude would develop which I should think to be the beginning of wisdom and from which the League may hope to get some workmen.



FOREIGN PERIODICALS

Universal Education in Shanghai

When Shanghai is faced with a scheme of education, there has been started in Shanghai a "strife against illiteracy." The *People's Tribune* (August, 1933) writes:

The beginning of new universal education in China has been made with the opening of 220 new educational schools throughout the Municipality of Greater Shanghai on July 1. This is one of the most gradually revolutionary innovations which have been made in China. 430,000 literates in Shanghai are to be taught how to read and write—a privilege hitherto available, in the main, only to those children with parents or persons who could pay for it. For education in China, as in the West until recent times, has been in the main a private enterprise, to which the Government has at times contributed, but which has never been given freely to the people on any considerable scale. On a small scale, indeed, there has been some free education by religious institutions—Buddhist, Taoist, Moslem, Christian and others—for obvious purposes, but even this has never reached more than a small minority of the Chinese population.

The old system, combined with the desire of the Manchú Empire, but adapting it to conditions in large part a private enterprise. Whether Government or private, however, it has never been free. Educational opportunities were for the children of those who could pay for it, though free and universal education was set forward as one of the aims of the Chinese Revolution, and though the number of schools has greatly increased since the overthrow of the Empire, the actual facilities for free education have been very limited.

The opening of 220 schools for mass education in Shanghai, therefore, is a most radical innovation. Education is no longer to be the privilege of the more prosperous members of society, but is to be free to all. Instead of being a private enterprise, paid for by fees (often supplemented by official or other contributions), elementary education is to be a public enterprise, paid for by the State out of its revenues and available to all of its citizens. This placing of education on a socialist basis is as yet only on a small scale here, in comparison with the general conception of education in most Western countries, but the start is a most significant one for China, the characteristic of private enterprise.

This present move is only a beginning, but it is a great beginning. Throughout the Chinese area of Shanghai, the greater part of China, literacy will soon be imparted out-reaching a population the majority of which is now unable to read and write. All children of teachable age are being enrolled, with some schools arranged so, as not to interfere with the various occupations of the students. Instead of paying for education, there will be free schooling ranging from 20 cents to five dollars for future to attend classes. 6 months of 20 minutes per class per day, accommodating 500 students, will provide for

65,000 persons. A year later two months, at the end of which the students will know over 800 basic and most elementary Chinese characters, or a solid basis for further study. In a year, some 430,000 students will have passed through the elementary course.

It is of vital importance, of course, that the elementary education so gained be carried further. 800 characters are of little value for ordinary reading, but, even at this, yet interesting reading matter can be readily secured with this limited vocabulary, and upon this educational foundation have fully provided for this. Furthermore, with 800 characters in a basis, supplemented by the Chinese phonetic alphabet, self-educational primers can carry the student on to a higher knowledge of reading and writing. The educational authorities, of course, are fully aware of the facility of teaching characters which will be properly forgotten if not used,—and the best remedy against this is the provision of useful reading matter which will be both interesting and instructive.

The foreign concessions of Shanghai are taking no part in this urgent drive against illiteracy. The schools of the Shanghai Municipal Council and the French Municipal Council remain. Instruction with some French higher than in Chinese schools, which include the private Chinese schools. The only privilege of the Chinese is to pay 30 per cent of their rental to the foreign municipalities, a total of somewhat more than 10 per cent in the areas of Shanghai under Chinese administration. The children of the ordinary "man in the street" will have no educational advantages in exchange for the taxes paid in the foreign concessions.

How one may become an Editor!

The *Catholic World* (August, 1933) discusses the question and says:

There is a story about a great preacher whose friends begged leave to visit his home. "Oh yes, certainly," he answered, "you must bring me with them." There's the rub! How to get on paper, the man of flesh and blood, base and mean, passion, prejudice, and the whole menagerie of qualities that we call his "personality" or his "individuality." "*Be still! God is coming!*" said Balaam, and if he was *come*, perform the magic of placing himself in and under and between the lines so that he lives out of you when you read, what business has he with journalism?

It is rare to find a man so versatile that he can express himself equally well in two or three different mediums. Of course there was Michelangelo, who could write you a sonnet, or paint you a picture (though he despised painting as a woman's occupation) or carve you a statue or build you a dome. And there was Leonardo who could do all those things and also dig a canal and invent a flying machine. But such *polymath*-minded, multi-talented geniuses come only once in about five or six centuries.

There are others who, at no pay, turn the mill in

them, but can't get it out. For sports officials' reasons they are prevented from "retaining the information." They have humanity and sympathy, but one or all of them like to tell their P's are wrong as much as the flow of their thought and emotion. For that is evidence. The second is Police. The third is

Again, there is the obstacle, the choice, the bridge of "modification." So long as Catholic journalism writes as if all their readers were intellectually and morally immature, disappointed to know the truth except when the truth is sweet; and lovely, write down to them as one speaks down to kindergarten, peering on the obnoxious theory that our people don't know what we're doing on in 1944 without words, so long will our journalism remain wishy-washy, candy-pamper; far, wide—change patterns not amenable.

There is a less naive skepticism to what someone [outside the field] tell us that we have created "black" figures. In the end, it appears that differences of opinion mainly have to do with our method, and that there have been good and sound ideas about the weighting of the words of our forces by our members of leadership. If by individuality it is not predominant within of force, direction and prejudice, I agree. But it is very general that as all people we have met the same view and express the same opinion is to advocate the good-ship, common-sense, standard-view, standards.

one who follows a man and sets himself to the comparison. Truth telling is a very risky action. One finds better not to go into the game, unless one is better or a foolhardy player, he is ready by hand breaks. In the language of the day, if the "stakes are out" he may "take it". Furthermore, one who tells or writes the truth may never be able to speak diplomatically. But his must not imagine that the world in general will weigh the importance in the scale of reason and logic. Even so, bloodless philosophers as Herbert Spencer claim, warning that "opinion is eternally deceived by the feeling and not by the intellect". So, the speaker must tell the truth as he sees it. It must be so scandalized if he is concerned with justice and procedure. He must be ready for winners and losers alike.

To Our Readers:

In answering such a challenge, Mr. F. Mahya Larsson attempts in the World Order (August, 1942) to teach people the relationship between this body sowing of the seeds of carnal and their periodic reaping of the 'blessed harvest' and the six seasons of war.

My dear wife was an accident. Mother was it produced by the mere immediately preceding to me-
ception. But followed in the wake of the Sargento
Lopez, the destruction of the "Blade," the Fall
Elegiac, and the annihilation of Texas, but the hundred-
million copies of the weekly contents subsequent to
their historic happenings were left me. But to talk
over a long period of time. The much published
and the much published needed the rest of the year
was on such of these accidents. And finally a
natural consequence of every depressed and un-
derlying force.

Way, in short, is made a summary of a student

disease. The most common form, which patients suffer from, is the malabsorption of lipids and the malnutrition of areas on the backfield, such as buttocks, are only slowly regaining maintenance of their state despite surgical treatment. The source of the malabsorption lies in the pancreas, secretions and products of exocrine cells. The exocrine secretions, our political system, our social attitudes, and our religious practices of contribute to the inequalities, the discrimination, the discrimination, and the prejudices that which have been, in effect, war is simply the inevitable response of cancer, drugs, and pain.

One of the most powerful causes for war is a conviction that some state or group of states would, in an international anarchy, inevitably oppress and oppress governments in the strongest sense of human welfare, that is to say the highest authority for the settlement of international questions intrinsically speaking, there is no binding, compelling, organized control over the conduct of the globe, in short, there is anarchy. A little, but genuine step was made when the World War to remedy this anarchy through the creation of a League of Nations. The League was not a perfect structure by any means, but was undoubtedly a step in the right direction, for as long as there is no compelling power higher than national authority, countries will transport every loss which has an international bearing, in a selfish and vindictive way, so that the only way to prevent this international by a few states is to have a body of nations not here but somewhere in the last two years.

[illegible]

The New Mercantilism is a doctrine that which few people know by name, but many suspect is at work. It is a revival of some of the ideas found in the old Mercantile Theory of colonial days, and may be defined briefly as government promotion and protection of business interests abroad. This spirit is closely connected with various forms of economic intervention and imperialism, and is responsible for significant "trade wars" in the form of protective and retaliatory tariffs.

The Prime Minister is not to become involved in this matter. It belongs to the local authorities and is a matter of local interest. Local or other authorities in the future rather than the central government are responsible for the planning and control of public transport, and their operations, it cannot be far, will tend to be in line with the concept operating in their mind. The manager, or his equivalent, in the business, therefore must to their home government for protection, and the home government, responsible with a number of (or a detachment of) vehicles, or light, or heavy vehicles, are responsible, all sorts of things is begun, and a facility may be earned which will tend spread beyond all control.

The first for Americans goes on. Under the guise of "an army and navy conscripted with national unity," nations will spend billions for the instruments of war, while, in fact, they are spending less.

These (Soviet Alliance) have long been a nightmare to those who have sought to keep open the highway of peace. Much was heard of revolution this year from after the 1919 Armistice. But recent efforts in diplomacy show that "open co-operation openly arrived at" was the "weakness the world saw for democracy" (quoting a Wilsonian verbalization). It failed to make itself felt in the hearts and lives of men. This lamentation of war, like all the others, has continued unchanged since the world made peace at Versailles. Nations still are seeking "security" by weaving around their potential enemies a webbing of alliances which may be drawn tighter at a moment's warning.

One of the most baffling of all causes for war to decipher, even by the best trained and informed persons, is propaganda. It may be defined roughly as one-sided information disseminated by speech or press. Perhaps it never can be eliminated entirely because information will always be disseminated by human agents, and it is an ever-highly important factor in human being to write or speak without some form of propaganda. However, under our present system of locating information, this problem is more difficult to control.

Undoubtedly there are many other factors, attitudes and states of mind that produce organized warfare.

National Unity and the Question of Weekend Unity

Mr. Chang Chi-Yun says in *The People's Tribune* (August 1, 1935)

The question of the Chinese nation has been the fact that all the men under her flag, whether native or alien, are socially and politically as united as equals. The term "Chinese race" in ordinary usage is an arbitrary cultural expression, its connotation being not necessarily limited to the abstract idea of ethnic unity. Alien who have adopted Christianity and speak the Chinese language are also regarded as Chinese, and apparently some great Chinese names had their origin in alien races, but the Chinese people do not view them with discrimination. Even the most common Chinese names, like Chang and Li, have long lost their original ethnic significance, for as far back as the Tang dynasty these names had already become so common that it was the general practice of the time to employ them in denoting imaginary persons in very much the same way as such names as Smith and Brown are constantly used by English people in fiction, where the inhabitants are composed of mixed races. In the Chinese and some other races, their blood-relationship is quite obvious. This is especially true in the North-West, where Mohammedans are numerous, and the term, Han-Hsi, or "Chinese Mohammedan" is generally used in referring to those people. The fact that these alien races have not been wholly assimilated is chiefly because of religious differences. For instance, the Mohammedans and Chinese believe in what is known as the same religion, while the faith of the Mohammedans is that of Islam, and naturally relations between them have not been so cordial as would have been the case if no such differences had existed. Since very ancient times, religious tolerance in China has been proverbial, so the Chinese idea of intellectual conflict among people because of religious differences is an utter absurdity. Little wonder, then that the feelings of affinity among these minor groups

for the Chinese people are so strong in their feelings of affinity for each other. Therefore, so far as ethnic unity is concerned, the complicated international arrangements made by the League of Nations after the World War to segregate the various races and to the Chinese mind, Mohammedan peoples intend to follow up a system which does not exist in China.

In achieving the important task of racial unification of the country, the principle, therefore, must be given to the languages and idioms of these peoples, and efforts made systematically, patiently, and steadily to promote and develop their good qualities and correct their weaknesses, so that those who are naturally alienated to Sinitization may gradually become assimilated to the Chinese, as did the Manchus during the days of Imperial China—a very good example of racial unification. As medical establishments in the foreign regions are more numerous, great stress must be laid on the spread of hygiene education. Next, attention is having, education, and science should be given as so to facilitate the development of virgin natural resources in those regions. Especially important in the work of cultural training which, for obvious reasons, must not be confined to book knowledge alone. If the Mohammedans and the Chinese—two racial antagonists in Manch and China in the one great aim in life—were encouraged to visit the Confucius Temple at Chi-fu, Shantung, and other historic places in China, the transition they receive on such trips will be exceedingly valuable. Having being the strongest racial bond, the most interesting and important people of different origin, especially in communities where racial groups are quite mixed, the more harmonious will be their relations. In the newly-established province of Szechwan (Szechuan) for instance, the offspring of Chinese-Mohammedan parents usually speak both the Chinese and native languages. Chinese to native customs, as they do, they nevertheless show a decided tendency toward Chinese attachment, and most of them take great pride in claiming themselves to be Chinese citizens, and as open admiration for things Chinese is usually shown even by those who do not claim to be Chinese.

Obviously with the combined influence of education and enlightenment, diffusion of political control will be effected and such work in the inauguration of local administration and the extension of Chinese law codes will proceed with unobstructed. A traditionally unimportant racial characteristic of the Chinese people is their disinclination to play in dealing with international problems, and under their system of group-life all peoples, whatever their origin, are treated alike. Nevertheless, the success of border administration depends to a large extent on the hearty support and close co-operation of the frontier peoples. In this connection it is significant to note that the Governors of such border provinces as Ningxia and Tsinghai are selected from among the Mohammedans—proving that political administration in China are open to all who show ability, without discrimination arising out of religious or racial differences. The few outstanding Mohammedan personalities now in charge of important military and administrative offices in the North-West mostly come from the Shensi-Mo family of Hsichow. Kamsu province. That they are able to command the confidence of the Chinese people is largely due to the fact that their ancestors, as able supporters of Tzu Tung Fang, the great contemporary of T'ung Kuo Fung, achieved great distinction in suppressing rebels in that region in the "Anarchy

The "hundred great services to their country by boldly stating their religious differences. In order to help the Government suppress the rebellious Mohammedans, who, quietly and unobtrusively, were a danger to civilization. Their money, skill and humanitarianism, and their readiness to sacrifice any great national gain, rightfully places them well in the forefront of workers for international solidarity. If such a commendable spirit is given fresh impetus and carefully focused among our frontier people, foreign intervention and bribery, however intensely resorted to, will be futile.

In short, geographic, economic, and racial conditions must proceed simultaneously and rapidly before real national unity for China can be attained. It is only when the complete achievement of this great task does the Chinese people can be assured of real security and prosperity, and see their representation at international conferences given the degree and respect commonly accorded to diplomats of Great Powers. Further, when the concept of war ceases across the Pacific—which seems more inevitable in view of current events—China will be prepared to consider the arms, and, perhaps, by a favorable form of treaty, recover the territories torn from her during the last hundred years by foreign invasion and coercion.

As many as 74 per cent of the voters registered behind military action against an aggressor state and 51 per cent favored collective security by non-military means. More than 775,000 people voted in favour of the private manufacture of arms, and this proportion did not vary even in the centre of the private-arms-and-industry. Here is the way Walter Miley, chairman of the committee that organized the poll, interprets its results:—

This, then, in brief, is the meaning of the vast vote for peace:—an overwhelming majority of the people of this country have declared themselves, through their votes, in the ballot, emphatically in favour of the League of Nations, of an all-round reduction of armaments (and in particular of the abolition of naval and military armaments), of the doing away with the private manufacture of arms, and of collective security by non-military measures. Further, a large majority of the people have also declared themselves in favour of collective security, even if, in the last resort, it involves recourse to combined military measures.

The people have expressed their will. It is for the statesman to see that this will is put into effect.

Liberty

Peace or War—What the people desire.

When the election people vote for peace, his man makes their testimony in the probability of war. *The Living Age* for August, 1935, reviews the situation thus:

Six months' candid reports, entitled 1935's 1910 or Armaments, by W. H. Williams, has just been published by the Institute for Research, Department in London. Among the Victorian-Armaments schoolmasters, it has Prince Arthur of Connaught, the Rt. Hon. Sir John Glynne, (Home Secretary in the MacDonald Cabinet), the Rt. Hon. Sir Robert Horne, former Chancellor of the Exchequer, and the Venerable Archbishop H. S. Phillips of Rochester. The holders of shillings' shares, which have enjoyed some a buoy in recent months, are almost equally impressive and include Lord H. de Rothschild, several peers, and not a few members of the clergy. But the shareholders in Imperial Chemical Industries, whose profits reached a new record in 1934, are a veritable handful of the British aristocracy. They include directors of the Midland, Western, Eastern, and London & North Western, the Managers of London, North, Cheshire, and the Yorkshire & Lancashire, and the directors of shipping lines, the recently dissolved firm of Messrs George & Co., Sir Henry Page-Croft, a Cabinet member, and even the archbishop, William Crockett. In the case of the largest share, the portfolio includes three baronets and a knight. A certain Commander Cairns, for instance, served in the Navy from 1900-1912, then with Victoria until 1924, then with the Navy until 1935, and then back to Victoria. There he has remained ever since. And it is of more than passing interest to discover the Duke of England lived among the Victorian shareholders.

While we select few in Great Britain make their testimony on the probability of war, vast majority of the population shows a pervasive preference for peace. And even a striking faith in the League of Nations. More than eleven and a half million people have participated in a nationwide "Peace Rally," and ten and a half million of them voted in favour of all-round reduction of armaments by international agreement.

Mr. Daniel Sargent speaks of Liberty in *The Chronicle* of August 9, 1935, as follows:

I have not seen people who would renounce the word by surrendering the old meaning of 1776. The indignation against those who said once "Give us liberty or give me death" has not died out. But are there not too many other meanings abroad? The word has changed. The only thing that could make make make the word liberty is a philosophy which shows that the thing liberty is. And where is such a philosophy?

It is almost as well for it among so-called liberals, but in truth, as philosophers, liberals have been generally between in determining a belief which causes a stir in liberty. It is true that many or two have been willing to die for liberty, but they have been quite unable to show why they thought it so holy. John Stuart Mill wrote it down honestly that at least he did not believe in the absolute rights of man. Such rights come to him founded only on utility. In case people proved unimpaired as he might well have thought, it was living for a "Challenge" or an "Ideal" should have been away all their rights. John Stuart Mill at least had his own on this. Some other liberals have more and more kept their eyes on machines and on methods. According to this philosophy man has no right to surrender as he ages. In order to assure for liberty, these utopian liberals have had to be very logical which has not bothered them at all. But how can these liberals look to their opponents for help?

To tell the truth, in order that liberty be a magic word some liberty must be inalienable, must belong to a part of us that is who we are, which we cannot lose, and that only thing is our personality. We can lose our opinions but not our personality. I can have my eye closed off, or even my head, but my personality is inseparable from me. When I come to, then, is that a sense of the precariousness of personality is the only thing that can restore the magic to the word liberty.

It might be thought that all our fellow citizens would have a sense of the precariousness of personality let, to begin with, each one of us find his personality

infinitely precious. As a child he reveals himselfness, as a grown man he has. Who of us does not like to be interesting? On personality is the one thing we are content with. We envy others the content of their hair. We cannot envy another his personality. And besides the appreciation of our own personality, educators and parents would nowadays seem to have a special respect for the personality of others. They teach children to express themselves spontaneously.

...We would indeed owe our lips to others, to others, but not to human beings simply as human beings. We owe our them our sincere confidence as mere machines.

In other words, while nobody has noticed it, the respect for personality—the great Christian heritage, which stood with many even after they claimed to be no longer Christian—has dwindled and died. As if to hide the dulling of these has continued a respect for the bodily sufferings of others, and even those of one. But the personality is something more visible. It can be seen so easily. We are almost afraid the will and desire to be clearly put to death for the sake of general prosperity, provided they are not in their bodies forced to suffer, or seek to suffer.

Individualism has received a hard blow and it will undoubtedly receive even harder, but it still exists.

A Bankrupt Century

In *The Month* (August, 1933) Thomas F. Woodlock proposes "to sketch in outline one of the most spectacular bankruptcies in human history—the bankruptcy of the nineteenth century," and says:

...The nineteenth century saw the population of the civilized world—the Western world—trebled and the content of life immensely increased for the great mass of men. To increase the length of our acquaintance, I saw the "economy of misery," which had ruled from the coming of man upon the earth, disappear into the "economy of abundance." It was, for a world, the first appearance of practically everything that differentiates the world of to-day from the world of John Calvin—most of all, the virtual abolition of sin and again so far as society really dealings with each other, upon which nearly everything else depends and I saw the most remote corner of the globe explored, mapped and claimed by somebody. It saw man freed in large measure from the slavery of irregular effort, by having at his command the machine to slave for him. In all these things it opened up for the human race a vista of "progress" that in all the previous millennium no one had in his wildest dreams been dared to imagine.

Now was it only in several things that the nineteenth century materialized the work for man. It saw him "emancipated" from arbitrary rule by "democracy." It saw him "redeemed" as never before so that slavery had almost disappeared. It freed his tongue to talk, and it brought him the doctrine—and the talk—of his fellow-men over the world. It displayed for him the teachings of "science" as it brought him the gift of science; it told him that knowledge is power, and it gave him the opportunity to acquire knowledge, not in his heart's content and invited him to use his "reason" upon the knowledge it brought him.

I read, now, no time in recounting the visible consequences of that machinery, for they were one

in the fact. Twenty or thirty millions in need of work, for whom no work can be found—here in the most conspicuous world-wide emergency presented to us by our one-kind democracy of abundance—and the elaborate system of machine slaves. The "Dilemma of Man," the "Redemption of the World" is farther off than at any time since Europe was Europe, the wars there are inspiring in every country, and there are more battle ships to be seen inflated than ever before in history. The facilities of communication which we so gratefully received by transportation, we are now feverishly abolishing by tariffs, quotas, exchanges, importation restrictions, and so forth—back on splitting up again into isolated and isolated fragments, a world so closely knit together by steam and electricity by trade and intellectual intercourse, as if such fragments could best thrive in complete separation. I need not linger on the picture's details, which were at its face in every age.

The first, and most fundamental, is its assertion that the progress of life is bound up with this world and this world only.

The second article in the *Liberator* creed follows upon the first. It denies dogmatic religion by rejection of all authority for truth of any kind.

The third article is a profession of faith in "development" by evolution—an "evolution" progress automatic and continuous as a result of man's dissociation from intellectual bondage.

Finally, the fourth article is the assertion of the intellectual independence of the individual, his "right" to think for himself and regarding any direction from his fellow-men, however highly placed in Church or State. This is, in effect, a denial that God speaks to the conscience, not only through conscience, but also by means of his appointed revelation. It is an admission to rule the world without any reference to its Creator. Man is the measure of all things, and all only be thought, truth, and freely seek his mind, man would inevitably emerge as the result of the talk, and world power and order would follow. The great thing is to eliminate dogmatism so that everyone has his say, and selects purposes chief any "to his own independent judgment."

Let us see what has happened to the three "positive" truths of "Liberalism"—"science," "education" and "democracy."

Nothing is more striking in the world of intellect than the complete collapse of "science" within a single or at the most a few generations. Thirty-one years ago Rudolph Virchow, in his famous Belfrage address, enunciated the credo of the materialists of his time in the following picturesque words:

"In nature [he said] we discern the science and the potentiality of all immortal life. The doctrine of evolution declares man, in his totality, from the interaction of organism and environment through countless ages past."

And for a long time nineteenth-century "science," as portrayed in the masses, recoiled with conviction the details of pure deterministic materialism. It was in that "science" that nineteenth-century liberalism made its act of faith. Two generations ago, when democracy "education" became widespread, a host of half-educated self-proclaimed populists among the deChristianized masses the pseudo-science of the theories, and the products of the Belfrage Belfrage Association became fashionable. We can see traces of it embodied in the writings of Mr. H. G. Wells and his school to-day. Yet at the very head-ride of this humane science itself was preparing a great

negotiation. It would not be too much to say that twentieth-century science is as humble as nineteenth-century science was arrogant.

To turn now to education, as the nineteenth century in the last phase, administered it to the multitude. Science, then, after the trial of the multitude on the planet earth, brought into vital contact with the race and the people by the library, and all will surely be glad. No need to expose itself to high seas, so long as Newman's devastating reduction of it is "The Curiouser Reading Room" remains one of the classics of literature.

Since "National Science" looks for self-education chiefly at the necessities and in the necessities, we can wonder much at what it finds and what it does not find. And as for what departments of culture, while pretending to no special competence in the field of scientific, I doubt whether a critic, based partly upon strictly historic styles and partly upon new and ingeniously disposable sound-combinations, is really a deprecator and not a deprecator. I doubt whether a painting which shows as broad the bounds of nature in order to express some kind of scientific statement, and a sculpture which aims at a scientific result by knowingly breaking directions of lines and a painting or sculpture are anything but fundamental departures from truth and beauty. And, finally, I doubt whether a literature which abandons all principles of selection, of relevance and of economy, which offers as cheap spectacle for pain, fish for medicine, medicine for hope, and what the Germans call "politeness" for happiness, is one that will find much of a place in the world's long search of true art.

And what, finally, of "Nationalism," of which we need to be told that the way to true values was to give to men? Here the nineteenth century failed to learn from its production, when liberty, franchise and equality were won, and in France, according to the principles of Dr. Rousseau and another first in the form and then in the shape Napoleon. The sequence is always the same—unlimited self-government, mob-rule, murder and sudden death, and finally the tyrant. But the lesson was lost on the dominant class: to command the franchise, make the ballot secret, to universal suffrage, and all political life will work. I look around—in vain—for the peace of Europe in these war-torn days, and I see the United States, one armed between two worlds: one dead—the other (possibly) promising to be born. The failure of direct democracy is that, since we need crime, and crime needs crime, the nation can effectively have only a voice and no voice in government. The art of ruling well is the highest of all and demands a combination of qualities never found by a few. Knowledge may come, but wisdom continues to flee.

Britain's Economic Recovery Policies of the National Government

In these days of economic disorganization in India a criticism of the British National Government's policies for Britain's Economic Recovery by William Kurren, Jr. in *Foreign Policy Digest* (July 24, 1935) may be of interest to British readers.

That the efforts of the National Government to lift Great Britain from the depression have for its own part been directed to save executive groups of hand-picked producers, benefiting consumers only in so far as the latter belonged to one of the selected

producing groups. Temporary have been intended by the modest gains attendant on organized confidence in the national finances. The government has adopted the extremely orthodox measures of cheap money and a protective tariff, its "confidence" with industry and agriculture consists in safeguarding and administering industry nationalization. The government has not attempted to end the depression by monetary inflation or by paying the unemployed to work at its own expense.

Chief pain to the father of the National Government, charged with selected powers for the full Parliamentary term, to possess a "five-year plan" for the nation's rehabilitation. Often, it is claimed, the National Government has followed, rather than led the way in the adoption of reconstruction measures.

Objections also criticize the National Government for confusion regarding the significance of its own policies in order to "save Britain from ultimate bankruptcy" through an adverse balance of payments. The National Government attempted to reduce imports rather than living about a revival of world trade, or which restoration of the normal balance largely depended. By tariff and quota restrictions, the government succeeded, in narrowing the adverse balance of commodity trade, until the demand for imports which followed, revival of the home market widened it once more in 1934. Yet this increased adverse trade balance failed to create a serious adverse balance of payments as aimed the government as in 1933, because simultaneous recovery abroad increased the favorable items in Britain's favour.

The Ottawa and London trade agreements have been partially offset by reprisals against the British tariff on the part of France, Germany, the Irish Free State and other British customers. Successful bargaining for the Scandinavian and Baltic coal markets had failed, British attempts to compete with Britain in the Mediterranean and South America, leading British coal companies to reach an agreement for division of these markets with their new rivals. In so far as it succeeded in decreasing imports, however, the National Government reduces the current of exports, owing to the British export to repair past borrowings in England, and hence British shipping. The cancellation of food imports is especially serious because agricultural countries have not only been important purchasers of British capital goods but are also Britain's debtors for past loans. The 1935 Report of the Committee of Shipping complained that "tariffs, quotas and agricultural subsidies have recently depressed shipping not only of inland transport but of the overseas cargoes which would have been expected to pay for the reduced imports, with consequent injury to the shipping industry, shipbuilding, engineering and other industries wholly or partly dependent on it." One consequence of the policy of economic nationalization "aimed to maintain or stabilize depression" has been the severity of the £2,000,000 subsidy to British tramp shipping. Although the adverse effect of curtailed imports on the export trade could have been partially offset by a liberal policy of foreign lending, British Chamberlain's total embargo on foreign loans from June 1932 to July 1935 and present restriction of the exchange on loans to non-sterling area countries has hindered a rise in exports as well as the inflow of the balance of financial assets. Since assuming the Premiership in June 1935, Stanley Baldwin has underlined the dependence of Britain on international trade without explaining how that dependence was to be harmonized with the policy of stimulating domestic activity.

INDIAN PERIODICALS

A Poem

This is the English-translation of a poem by Dr. Mahabubuddin Tazewar, published in *Paan-Sharada News*:

Forgive me, gardeners, once.

If I forget myself,
As with the first rain of the season,
The forest trees are darkly agitated,
The garden here is restless in its flowering season,
Proud with its perfume.

Forgive me, my restless ones.

If my eyes are guilty of trespass,
Set him all corners of his day
The lightning repeatedly flashes through your window,
and the wind is rarely (neglect) with
your veil.

Forgive me, my restless one

If I am slack in my manners,
The daylight is lost today,
The old hours seem absent-minded,
The lonely meadows are without caring,
The sky blinded with shame.

Forgive me, my restless one.

If I forget myself
When the shadow of the dark dawn clouds
Has deepened in your eyes,
Your black hair dyed by a jasmine chain,
Your forehead lined by the clamorous day of
July.

Health of School-going Children

Dr. V. B. Gokhale writes in *The Progress of Education* :

Every young person's education is a continuous process from day to day, for years together. This is naturally to be shared by both the parents and teachers alike. A boy or girl really needs five-fifths of the day out of school under the apparent supervision of responsible persons. This very fact needs complete co-operation of parents and teachers, to ensure which every school should have a parent's association, as an integral part of its system. There should be free exchange of mutual confidence, the primary object being to maintain uniformity of discipline, supervision in character-building, instillation of healthy habits both in school and out of school. Children are prone to observe and imitate their elders. It is up to the parents and teachers to set good example for these youngsters. The association will turn out of the means to induce parents to take a lively interest in the doings of the school. This is my first suggestion for your close co-operation. My second point before you is the physical training of the pupils. You are all doing full justice to the education of the mind. But as for me I can judge, as parents extremely neglect attention is paid to the development of the body. Although every

one of us is so familiar with the time-honoured dictum, *mens sana in corpore sano* (only with my vigorous), very little importance is given to this part of education. There should be no school hours for at least a couple of hours after full meals. Neither pupils nor teachers can do full justice to themselves during this period. In tropical countries like India, early morning is the best time both to acquire and receive knowledge, which undoubtedly requires great concentration of mind. One is fresh after a good night's rest. In Egypt all transactions are suspended between the hours of 10 A.M. and 3 P.M. Once this point of paramount importance, solely in the interest of our youngsters, is pressed and accepted all other difficulties can be surmounted away.

Population of India in time of Akbar

C. E. K. Rao, Statistic writer in *Quarterly Journal of the Mysore Society* :

To estimate the population of a country where statistics are not available, recourse is generally had to two sources of information, viz., extent of cultivation and the strength of armies. If we assume that the ratio between Indian Agriculture has persisted during the last three centuries, then we can crop it a rough index of rural population. The statistics presented in the *Annals of the Mysore Society* to give a general idea of the extent of cultivation in those portions of the Mughal Empire in which the regular system of census assessment had been effectively introduced.

After discussing various data Mr. Rao states concludes :

So we come to the conclusion that Akbar's Empire contained a population of about 150 millions. This was subjected to natural checks, as famine, epidemics and wars. Mughal India was not free from these dangers, which must have reduced the population considerably.

Irrigation Problems in Bengal

Mr. R. C. Majumdar writes in *Science and Culture* :

The problems vary in different parts of Bengal. They in Western Bengal, especially in Barisal and Birbhum districts and in the western portions of Midnapore, Bardhaman and Murshidabad divisions, the most pressing demand is for irrigation. Though in several years the total rainfall may be considered to be more or less adequate, the distribution is erratic, and during the latter half of September and in October the rainfall is usually inadequate for the requirements of crops. In consequence, the culture is usually poor even in normal years, and in years of scarcity which occur

simultaneously done. In 5 to 7 years there is a total or partial failure of crops. The river can hardly afford to be any artificial measure, and the productivity of the soil is gradually decreasing. Canal irrigation can initiate the productivity of the soil as the soil is carried by the river.

In the current period of Western Bengal also, irrigation would be useful, but the most pressing need is to improve the sanitary condition and to increase the productivity of the soil by means of flood flushing which the river has been deprived of as a result of embankments, and to maintain the network of rivers within the area which, being deprived of this flushing from the current system, have badly deteriorated and can no longer serve as efficient drainage channels. The ideal solution would, no doubt, be to remove the embankments and to remove the feudal condition prevailing before the embankments were made.

Degradation of Sexes

Masuri Abdul Muhsin, M.A., M.L.A., writes in *Journal of Homogeneity* partly thus:

It may be said that by the removal of caste mankind will be accustomed to free social intercourse and so this caste will come but will that cause safety for females in every day affairs of life? If, however, such were it not possible, and if having considered the broader tendencies of average mankind, we find that our women will require bodily guards to protect them against the advanced tendency of irresponsible men, it is better for our females to leave for the men, the sphere of life which is more suitable for them. It may be said that according to women, men view altogether mankind as a different being; a there may not be any harm in allowing females authority to be seen by others though there may be objection to their free riding in public places. But if no useful service is served by exposing our females as public gaze, why should it at all be allowed? Who should we subject ourselves to an undesirable sex that is likely to cause some mischief?

Every man is endowed with this liberty which he cannot attach his towards a female and the point it is isolated in, the more it goes in women. It is very easily said by many that our virtue should not be "tarnished and cluttered" but how many are there who can stand the test of indifference riding is allowed?

Indian Civilization

The following occurs in *Palnata Mantra*:

In other religions God has been worshipped as the Father or the Friend or the Master, i.e., he has added to these many other forms of worship. God is worshipped in India also as the Divine Mother of Universe. And though Hindu, or devotee, God is worshipped in all the human civilisations. He is worshipped as the Master, as the Friend, as the Child or Parent and as the Beloved. These forms of love are most natural—the lover of man teaches our the heart of God, soul thrilling for good. God the embodiment of love and wisdom and strength is the highest object of man's devotion. If one loves woman or child, he loves her a spark of that great love

which is God. If man loses his mother, he loves her a particle of that wisdom and strength which is God. If God makes highest aspiration that sufficient for God is beyond man's passion, hopes and desires. In the infinite heart of God there is room for all. No one can exhaust its depth no one can measure God's love. There is always love beyond love, for beyond joy, wisdom beyond wisdom. So the Upanishad says: "Love God alone, for from the object of your love will come birth."

The Machine and the Machine

Is an important paper in *The Indian Review* Mr. J. M. Karmappa writes:

The motive behind the invention of labour-saving machinery is greed, not philanthropy or love to lessen the burden of the worker. Naturally, therefore, the introduction of machinery only increases many of the evils of capitalism. It kills the small holder, destroys handicrafts and increases unemployment, poverty and disease, it crushes the individuality and initiative of man and makes him a slave. It stimulates the greed of the rich and promotes parasitism and ineffectuality. It concentrates wealth and power in the hands of the few and depresses the producer of his share of the production and its profits. Is it any wonder then if Gandhi, to whom the individual and his welfare is the one supreme consideration, is against the use of such machinery? "I want no more," declares the Mahatma, "Money and labour, not for a fraction of mankind but for all. I want the concentration of wealth, not in the hands of the few, but in the hands of all." To this end, he endorses simple tools and instruments and such machinery as serves individual labour and lightens the burden of the millions of workers. It is clear, however, that he is not against all machinery. While the Mahatma is very uncompromisingly against the use of the machinery which uses labour in order to increase profits for the producer, he considers the extensive use of such machinery as saves labour for the individual not only desirable but useful.

The Growth of the Political Consciousness in Ceylon

Mr. E. J. K. Gnanasekera writes in *The New Review*:

Ceylon is truly in transition. In this island of 25,000 square miles and a population of 2,500,000, mainly descendants of early settlers from India, are speeded up in a microcosm many of the processes of India's evolution. The note written abroad in Ceylon, though it is not the grim reality that it has become in India. Changes of race and religion can not yet be said to be developed as they are in India. For these reasons the development of political responsibility in Ceylon is of some interest.

The Donoughmore Commission came in 1932. Their conclusion naturally was that our Ceylonese were not yet fit for responsible government. As a step towards this and they recommended a new constitution which is a disguised form of dictatorship, although the Commission pronounced in their report that they did not favour a dictatorial form of government, the chief stamp of the new constitution

tion are the abolition of communal representation and the emancipation of all males and females above the age of 21 without any licence or property qualification.

Under the new constitution introduced in 1933, the Legislative Council was replaced by a State Council having both legislative and executive functions. The State Council consists of three official members, five elected members, and eight members nominated by the Governor. The three official members, styled *Ministers of State*—namely, the Chief Secretary, the Attorney-General and the Financial Secretary—have seats on the Board of Ministers as well as in the State Council, in both of which they may speak but cannot vote. The Chief Secretary, the head of the Civil Service, is the Chairman of the Board of Ministers as well as of the Public Service Commission which is in charge of appointments, promotion and transfers. He is also the Minister in charge of Interior and External Affairs. The Attorney-General is the Minister in charge of Law, and the Financial Secretary is head of the Treasury and is in charge of Finance.

Elections were held in all the *constituencies*. A total of 1,577,942 voters (878,542 males and 699,404 females) had registered themselves, and in those districts where contests were held sixty per cent of the voters went to the poll. On the whole the contests were fairly tough and there were only one or two cases of appeal to religious prejudice. On the other hand, the people's freedom from racial prejudice was shown in the election of two Europeans and two Indians.

The State Council engaged on its duties under the terms of a grant, the Depreciation by heavy on the land. Tea, rubber and coconuts, the main agricultural products, had slumped disastrously. The public revenue had declined so seriously that the first budget presented by the Board of Ministers revealed a serious deficit.

Behind the outstanding achievements of the Council, its one serious handicap was the passing of a Bill for the relief of *Judges* (Delivered, Passed during the session) of the Depreciation in some evidence of the previous decade. The Bill had become law, would have done much harm to the credit of Ceylon. The Governor, on instructions from the Secretary of State, has therefore withheld its assent from it.

On another matter the Governor and the Council came into conflict once a year, on the issue of leave passages and holiday allowances of Government employees. The Secretary of State has held that the practice of granting leave passages once in four years should continue because the Constitution requires that the conditions of employment of public servants which existed at independence should not be altered.

This is one of the grounds on which a petition of the State Council is pending for the withdrawal of the special powers vested in the Governor. From the point of view of the critics of the House, who are at all, the Governor's special powers are an insupportable restriction of the Council's freedom of action.

New Orientation in Education

Mr. B. Rameshchandra Rao, M.A., I.T., Principal, Hindu College, Guntur, emphasises a very important point in Educational Reform. Part of it is given here:

Following up the argument in practice we may say, among the school work from the foremost position

of an ill may be strictly devoted to teaching languages, mathematics and scientific sciences and the attention is to be given may be left completely to the pupils to make good what they have learnt from lessons by themselves in practical work. In the laboratory or workshop or workshop that is followed up by games and sports (two or three per week) with the aid of cinema or radio (once) that goes to stimulate the general knowledge system. viz., History, Geography and General Science, it is a high thing that the pupils are equipped of the basic notes that knowledge may be acquired by reading pages after pages of text-books. More often than not the pupils are guided to these subjects are confined for the duration of notes. There might have been some course for such a procedure when the many type of students was in demand. But fortunately now the new style of teaching needs short, intelligent and capable teachers. For geography there are slides on history, topography, climate, vegetation and economic development of a country or a region. The proper study of nature and man, supplemented by specimens and maps, would be more independently by the pupils only for reflecting their own knowledge. Such aids can be easily derived for their general knowledge subjects. In fact, pupils should be weaned from too much mechanical copying of letters and should be directed to acquire knowledge by observation and experiment. The conversational verbalization of all non-language subjects will greatly facilitate this matter.

The education of one school session to the satisfaction and self-satisfaction of the pupils will have a very healthy effect on the tone of the school and the task of the teacher will be greatly relieved. The teacher and pupil will realize that education is a co-operative effort and that each has a part to play.

The employment of pupils in laboratories, workshops and art studios to realize by practical experiment the truth of what they have learnt in the class room will incidentally afford ample scope for developing skill of hand and eye. Manual training should be closely associated with subjects of class instruction. In the modern world of the school, pupils whose powers pursue different vocations in life gather together and the various types of talented pupils that they possess should be properly utilized for the benefit of all. It is the duty of all talents only such manual work as will release the native genius of the pupils should be allowed, and it will not be impossible to establish some sort of co-operation between home and school. Workers in the domestic service should be able to effect ordinary repairs of school furniture and prepare simple educational equipments. So that the work and laboratory by special associations large ordinary implements of scientific education. In this way every branch of education will find its instructors and workers. Thus the theory and practice of education would be set aside for side to make real, free of knowledge, to those dignity of labour, to extend confidence in the unwearied dull and inefficient pupils and finally effective money and future from the school world.

The Practical Problems of Life

The following are extracted from *Practical Education*:

The conflict between authority and reason is very common to modern minds. There are people who

NOTES

Sir Samuel Hoare's Deseclass Boast

Addressing the Assembly of the League of Nations at Geneva on the 12th September last, Sir Samuel Hoare, British Foreign Secretary, is reported by Reuters to have said :

"In accordance with what we believe to be the underlying principles of the League we steadily promote the growth of self-government in our own territories. For example, only a few weeks ago I was responsible for helping pass through the Imperial Parliament a great and completed measure to extend self-government to India."

It is an entirely unfounded claim that "The Government of India Act, 1935," to which Sir Samuel Hoare referred, has extended self-government to India or even that it has promoted the growth of self-government in India. This has been pointed out so often in the Indian section of the press in India during the discussion of the sections of the Government of India Bill in the British (not the "Imperial") Parliament that it may seem superfluous to point it out again. But as British Imperialists will not cease to repeat the falsehood that they have given self-government to India by the new Act, it will not do for us to cease to contradict and refute such a flagrant falsehood.

If a country is self-governing its seat of ultimate authority in state affairs (including political, economic and industrial matters) is situated in the country itself. But in the case of India that seat is in a country several thousand miles distant from it and separated from it by two continents and many seas. The ultimate authority, too, of a self-governing country, whether or not it is a body of repre-

sentative men, is indigenous to that country. But the permanent authority, so far as India is concerned, will continue to be non-Indian.

The constitution of a self-ruling country is usually framed by itself, or, if it be in the transition stage from a subject to a self-governing condition, the constitution should be framed at least in accordance with the wishes of the subject population and receive their assent. But in the case of the Government of India Act, it was framed entirely by non-Indians, and, though there was a show of consulting Indians, the J. P. C. report itself says that the L.P.C. Committee did not accept even the recommendations of the Moderate Indian "Delegation" examined! And needless to say, no Indian party, not even the much-honoured and much-constituted' Muslims, have acclaimed the Act as one which, far from granting complete self-rule, concedes even partial self-government.

A self-ruling country has and performs the duty of defending the country. Not the new constitution, like the existing one, places Defence entirely in the hands of the foreign Executive and outside the control of the Legislature in any way. There has been for years a hollow talk of the federalisation of the army. But in the new Government of India Act one does not catch a faint echo of even that deceptive talk.

So much for Defence.

As regards the civil administration of the country, India at present has no say and in the future also will not have any say in the matter of the periodical appointments of her Governor-General and Governors.

Even in the case of officers of lower rank such as those belonging to the Indian Civil

*To tell the British Parliament the Imperial Parliament is quite incorrect. For, not to speak of subject India, which contains the greater portion of the population of the British Empire, even the self-governing Dominions do not, as they are not required to, send their representatives to the British Parliament.

Service, the Indian Medical Service, the Indian Police Service, the Indigation Service and many other officers, the Indian legislatures or ministers will have nothing to do with their recruitment, posting, promotion, leave, pensions, suspension, dismissal, etc., the most important parts of such work being in the hands of the Secretary of State and the remainder in the hands of the Governor-General and Governors. For details the reader is referred to sections 234 to 243 of the Act.

It is a fine kind of self-rule for a country not to appoint or control its own servants! The "steel frame" is not only to be maintained intact for an indefinite period but to be reinforced and extended.

A self-ruling country controls and disburses its own purse. But in the new constitution expenditure on the reserved departments, salaries and pensions of high officials and superior civil servants, and interest and sinking-fund charges on the national debt are removed by statute from the "vote of the legislature." These non-votable items in the future federal budget have accumulated in recent years to some 80 per cent of the total expenditure of the Government of India. Even as regards the remaining 20 per cent of federal expenditures, the power and responsibility of the future Finance Minister are limited by special powers conferred on the Governor-General in relation to budget procedure which enable him to restore any amounts reduced or rejected by legislative vote.

To call a country self-governing which cannot control even 20 per cent of its revenue with certainty is a grim joke which the joker may enjoy, but not those at whose expense it is cracked.

A self-ruling country determines its relations with foreign countries. But, not to speak of such subjects of high politics as negotiations for war and peace, even matters relating to commerce with other countries, migration and immigration, etc., are placed outside the jurisdiction of the legislature; for Foreign Affairs, like Defence, is a "reserved" subject.

To Sir Samuel Hoare's self-governing India, currency and exchange, banking, railway rates and freight, etc., will continue to be

manipulated in non-Indian interests. These key economic spheres have thus been removed from responsible legislative control.

Every student knows or ought to know that before and during the rule of the East India Company, and even later, Britain built up and developed her trade, industries and shipping at the expense of those of India, thereby occupying in the Indian economic sphere the place which ought to be India's own. The reader may refresh his memory of facts relating to this subject by consulting the enlarged new edition of Major H. D. Dore's "Rise of Indian Trade and Industries." In Sir Samuel Hoare's self-governing India, Indians will not be able to re-occupy in the trade, industries and the shipping and other means of transport of their own country that supreme place which the nationals of all civilized and self-ruling countries do in degree by any or all the means which have been and are resorted to by such nationals. First, in the new Act, in order to "hang" any possible future endeavor aiming at such re-occupation, such endeavors have been given the bad name of "discrimination." By sections 111 to 131 the Executive (the Governor-General, etc.) have been given ample and unlimited powers to prevent such "discrimination." Thus, the provisions regarding "commercial discrimination" and the "special responsibility" laid on the Governor-General to prevent such "discrimination" seriously limit the pitiable future Finance Minister's power to devise and carry out a program in the interests of Indian trade and industry.

The height of absurdity and injustice is reached in section 116 which makes British companies carrying on business in India "eligible for any grant, bounty or subsidy payable out of the revenues of the Federation or of a Province for the encouragement of any trade or industry to the same extent as companies incorporated by or under the laws of British India are eligible therefor," under some conditions which exploiting British business men will be able very easily to comply with.

No wonder then that a paper on "The Government of India Bill as Amended in the House of Commons" by Mr. Hugh Nelson, M. P., published in the 21st number of *The Asiatic Review*, contains the following scathing

intention of the provisions against so-called discrimination.)

"Under the Bill there are no full and complete prohibitions of discrimination on the grounds of the Parliamentary influence, prompted by the greater majority of the European community legal advisers, has been able to discern...."

p. 422

A self-ruling State makes its own laws, which are not subject to any veto by any non-indigenous authority or person. But in the case of India, the British Crown, the British-appointed Governor-General, and the British-appointed provincial Governors are empowered by this new Act, imposed upon India from outside, to veto or disallow laws passed by the central or provincial legislatures. There is no reason provided for over-riding this veto, as, for instance, there is in the case of the power of veto possessed by the President of the United States of America.

The Governor-General and the Governors have been thus not only empowered at their discretion to reduce to a nullity the legislative powers and activities of the central and provincial legislatures, but they have been in addition given powers to make "Governor-General's laws" and "Governor's laws" by their sole authority, without the help of or in disregard and defiance of the legislatures! The Governor-General's and the Governor's Acts shall have the same form and effect and duration as Acts of the Federal or Provincial Legislatures.

Sir Samuel Hoare's self-rule-granting Act may be exposed to the scolding gaze of the civilized world in far greater detail than we have attempted and that to no indefinite length. But we must now stop with mentioning only three more items, viz.:

The Governor-General's and the Governor's power of suspending the constitution wholly or in part, at their discretion, and taking into themselves and exercising all the powers of the departments or departments concerned;

Totally ignoring the existence of the eighty million inhabitants of the Indian States' subjects, giving seats in the Federal Legislature to the nominees of the rulers of these States and giving full recognition to the autonomy of these Princes (as they are called) as if esiste today; and

Reducing the Hindus of British-ruled India, who number more than half not only of the entire population of British-ruled India but of the population of both the British Provinces and the Indian States combined, to the position of a minority community.

This last item requires some statistical elucidation.

The total population of the whole of India (British Burma), according to the census of 1911, is 339,325,582. The Hindus of British-ruled India alone, that is of the Provinces, number 177,187,025. This is more than half of the total population of the whole of India. Therefore, the Hindus of British-ruled India ought to have been given more than half the seats in the two Houses or Chambers of the Federal Legislature, namely, the Council of State and the Federal Assembly. But out of the 260 seats in the Council of State the Hindus of British India have been given only 41 seats, and out of the 375 seats in the Federal Assembly they have been given only 124 seats. They ought to have got more than half the seats but have got less than one-third. These "General" seats are meant for Buddhists, Jains, etc., also, whose numbers we have not taken into consideration.

It is to be noted that the Hindus of British India not only form more than half the total population of the whole of India, but also contain the largest number of the best educated, most public-spirited and most enterprising persons in India. Perhaps that is the reason why Sir Samuel Hoare's self-rule-giving Act has discriminated against them.

Salary of the Prime Minister of India To Be, and That of the Japanese Prime Minister

Speculation is already rife as to who is likely to be the first Prime Minister of Federated India. What is going to be his salary, we wonder.

Our provincial ministers get salaries of Rs. 61,000 per annum apiece. That may lead one naturally to guess that the All-India Prime Minister must be given at least Rs. 80,000 per annum, if not Rs. 100,000.

It is interesting to compare the blessed salaries of these practically powerless figure-

Senka (comparatively speaking), dressed in brief authority, no man of whom higness is thrust, with the very modest salary of the Prime Minister of the powerful Empire of Japan. Formerly his salary used to be 1,400 (one thousand) yen per annum. But, we have learnt from the United-States of Japan in Calcutta, that his salary according to the revised scale is 800 (eight hundred) yen per annum. On the 19th of September last the exchange value of a hundred yen was Rs. 78. 80, the Prime Minister of Japan gets a salary of Rs. 624 per annum, or Rs. 74.88 per annum! One cannot but wonder why Japan is able to spend large sums on the improvement of her agriculture, commerce, industries, education, health services, shipping, etc., is that she can command the services of men of first-rate standing and ability for the public good on very moderate salaries. But here in India the bourgeoisie must awe and dumbfound us Indians, who are regarded as among the gapling rustics of the world, with the length of the pumes presented to the ministers.

Pennsylvania Gives Equality to Negroes

The 40,000 negroes who live in the State of Pennsylvania have forced themselves from last Sunday in a state of absolute equality with their White brothers. Money being by law not good to them. No public meeting took can exclude them. In hotels and houses they sit at where they please. In theatres, in all places of public entertainment, they can take their seat next to a White woman without the outrage of the hall being to say them nay. First September was the day in which the State's Negro Equality Bill recently rushed through both the Houses of the State Legislature, became law.

So the position of the Negroes in America has not been superior in that of the depressed classes in India in every respect, though it has been so in many respects. It is welcome news that at least in some American State the Negroes have now been legally placed in a position to rise in the social scale and be equal to the Whites.

Asoka Pillars and Willington Kiosks

As quite recently the ancient name of Asoka and the modern name of Willington have been placed in juxtaposition in the public mind, it may be expected that wherever there

are Asoka Pillars and Kiosks bearing Asoka's inscriptions, there (and elsewhere too) will spring up Willington Kiosks bearing the legend:

"Bow Down, Ye Indians, Bow Down—And Bay British."

Indian Oil-seeds

The *Journal of the Royal Society of Arts* for August 23 last contains a paper on "Indian oil-seeds" by Dr. F. J. F. Shaw, which was read before the Indian Section of that society. It is stated therein:

The total exports of Indian oil-seeds of all kinds averaged in quantity from 1911-12 to 1922-23 is 1,319,000 tons in 1923-24, and from Rs. 21.25 last to Rs. 14.88 last in value. Relatively to 1922-23. Herein, there was an improvement of 14 per cent in quantity and 21 per cent in value. In quantity the exports in 1923-24 reached a record level for recent years, this improvement being mainly due to the recovery made by India. Indeed, Exports of linseed in 1923-24 attained the pre-War level, and there was also an improved demand for groundnuts as compared with the preceding year, but this improvement was accompanied by a fall in value. Excluding linseed and groundnuts, other kinds of oil-seeds taken together dropped from 726,000 tons to 378,000 tons in quantity and from Rs. 128 last to Rs. 247 last in value, measured thus largely responsible for this result, the decline for it falling off by about 37 per cent. The table given below compares the quantities of the different kinds of oil-seeds exported during the last three years with the pre-War average:

	Pre-War average	1922-23	1923-24	1924-25
(Thousands of tons)				
Linseed ..	378	530	72	379
Ray-seed ..	253	84	118	73
Groundnuts ..	212	478	439	243
Cotton ..	104	104	95	83
Sesamum ..	260	12	2	1
Sonnen ..	119	17	10	11
Copra ..	11	—	—	—
Others ..	30	74	15	23
Total ..	1,425	1,283	738	1,124

In the case of linseed, observes Dr. Shaw, the possibility of combining the production of oil with fibre offers a fruitful line of research.

Oil-seeds are exported abroad for obtaining oil and oil-cakes from them. Vegetable oils are used for various purposes, the manufacture of vegetable glycer, lard, etc., being one of them.

The case for and against the export of oil-seeds from India is put thus by Dr. Shaw:

Each of the Indian oil-seed crops presents its own economic and technical problems. In general, India suffers a loss of nitrogenous manure in the export of oil-seeds which yield oilcakes. Such exports are crushed outside India, and the cake is

actively co-operating against the import of vegetable products which they regarded, at times, like bacteria.

We are entirely in favour of promoting the oil-seed crushing industry in India. In the rural parts the immemorial village industry of oil-seed crushing, with the indigenous *ghani* or oil-press should be re-started wherever it has disappeared or decayed. This will lead to the economic improvement of the villages, prevent further deterioration of village caste and restore fertility to the soil.

Prof. Yone Noguchi's coming Lectures at Indian Universities

Some two months ago Professor Yone Noguchi, the Japanese poet and art critic, wrote to us that he was coming out to India to deliver some lectures at some Indian Universities. Later, on the 13th of September last, we received another letter from him, with an illustrated article on a Japanese artist, which will be published in our next (November) number. Old readers of this *Review* know that this is not Mr. Yone Noguchi's first contribution to it. In this letter he tells us: "As I wrote to you before I will be in your city in November; and my list of lectures at the University contains some seven subjects. I shall be happy if you can print this article in your earliest issue,—in the number of November or December.... I am hoping to stay in India for some three months."

He is coming to India at the invitation of the Calcutta University. After delivering his lectures here he will do so at other Universities, e.g., Madras, Annamalai, Ouzaria (Hyderabad), Allahabad, etc.

He is professor of English at Keio-Gijuku University in Japan. It is a private university with 280 professors and 5,728 students and pupils. Already 1,700 students have graduated from this university.

Mr. Richard Le Gallienne has given some details regarding the Japanese professor-poet's career and art in the *New York Times*. He introduced him thus:

The Japanese poet, Yone Noguchi, is already well known to Europe and America. It was Lafcadio Hearn who first brought Japan into close relations with the West, not in any political sense, but in the realm of the spirit. Today another ambassador of the art—Yone Noguchi—stands between us and brings again into clear touch the

contending civilisations of the East and the West. The poet, however, was 'the poetic sapientia' of English made to meet Japanese poetic thought while Hearn tried to interpret Japan by depicting himself in her life. The fact that Mr. Noguchi writes English verse with ease and feeling is remarkable, for one does not expect to find a poet of the Far East, where all the traditions are different from those of the West writing English with facility, but perhaps the East is not so 'far' after all, for a poet is of no nation, but of all the world.

As regards his education we are told:

Education at Keio Gijuku University, Tokyo, where he is now professor of English literature, Noguchi felt that, to further his training, he must come to America to study the great Western poets and their ages. Arrived in San Francisco in 1888, he found himself joined by many other Japanese students, who were largely engaged in the publication of a novel paper, for which the young student acted as editor, without remuneration, sleeping at night on a table with a volume of the *Demagogue* underneath for a pillow. Later he became a schoolboy's rival in writing as a dramatic writer, taken not at school, and applied himself to the study of English. After about two years of this life, Noguchi heard from some persons at the Japanese colony about the Californian poet, Joaquin Miller, who was called by them 'Walden,' 'the terrible who lives on death' and he made a pilgrimage to the poet's home in the heights. Noguchi remained with Miller for three years, and became his devoted pupil, publishing his first poems during this period in 'The Land,' the little magazine published by Gaillet Burgess in San Francisco.

Some further details of his career follow:

In 1897 the youthful poet was seized with a desire to travel, and he took a journey on foot to the Yosemite, where natural beauties impressed him deeply. The following year he walked through parts of Southern California and of the Sierras, and then he took the most pathless ride of the Californian Stage, that drops one into a horn at San Miguel for two days and made one study *Walden* the other time; whether I know about it today is from my reading in that respect."

In 1903 Noguchi crossed America and went to London, where he lived in poverty until he published a little sixteen-page pamphlet, bound in brown paper, entitled *From the Eastern Sea*, which brought him immediately to the notice of England's foremost literary men. The notice of the Japanese poet was mentioned by such men as Austin Dobson, George Meredith, Thomas Hardy, and Andrew Lang, the latter writing that the poems 'appear to me to contain many striking things, and to show a remarkable command of our language'. The next year Noguchi returned to his native land after an absence of eleven years, again visiting England in 1923, when he lectured on Japanese poetry at Newcastle College, Oxford.

Mr. Richard Le Gallienne gives a list of other works by Mr. Yone Noguchi which will help those who may want to make a comprehensive study of his writings.

In the years following, Nagai published several volumes of poetry and prose, the *Somewer Cloud*, the *Springing*, the *Amorous Diary of a Japanese Girl*, *Japanese Haiku in Japan*, *Through the Years*, the *Spirit of Japanese Poetry*, and the *Spirit of Japanese Art*, *Arms*, *Charming*, *Wistful*, *Reflected Poems*, as well as many books in Japanese.

Nagai's poetry possesses an elusive charm, a general air found in the work of few living poets. It suggests colour and moonlight, the sighing of leaves and the singing of birds; his feeling is delicate and fragile, and his later works all portray an immature love for the adopted language which he handles as no other non-English poet save Tagore has done.

"The Consummation of the Age-long Efforts" of India?

Addressing both Houses of the Indian Legislature at Simla on the 16th September last, His Excellency Lord Willingdon, the Viceroy, said among other things:

It is a matter of great satisfaction to me that during my Viceroyalty there has been made possible a consummation which many of the great rulers of India through the ages desired to see but did not see and which was hardly in sight when I myself took office some four years ago. I mean that the Act for the first time in the history of India consummated the whole of India, state and British, for purposes of common concern under a single Government of India (or the first time, and India can become one great country). The second great feature in contrast with the existing constitution is that the Government of India under the new constitution will derive their authority by direct derivation from the Crown, not as the Dominion Governments do. They will cease to be agents and will stand forth as full political and judicial personalities, exercising the function of the Rajput. The first feature to which I have referred is the consummation of age-long efforts on the part of the British Government but of all great rulers in India, from Asoka onwards. The second feature is the consummation and the last step for the full attainment by India of the political character which she most developed at the Majesty's dominions enjoy.

Those who want Swaraj for one unified India will not derive the same satisfaction from the passing of "The Government of India Act, 1935" as Lord Willingdon has done. They have not in fact derived any satisfaction from it. What is of primary importance is freedom. Therefore, a number of independent Indian regions or states would be surely preferable to one big subject India. It is true, no doubt, that the previous existence of India as an aggregate of several independent states had again and again led to her subjection, and it is also true that the existence of one

unified independent big country is preferable to the existence of a number of warring independent smaller political units. But the independence of the smaller units is, in spite of all drawbacks, preferable to the subject condition of the bigger whole. India has been often described as being so diversely and also comparable to the whole of Europe unless Russia. Would it have been better for this big Europe-unless-Russia to have been one unified subject country instead of being the aggregate of a number of smaller independent and often warring states which she has been since the ages?

We will not here discuss whether India was ever one political unit in the sense in which she has become one now, nor whether the part of India (the greater part no doubt) which has become one political unit was ever exceeded in area by the parts combined which in our previous age had become one political unit. Neither will we discuss whether, though India might not ever have been in the past one political unit, there was one and has one been through the ages a deeper and a more fundamental unity of India. We will speak of other matters.

As Lord Willingdon has mentioned Asoka, it is necessary to point out that Asoka's India, or in any case the India of the age of and near about Asoka, included Nepal and Afghanistan or that part of Afghanistan which is adjacent to India. Of course, we have not the remotest desire that Nepal should become part of a subject Federated India, or that Afghanistan should lose her independence. In fact our imagination recoils from the thought of any country at present independent losing its independence. We have mentioned Nepal and Afghanistan only to point out that there were times when Bharatavarsha denoted a bigger portion of the earth than the Indian Empire of "The Government of India Act, 1935."

The Viceroy has spoken of "a consummation which many of the great rulers of India through the ages desired to see but did not see." What was that consummation? As His Excellency has mentioned Asoka by name, what was the consummation which Asoka desired to see? It is not easy to answer either question. But it is quite easy to see what consummation "the great rulers of India"

the Asakas did not desire to see. They did not desire to see the whole or any part of India coming under and being governed by laws created outside India by non-Indians. Therefore, it can be asserted safely that the consummation which has been brought about is not the one which Asakas desired to see. The consummation which is a matter of great satisfaction to the Viceroy will not bring any closer to the goal of Asakas or to that of any Indian who wants Swaraj.

But we certainly admit that if Federated India ever becomes truly self-ruling and if the present *provisional jurisdiction of law* over politically dissimilar parts of India as the *Provinces and the States* be the *lastest power of law* and *lawless* the subject of that self-ruling constitution, the framers of India's new constitution will have deserved our thanks.

The Viceroy's reference to Asaka has given rise to our mind in many thoughts. Asaka ruled and practised religious equality. It does not matter whether he was a benevolent despot or a constitutional monarch or anything else in modern political parlance. But one thing is clear. Though he was a Buddhist, Buddhist and Hindu, Brahmin and Kshatriya, who treated alike in his empire. There was then no graded citizenship, politically speaking. According to India's British-made new constitution, there is first-class citizenship for the master race, the Europeans; second-class citizenship for the Anglo-Indians and Indian Christians; third-class citizenship for the Muhammadans; and fourth-class citizenship for the Hindus—with two brands, one for the "depressed" and the other for the "caste" Hindus.

Religious toleration and unity was one of the glories of Asaka's reign. But Sir Henry Craik has told us recently that never in his twenty-five years' experience had he seen greater communal dissensions and recouers than to-day. And Indians think that this state of things is due not a little to the "Communal Decision" which is the foundation of the new constitution and to the other Communal Rewards which have been announced.

Therefore, though India may have been politically made one mechanically, in spirit she has been hopelessly divided by the constitution.

Far from healing old sores, it has created new ones.

The constitution which has divided the elements into so many racial, religious, caste, economic and other mutually exclusive groups (each to place its own narrow, national interests above national interests)—which has separated even the two sects, the constitution which has assigned seats in the legislature to the various groups, not according to one uniform standard or basis, but according to varying ones, cannot be said to have consolidated the whole of India.

Lord Willingdon says, new India "can become one great country." His Excellency may be reminded of that paragraph in the J. H. C. Report where that committee said that they were destroying the national unity of India, or words to that effect—we are writing these Notes in a place far away from our or any library containing political literature. The kind of Provincial Autonomy which the new constitution provides will tend to gubernatorial autonomy undoubtedly, but so far as the provinces and their people are concerned one certain result will be the Balkanization of India. The Provinces have been treated on regards the allotment of seats, finance, franchise, etc., according to such varying standards, that existing provincial envy and jealousy will persist and new forms of such feelings will spring up. Thus, it will not be easy for India to "become one great country."

There is another reason why, in spite of a single Government of India, India will not really become one great country. For becoming truly one great country, the Provinces and States should have one great common purpose or a few great common purposes. In spite of the new constitution the people of India will, no doubt, continue to act under the great common aim of winning self-rule. But as Lord Willingdon refers to the new Act in particular is a unifying factor, he or his subordinates should point out the great common aims, purpose, or object which can be discovered in it. We find none.

A common grievance may be, so it has often been, a unifying factor. And all Indians will continue to labour under the common grievance of not having Swaraj. But the new Act has divided the people into so many

conflicting groups and how not British India and Indian India, as also the Provinces among themselves and the States among themselves, by the way so closely, and each will have so many grievances of their own to ventilate, that the great common grievance of lack of Service may fail to receive adequate common and joint attention.

Federated India will mechanically bring together two politically heterogeneous parts of India. In the British provinces, there will be at least the form of democracy and some sort of modern administration, in the States generally there will not be even the form of democracy—there will instead be the autocracy and old world personal rule of the Princes under the paramountcy of the British Crown, with its concomitant, the unresponsible influence of the resident and the political agent. Can this be called the consolidation of "the whole of India, state and British"?

"Authority By Direct Devotion from the Crown"

Lord Willingdon has said :

"The second broad issue in contrast with the existing constitution is that the Government of India under the new constitution will draw their authority by direct devotion from the Crown, just as the Dominion Governments do. They will cease to be agents and will stand back as full political and judicial personalities concerning the functions of His Majesty."

We can only smile. What does it matter to us the people of India how the authority of the Government of India is derived and how they will stand forth, so long as we the people continue to remain deprived of any ultimate authority in anything? The Dominions appreciate direct devotion because their people have the substance of self-rule and independence. The mere words "direct devotion" cannot in India be a consolatory substitute for that substance.

His Excellency has added :

"The second feature is the necessary preliminary and the best inquiry for the full enjoyment by India of the political character which the most developed of His Majesty's Dominions enjoy."

Good! Indirect Apollo.

Did "the most developed of His Majesty's Dominions" enjoy the "necessary preliminary" of the safeguards, special responsibilities of the

Governor-General and the Governors, "the Governor-General's reserved subjects of Defence, Foreign Affairs, etc., the Governor-General and the Governors' performance-making, law-making and constitution-sponsoring powers, Communal Decisions and Rewards, and provisions against "discrimination"?

Cessation of the Ramfela in Allahabad, etc.

What the Durga Puja is to the Hindus of Bengal the Ramfela is to the Hindus of the United Provinces of Agra and Oudh, Bihar, etc. Non-Hindus in the latter provinces were or are spiritually or materially hurt the worse because the Hindus there enjoyed or enjoy the Ramfela processions, shows, fire-works, etc. But some Muhammadans in Allahabad and a few other places took it into their heads to make objections to the Ramfela celebrations some ten years ago and the local British authorities gave them their support. So these places have not had the Ramfela for ten years or more. In consequence the Hindus there have been denied a religious right, have ceased to have some harmless enjoyment to which they were entitled, and have been deprived of a supposed indefeasible inspiration. Whether in consequence the objecting Muhammadans have during this decade acquired greater fitness for paradise is more than we can say. But that they have suffered some material loss in the testimony of the Muhammadan writer of the following letter in *The Leader of Allahabad* :

Sir,—By the stoppage of the Ramfela our Government is not suffering less than the Hindus. During Ramfela our people used to get pleasure by lighting, music and fireworks. Muslim leaders used to sell paper caps, fireworks and innumerable other things. If the Ramfela be revived we will not only gain the goodwill of Hindus but our trade will get an impetus and we will lose nothing. I may tell our leaders that they should learn some lesson from the independent Muslim States of Turkey, Arabia and Fezzan. Can our leaders cite a single example of the kind in those countries which were the cradles of Islamic culture? So many motor-cars pass daily by our mosques every evening and we read our prayers peacefully and during the sacred Muharram our huge dramas do not attract sympathy, irrespective of caste and creed, to sleep during day or night. We are, however, terribly upset only once in the year during our progress and that too at Allahabad only by the music of Ramfela procession. When our own brethren ruled

Jeha was there any such question at the time? He thought along the good policy of co-operation with the Hindus which made illustrious the Emperor Akbar, the most accepted ruler in India. He thought that we must change historical facts. Therefore I appeal in the face of common sense, to those countries that are so generous to oppose the Hamaki at Alibabai.

MIRZA AIZ

Alibabai.

Babu Rajendraprasad on the Bengal Governor's classification of Critics of Detention without Trial

Babu Rajendraprasad, President of the Indian National Congress, has issued the following statement to the Press:

"His Excellency the Governor of Bengal is his address to the Bengal Legislative Council has divided them into groups for release on, as the alternative, for the trial of Bengal detainees into three classes, viz., those who were in secure sympathy with terrorism and, therefore, should be regarded as out of court, and those who, though well meaning, were ignorant of the real state of affairs and, therefore, deserved no consideration. He ignored the third class which, I believe, is the largest in the country, and which has always its process holding diverse political views and belonging to diverse parties. That third class comprises persons who hold the theory of justice as sacred and who strongly feel that there should be departure of law in their favour except as a result of trial, openly held, in accordance with the customs of civilized law. It is this third class that has insisted on a trial of detainees and, facing that, their release. The Government pleads difficulties in the way of trial and justice to rely on laws which dispense with its necessity and substitute executive order for judicial decision. They have no reason to complain if public are not prepared to accept their view, inasmuch as it is in all recognized principles of civilized jurisprudence. But to-day they are bent on perpetuating lawless laws, depriving people of personal liberty, liberty of association and liberty of expression of views on the platform and through the press at the will of the executive and they have been enforcing such laws with all their vigour and not hesitated misapplying them to conditions for which they were never intended.

"Consider the number of groups and newspapers which have been prohibited, the number of associations, including labour organizations and Congress organizations, which are banned, the number of individuals who have been deprived of their liberty without any of these being tried and condemned by a court of law, and it becomes clear to what extent the Government can go even when things are done at law. Having once obtained these powers, which subject them to no scrutiny by an impartial tribunal, one is not surprised that they go even a step further in their methods. We must continue to struggle against these conditions until we are in a position to make such laws impossible in our land."

Mr. De Valera on Qualifications for "Victory"

Geneva, Sept. 10.

The smaller speakers continue to reply their support to the League Council. Turkey was the 16th in Valera's turn eloquently to produce the Irish Free State's address to the delegates.

In a brief survey of the international feeling, he summarized the deep feeling now obtaining in the League with the lofty purposes of previous years and asserted:

"Turkey has been in our hands. She emerges to us that man in the long run is only a beast and victory goes with the most brutal."

Mr. de Valera asked: "What could be more nobly than to be thrown into battle with those whose friendship we desire and against those we abhor. That is a hard task we may have to pay for collective security, but it is worth it."

It was apparent to us to give a free hand and to the other members. It is better to make to the old system of alliances. Our own conduct will determine whether the League is worth revival or whether it should be allowed to lapse."

Dr. Lixinski on the Inevitability of National Independence

Geneva, Sept. 11

In a speech last evening on the occasion of the Italian dramatic entertainment, Prof. Lixinski, the Argentine representative, begged the Council fully to estimate the dignity and present humiliated. They were ready to accept any help from the international community at independence of Ethiopia. He invoked Articles X and XV and asked the Council by all possible measures to prevent the threatened war. Still, he hoped that Lixinski would stress the Council's obligations.

At this point the Italian withdrew.

Dr. Lixinski added that he did not sympathize with Ethiopia as depicted in the Italian memorandum, but that it was indispensable to protect the independence of a member of the League.

No internal conflicts could deprive a state of its right to integrity and independence.

The League should stand firm in principle. No fighting should occur except in absolute self-defence.

Dr. Lixinski in his speech said the Italian representative in effect had called the Council to debate itself disinterested in the dispute and leave the members of action. It was in effect an invitation to members of the Council to renounce their own international obligations.

The Wal Wal incident had been happily settled and there was nothing now left to justify the threat of impending military operations.

There were numerous other than military which could be used to assist Ethiopia by Italy. He admitted that peace was dangerous.

Dr. Lixinski, invoking Article X, XI and XV said that Russia asked the League to collaborate in the issue of peace and advised the Council not to retreat from the necessary designs.

"Abyssinian Refutes Italian Attack"

Geneva, Sept. 15.

The Italian documents have been anxiously drawn up and many witnesses about who have never been summoned, defend the Abyssinian reply

to the Italian Ambassador, published last evening. The reply, prepared for the French ethnographer, M. Grimal, says that at no date in the Italian history of nearly a thousand years is sufficient to demonstrate the superiority of the indigenous.

The reply points out that there is no case in the history of pre-Christian Europe where ethnologists have declined to return the question to antiquity, when requested to do so by Italy.

The reply notices Italy of establishing similar posts in parts of Abyssinia, which was only born ethnological interest and stirring up of trouble in the army and government.

If the resolution of Ethiopia is really such as suggested in the Italian indictment, why has no other foreign legation protested against her? The Italian indictment does not justify the intervention of a foreign Power in Abyssinia.

M. Grimal has proposed no impartial tribunal for a resolution of dispute—*Review*.

Indian Summer Breaks World Record

On the 15th September last, at 1-28 A. M., Mr. Robin (Rabindranath) Chatterji, M. A., instructor in swimming to the Allahabad University, broke the world's record in endurance swimming by remaining in water, swimming and floating, for 82 hours and 12 minutes. Up to that time the world record was that of an Italian swimmer, who had swum continuously for 87 hours and 10 minutes (82 hours 24 minutes, according to some). When Mr. Chatterji had accomplished this remarkable feat, he was picked up on a stretcher and removed to a tent where a bed had been prepared for him. He was examined by several doctors present and his condition was declared to be satisfactory. At about 8-30 P. M. the previous evening he gave a demonstration of his swimming tricks and Captain R. C. Bowyer, who had just then examined him, was surprised to notice that the movements of his feet and hands were as quick and active as if he had entered the tank quite fresh.

The following paragraphs from a letter contributed to *The Leader* by Mr. Lakshmin Sahay Mathur are worth considering in this connection:

Ed.—The full magnitude of the achievement of Robin Chatterji cannot be judged from the mere fact that he has beaten the world record by 5 hours and 12 minutes. It is well known that in England and America in swimming tanks the water is heated by electricity and kept at body temperature. This helps the swimmer to greater endurance than when the temperature of the water changes from time to time. In the Bhadrachal tank the temperature in the day was different from the temperature in



Mr. Robin Chatterji

the night, which was further heightened for the time during the blazing hours of Robin Chatterji's performance.

Grease had to be applied to the body of the swimmer to prevent chill and prevent the skin from cracking. But this resulted in fouling the water and the swimmer who had to keep only his head above the level of the water swallowed some quantity of it. Scarcely was inevitable. Such foul water was never to be found in the tanks in England and America, while swimming tests were carried on and records set up.

Simple precautions such as providing the swimmer with rubber socks and waterproof rubber gloves were not taken which might have prevented the water from making the skin of his hands and feet all cracked. The friction between his fingers and toes was. The tank being open and not covered the swimmer was exposed during the day to the scorching rays of the sun and at night to the cold dew. A small portion of the tank was, in fact, provided with shelter but this instead of helping the swimmer helped him to our regret.

Occidental "Neutrality" in the Italo-Abyssinian Dispute

In our last issue we wrote in relation to "American and other Occidental 'Neutrality'" as follows, in part:

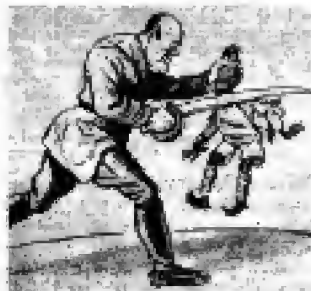
"Only one condition favorable to her own end has already depended considerable quantities of war materials. Ethiopia has no such advantage. So Occidental 'neutrality' will go against Ethiopia."



The Dreamer at Mt. Athos.

The *Minister's Question*, we have found after the publication of your comments, would be follows on the same subject:

The Albanian Minister in Paris has addressed a letter to the League protesting, in the name of his country, against the action of all League members that refuse to permit the export of arms to Abyssinia. It strikes and raises again the human attitude of conscience at all its



—Dr. Cassius M. Jones
Italy says to Ethiopia: "It may last—
but you'll be crushed."

found should find it out. Though to her beliefs it and courage (under comparable it, though there is yet no war and especially on threat of war, through Italy, the great agreement, comes her men and reactions of the Abyssinian leaders and is helped by last the possibility in Europe to do so. Abyssinia herself, the woman, the mother, the speaker to civilization, cannot get to work as a single nation for the defense of her independence. The just and generous enough has been set by the two aspects of Europe and Britain, both bound by a treaty actually designed to enable the Emperor of Abyssinia to attack all the same reactions seriously but the defense of his mother, in the amount that to permit the export of arms might prejudice the chances of a peaceful solution. Both spiritual and the reaction there, but even more here so no clearer can death against the just alternatives of right and wrong. The British Government is now, while not in danger of questions in the House of Commons has not from the judgment of those it governs. It does not and India from ending grain and many exports sent to the British Empire. Why, then, should it stop the export to Abyssinia of the last commodities at war? By September it may be too late. The embargo should be lifted now. To postpone it is nothing but plain justice, plain friendship, plain right, and plain neutrality.

Pandit Ram Chandra Sharma's Fast for Stopping Animal Sacrifice

Animal sacrifice is, at least, was practised by the Jews to propitiate the deity. Muhammadans also sacrifice some animals for the same purpose. Some (not all) Hindus also sacrifice some animals to propitiate some gods and goddesses—particularly goddesses. Some aboriginal races and tribes also do so.

Pandit Ramchandra Sharma of Jaipur, Rajasthan, is a Hindu and desires that Hindus should give up animal sacrifice. Being a Hindu he perhaps feels that he can persuade and influence Hindus more than others. As Kalyan is the chief seat of Hindu worship in Bengal, he has resolved to fast unto death unless animal sacrifice is discontinued there. He thinks that if it is discontinued there, it would be easy to have it abolished at other Hindu temples in Bengal and elsewhere.

A controversy has been going on on this topic. Public meetings have been held in Calcutta to persuade the Kalyan priests to give up animal sacrifice and the Pandit to give up his fast, which he began on the 8th September last. Leaders like Mahatma Gandhi, Balu Rajendraprasad, and others asked the Pandit to give up his fast and endeavour to gain his object by enlightening and persuading the nation of the Hindu community which practices

not supports animal sacrifice. Mahatma Gandhi is reported to have stated that the fast has been premature, as the ground has not been prepared for it.



Pandit Haral Chandra Sastri

Those who believe in one God, one Supreme Spirit, ought to know that what He wants is that men should sacrifice—not beasts, but the beast in their own selves. The belief in many gods and goddesses is erroneous and is not supported or incited by the highest Hindu scriptures. These gods and goddesses do not exist. Therefore, the question of prohibiting any god or goddess by animal sacrifice does not arise. If it be said, that the gods or goddesses are impersonations of the various attributes and aspects of the Supreme Spirit, then the reply, in brief, is that the Supreme Spirit has no attribute which craves the flesh and blood of innocent beasts for its gratification. There is, no doubt, a destructive as well as a creative and preservative aspect of the Supreme Spirit. But what it destroys, it does by its own power and according to its own laws—it does not require the hand of man to do it with a sword or a knife. To

think that the Supreme Spirit requires anything to kill any animal at any place or elsewhere is a superstition. It is repelling to our feelings.

Eating meat is not the same thing as sacrificing animals to please the deity. Those who eat meat do so to satisfy their tastes and satisfy their palate. But as God, or any god or goddess, has no body, no tongue, no craving for any animal or vegetable food, and no palate, it is not necessary to sacrifice animals for the satisfaction of God or of any god or goddess. It may be necessary to add that the editor of this Review does not eat meat or fish.

We have written these words to make our position quite clear. It is not our object to offend anybody. In order not to do so, we have generally avoided religious and theological controversy. We shall not, therefore, pursue the subject further, nor will we point any finger at, contradicting or supporting our views.

Those who are neither monotheists nor polytheists need not consider whether it is necessary to sacrifice animals to propitiate any divine being.

We have made our position clear in *Profand* with regard to Pandit Sharma's fast. His desire is noble. But we have not supported his fast for two reasons: (1) It is not likely to touch the heart of those who practise animal sacrifice and make them discontinue it; (2) It is a kind of moral coercion, which we do not support. We urged the second reason against Mahatma Gandhi's fast before the Poona Pact.

Shastric Argument Regarding Animal Sacrifice

Those who do not believe in the supreme authority of the Hindu shastras which enjoin the worship of gods and goddesses, need not consider the shastric arguments for and against animal sacrifice; they may consider only humanitarian and other arguments.

As regards shastric arguments, the late Pandit Haral Chandra Sastri, who was an orthodox and erudite Sanskrit scholar, wrote elaborately in *Profand* twenty-two years ago, quoting texts from many shastras to show that animal sacrifice was not necessary in Shakti-worship. He

also published a *Yagna*, signed by 69 of the most famous pundits of Kashi, Calcutta, Nawabpore, Dibrugarh and Hardwar, against animal sacrifice in Shakti-worship. This *Yagna* or prescription was obtained by the late Babu Balaram Das, grandson of the Baul Meenani, at whose Koll temple at Dakshineswar Paramahansa Ramakrishna was a priest at one period of his life.

Robindranath Tagore and Pandit Rama Chandra Sharma's Fast

Some gentlemen of Calcutta asked Robindranath Tagore to write to Pandit Rama Chandra Sharma to persuade him to give up the fast. At first the Poet thought he would write to the pundit as requested by these gentlemen. But he finally gave up that intention. Here is a free translation, specially made for *The Modern Review* of the letter which he wrote to those who had asked him to request the pundit to give up the fast.

"You have written a letter to me to request me to ask Pandit Rama Chandra Sharma to give up his worship in fast unto death. Accordingly, I composed a letter of entreaty to the Pandit. But the poverty of my request, expressed in my own so full in comparison with the greatness of his noble resolve, that I doubt and send you that letter of request for very shame. The form which he has taken is a form of supreme self-satisfaction. We with our weak minds have no right to, are not qualified to, judge of its result either way. It is certain that in Bengal it is not easy to prevent the deathly of the blood of animals in Shakti-worship—I know that the immediate object of the dedication of his life by this great-souled man will not be achieved. But when is the pundit to this dedication itself? In this case, it will not do to insist according to our own ordinary standards or ideals. We shall undoubtedly feel anxious at this dedication of his life; but the value of that dedication lies in the strength that we shall find in ourselves as well as in the Shakti worship; but this gift of his life will remain preserved for ever as our historical treasure-house of precious power. I am reminded of Shakti's brother in Arjuna at the beginning of the war of Kurukshetra. He wished the inequalities which had made itself manifest in Arjuna's mind which had been aggravated by the entrance of the war. The righteousness of our minds too, is not worthy of remark. Pandit Rama Chandra Sharma knows what he desires (non-violence, 'ahimsa') is, and he who knows non-violence understands Ahimsa. "Death is preferable in the pursuit of one's own ahimsa." What do we know? I am unable to send the pundit the letter which I wrote him at first. Madras 15, 1935"

The Poet has written a poem in Bengali, addressed to the Pandit, which has been published in *Prabodh*, and of which the following is a free translation, specially made for *The Modern Review*:

"O Great-souled one, They attempt to give thy own life
To thy shade on the sword of the slayer—
I make known my submission to thee.
They bring flowers (the hue of blood) to the temple
In the grave of Shakti (pretextual love).
They do not doubt how making worship blood-drenched.
Your resolve is to prize (happily)
By dedicating your own life.
I make known my submission to thee.
The ray of the lightened heart, torn from the mother's breast,
Makes unshaken the pond of the Mother's Temple,
Making the killing of the protection an act of worship—
This shade of the Motherhood flow will also
I make known my submission to thee.
Good is the hope of merit from dying.
The creature who is helpless and unable to defend himself
Then sits at the end of thy own life.
Rescue him from the hands of those who are
I make known my submission to thee."

An Indian Internationalist on the Halo-Abyssinian Dispute

Dr. Tarakanath Das, a noted Indian authority on international affairs, gave an interview to *Berkeley Daily Gazette* (August 6, 1935), of Berkeley, California, on the Abyssinian situation.

We quote the following extracts from it:

Italy's aggression in Abyssinia is the culmination of the policy of imperialism among the powers of Europe. This view was expressed to-day by Dr. Phil. Tarakanath Das, Indian author and politician, in a scholarly article of the Abyssinian question. Recalling the events which have led to the present clash between Italy and Abyssinia, Dr. Das said: "After the Congress of Berlin, provided over by Bismarck and in which Bismarck took the most important part, the partition of Africa among the western imperialistic powers became a de facto affair."

Bismarck gave full support to British expansion in Egypt and was anxious for France to get into Africa and not about Abyssinia; and the Ethiopian. Germany later was given African colonies, which she took as a result of her defeat in the World War.

"In the Congress of Berlin, the Italians were ruined or lost absolutely ignored. The Italians consequently cherished a dream for African empire. The British, French and Russians sided the Italians to gain a foothold in Africa and even supported Italy in her war against Turkey to acquire Tripoli, with the sole understanding that

Italy would leave the Triple Alliance combination in the hands of three and join the Triple Entente.

"During the World War, Italy was portrayed much in the form of a colossal empan in Africa and Asia Minor, entirely for her services in helping the Germans. But when the Versailles treaty was signed, Italy did not get what she was promised, so her place for her entry in the World War against Germany.

"Italy," he continued, "is impossible for her to expand in Asia Minor, because the rejuvenated Turkey of Mustafa Kemal Pasha, with her strong army and with her alliance with Russia and her understanding with France, will not be an easy object of prey, even for Kaiser Mussolini.

"But Morocco presents a different situation, and makes it easy for Signor Mussolini to justify his position in regard to Italian imperialistic expansion in Africa. Signor Mussolini needs his justice absolutely clear without any second view.

"Signor Mussolini has told the world that Italy has just as much right to expand and acquire in Africa as the British claim to have in Egypt, Sudan or India, or in the French zone in other parts of Africa. Signor Mussolini is honest when he asserts that he knows he is going to acquire new territory for a greater Italy, whereas other claimants of the great imperialistic powers of Europe who pretend to have abhorrence and horror for all French imperialistic ambitions, are not so much too honest for the 'great Abhorrence' of they are afraid that British expansion in Abyssinia will make him economically, commercially, politically and geographically weakly strong in the Mediterranean, as well as in the Indian Ocean."

continues further.

Dr. Das stated that he is for the freedom of every people and that his personal sympathy is for the independence of the Abyssinians. "However," he added, "as long as the existence of international relations cannot be based on the double standard of international morality—one for the weak and one for the strong, as long as Great British continues to rule and dominate over the peoples of Sudan, Egypt, Arabia, India, Burma, and other subjugated nations; as long as France reserves international morality for maintaining her colonial empire in Africa and Asia by outbidding other peoples, one cannot very well truly condemn Signor Mussolini alone for following in the footsteps of other imperialistic nations.

"If," Dr. Das continued, "Abyssinia is conquered by Italy, it will be done with international morality, not as Russia reserved international morality in annexing Korea.

"Abyssinia," he pointed out, "is a member of the League of Nations, so is Italy. Members of the League are bound to maintain territorial integrity in Abyssinia. If the great powers of Europe who are members of the League of Nations and particularly of the League of Nations, decide that they will morally, economically and militarily support Abyssinia against Italian attack, then Dr. Das will certainly not come forward by attacking Abyssinia and becoming the active hostility of these great powers. But it seems far more prudent reason, that Signor Mussolini is certain that these great powers will not actually take the side of Abyssinia against Italy, which could really mean the international justice of its Indian possessions against Abyssinia."

DR. DAS'S COMMENTARY

Concerning the attitude of the Japanese in the matter, Dr. Das said, "Japan is not to be all interested in fighting any of the western nations, but is concentrating on the consolidation of its position in Eastern Asia, particularly in Manchuria. It is not decided by the League is located in Abyssinia, the Japanese will have a fine opportunity to test by the double standard of international morality maintained by the League.

"The Japanese are charged with and advocates of racial equality and are naturally sympathetic with the Japanese people from that point of view. But as no member of Europe would like to see an African nation conquer a part of Europe, similarly, the Japanese do not like the annexation of Abyssinia to conquer any new territory in Africa or Asia."

Dr. Das has written to us further:

It is a historical fact that during the latter part of the nineteenth century, Italian policy was to annex Abyssinia. The Italian made an attempt, but was defeated. This defeat was due more to the international situation, than to Abyssinian superiority in military ability. At that time Italy was almost opposed by all the important powers of Europe.

For the international situation changed in favour of Italy during the early part of the twentieth century. The British feel that if Abyssinia is in law her independence, the British should get at least that section of the country which contains the source of the Nile river. Then the British are opposing Italian expansion in Abyssinia. Furthermore, the British attitude towards Italy has changed, because Italy is now close partner of France and Russia and the Little Entente group of Powers. The British do not favour the possibility of Franco-Italian expansion in the Mediterranean and Africa and Europe.

The British are never in reality the danger of Italian take up the fight against Italian policy in Abyssinia; and at the same time they are able to talk to Signor Mussolini in a general pardon of Abyssinia, the British maintaining the sphere of influence around the region where the source of the Nile lies and giving some Abyssinian territory to Italy and also giving a British port in Abyssinia so that the British would directly control. Directly, international relations of the country. Signor Mussolini has refused to accept the proposition of the British; but the British are determined to carry out their point through imperialism.

The final solution of the Abyssinian question will depend more, the decision of Signor Mussolini who may think it to be able to get the British support and a part of Abyssinia without fighting or he may decide to get the whole of Abyssinia by forcing the British to accept the British would not be able to declare war against Italy due to the international situation in Europe, and the Far East. The whole thing will depend upon the internal condition of Italy and not upon the pressure of the League of Nations. Once Italy has taken the full against Abyssinia, France, Spain, Portugal and even Britain, will not be willing to see Italy defeated, because such a defeat would undermine the prestige of states now in Africa and Asia.

Ramnabhai Centenary Commemorative Volume

A remarkable and profoundly interesting publication is announced by the Ramnabhai Bop Centenary Committee, which is shortly going to publish a Volume in commemoration of the celebration of the hundredth year of the passing away of the great figure who has been universally acknowledged as the "Father of Modern India." The various papers and oral addresses delivered on the occasion of the Centenary Celebration in 1924 are being gathered into the Volume which will contain, among other things, complete reports of the celebration held all over India and abroad,— indeed, a unique record of a world-wide homage. A comprehensive and exhaustive study from all points of view of the "Inaugurator of the Modern Age in India," this book of about 800 pages of Royal octavo size, neatly printed, profusely illustrated, and strongly bound in full cloth, will contain Studies and Addresses, among others by Balakrishna Tagore, Sir J. C. Bose, Sir B. S. Seal, Sir C. V. Raman, Sir B. Radhakrishnan, Rt. Hon'ble Sir Visva Nath Sastri, Mrs. Sarojini Naidu, Madame L. Mehn, Ramaswami Chatterjee, T. L. Tassaw, The Dargah Mahomed of Muzthaf, Sir Saad Ross Mawani, Pandit Sitapati Uttarabhadra, Prof. Radhakrishna Sahas, Dr. V. Venkateswara Rao, Prof. R. K. Gidha, Rev. W. S. Crompton, Dr. W. H. Drummond, Dr. R. C. Sudhakar, etc.

The Messages received from Mahatma Gandhi, Sir P. C. Ray, C. E. Andrews, Prof. Sylvain Lévi, Dr. J. T. Sunderland, the Paris University, Bishop Bruce of Rwanda and others on the occasion of the Centenary, and the Resolutions and Tributes paid to the memory of the Raj by Mahatma Subendra Nath Tagore, Keshab Chunder Sen, Max Müller, Madame Wazulsky, Sir Gopaladas Banerjee, Dr. Mohandas K. Mehta, Sir Sumatramath Banerjee, Mahadev Govind Ranade, Bipin-chandra Pal, Dr. Hemachandran Maitra, Sir R. Venkateswaram, etc., on different occasions, will add considerably to the interest of the book, in which is also being included the *Pictorial Booklet* of the Centenary Committee, edited by Mr. Anil Kumar, which was so well received at the time of its publication.

A handy repository of all valuable information about the Raj was felt to be a desideratum by organizers of Ramnabhai Bop Centenary gatherings; the book is expected to fulfil that need.

Henri Barbousse

The causes of world-democracy and world-peace have sustained a great loss by the death of the famous French author and journalist Henri Barbousse early last month in Moscow hospital of pneumonia. Within a few years ago a Committee of the Intellectuals of the world was formed to mould world opinion in favour of peace and kindred ideals; he was a member of it along with Balakrishna Tagore, Romain Rolland, J. T. Sunderland, Gilbert Murray and others. During the last few weeks of his life he had been engaged in making preparations for holding a World Peace Conference in Paris. From India Mahatma Gandhi, Balakrishna Tagore, Mrs. Sarojini Naidu and Ramaswami Chatterjee had been asked to take part in it. According to an announcement in *Advocate*,

The National Indian Committee of the World Peace Conference has been formed with the following members:

1. Mahatma Gandhi.
2. Balakrishna Tagore.
3. Mrs. Sarojini Naidu.
4. Ramaswami Chatterjee.
5. Dnyanesh Chandra Das.
6. Kshatrasena Chatterjee.
7. R. L. Joglekar.
8. Prabhat Ran.
9. Ananya Narasimhaiah.
10. Champaranlal.
11. D. S. Reiser.
12. A. Wadhwa, Secretary, All-India Muslim Students Association.
13. Siddhanta Das-Gupta, Secretary, All-India Students League.
14. Ramaswami Naidu Tagore, Organizing Secretary.

M. Barbousse had also been trying to focus world opinion and sympathy in favour of Ethiopia to prevent war between Italy and that country, and with that object in view he wanted to hold a conference in Paris on September 2 last, and Balakrishna Tagore and the three other persons named above had been requested to read messages to it on behalf of India. We do not know whether that conference could be held in the absence of M. Barbousse.

Sir Samuel is quite illogical. The "small nation" called India does not enjoy collective protection but only British subjecthood. He would have been quite logical if he had said that just as the small nation India has had self-government extended to it 178 years after the battle of Plassey, so should the small nation Abyssinia (for example) have self-government extended to it in the year 2113 A.D. by July 178 years after (say) the (future) battle of Addis Ababa.

If Sir Samuel says, India is not a small nation, Mussolini may reply: "Just as the big country India enjoys the subjecthood-protection of the big British Empire, so should the smaller country Ethiopia enjoy the subjecthood-protection of the smaller Italian Empire."

Sir Samuel wants the small nations to have protection for the maintenance of their national life. But has India been able to maintain her national life under British rule? Let the dead past go, however. Does the present self-government Act provide for the maintenance of national life? Does it not, on the contrary, take it for granted that India has no national life, and therefore seeks by all means in its power to foster communal life, sectional life, group life, caste life, provincial life?

Sir Samuel adds:

"We believe that the backward nations, whose position in their independence and integrity, are entitled to special assistance from the more advanced peoples."

This is a quite unexceptionable principle. But how has it been acted up to, say, by the British people, whose empire is the largest in the world? Sir Samuel may say that they have assisted the backward peoples in the Empire. But subjecthood and exploitation imply more than assistance, even if it be assumed for the sake of argument that some assistance is implied in subjecthood. Let us, however, assume that nothing more is implied in them than assistance. Still one would be justified in asking, "Can any country, does any country, maintain its independence and integrity under subjecthood?"

Distortion of "Colonial Raw Materials"

Sir Samuel Hoare, in the course of a speech made before the League Assembly, said:

"As regards colonial raw materials, it is not essential for the making of such articles to secure years of exclusive exploitation of the capacity of countries for producing colonial supplies. It may be, the problem has been exaggerated, but we will be foolish to ignore it. Britain should be ready to participate in the development of these nations."

The assumption underlying these words is that the indigenous people of the "colonies" or "subject countries"—these expressions are popularly used by Europeans as synonymous—have nothing else to do with regard to these "raw materials" than to produce them with their labour as wage-slaves, the wages being a mere pittance. The indigenes cannot now use in the future claim to turn them into finished goods and be entitled to all the profits. Of course, if in any "colony," the indigenes have been entirely or almost entirely exterminated or reduced to a hopelessly subject condition by the European colonisers, then the "Mother Country" will be obliged to give up produce any claim to raw materials.

On this matter the British mentality is very well indicated by the following passage from Mr. Hugh McKinnon's paper in *The Atlantic Review* for July, 1933.

The Ottawa debate as regards the Dominions has been disappointing in the past, and I believe will continue to be so in the future. The economic activities of the Dominions which seek to develop secondary industries and the economic nationalities of this country which seek to develop agriculture here, are both grave obstacles to free trade. Moreover, both the primary and the secondary products of the Mother Country and the Dominions are in a large and increasing extent competitive in character, and that makes it doubtful whether the future will show much improvement.

In the case of India and the United Kingdom, on the other hand, the agricultural products of a tropical and a temperate climate are complementary rather than competitive, and there is an area in the future to which we can look forward where India will be producing the higher grades of manufactured goods.

As Sir Samuel Hoare's words imply that Britain will not object to non-British nations acquiring possession of "colonies"—of course in Africa or Asia—not occupied by the British or other powerful peoples, for obtaining raw materials, they may please those who have whimsical-hunger. But they will not afford any comfort or solace to the small nations or the backward nations.

India Lodge, Kobe (Japan)

We support the following appeal, which we have received from Japan:

Early in 1910 a small house was rented at Alwarchoo Bazaar, Kato, at a rent of Yen 25 per month in order to meet the demand for accommodating Indian students coming to Japan for education and other purposes and to help them in acquainting themselves with the language and the preliminary ways and manners of life, etc. The very first few months of its existence proved beyond doubt the justification for the existence of such an institution in Kato. Young men coming from India in considerable numbers and satisfaction of this boarding house found it a great relief to find a place where to take board and lodging in Japan and to pursue studies. Besides these first services boarding and lodging charges for a student being only Yen 300 per month, they were forced India lodgings to be cheaper than the cheapest hotel; and the Indian food provided has been wholesome and the living conditions quite good. Very often these people leave home with the feeling about about conditions prevailing here and on arrival get a new awakening when they find more wonderful resources than they expected, owing to the extraordinary changes that all new nations have to live in every foreign country.

This is in short an explanation for the efforts which resulted in the develop of the Indian students at Kato, and Kato to have a permanent building for their private work. At a meeting of the Indian Community a committee was elected for the fulfilment of the above object and it has been fortunate enough to be able to secure a piece of land, with a spacious roomed heretofore building on it situated in a central and convenient place (within a minute's walk from the Kato city tram and Shogun Kiocho Japanese restaurant). The wooden building was erected for a boarding house for the students and in the opinion of the Committee is very suitable for their purpose. The land and fund has been registered in his possession for a sum of Yen 15000 and the new committee has been able to collect from the local Indian residents. It says me for out of place, however, to mention here that the plot of land has been heretofore sold to the Committee at somewhat under the market price and the building has been given away practically free in view of the object for which it is intended to be used. In the near future the committee wish to erect a new building worthy of the name of India House. This will require a sum of Yen 50,000, and the committee appeals most earnestly for assistance contributions to this fund and they hope they may receive the required amount before long. If you are in sympathy with the fulfilment of this scheme kindly contribute generously and be pleased to send your contribution either to the Secretary Treasurer, Indian Lodge, c/o F. G. Box No. 75, Kato (Japan).

Conch-Mowing No Crime!

The Sessions Judge of Kato has declined on intervening case under Section 107 of the Cr. P. C. declaring that "the digging of a conch shell in a lawful manner, even if that exposed the perpetration of persons of a different faith, would not in itself be a sufficient reason for proceeding under Section 107."

Five Hindu temples and three thousand Nigahat had been ordered by a Magistrate to furnish wearing undergarments, and you to put pending inquiries regarding the status of the women furnished by them. It was argued that the Hindu while making a bath of the Nigahat, then a conch, the time of its 'bath' coinciding with the 15th festival of Shukla of that festival.

The Sessions Judge acquiesced all accused an appeal, finding that there was no apprehension of breach of peace, remarking that there was an evidence that the blowing of a conch may be a nuisance. There was no evidence that the blow. The only thing that emerged from the evidence on record was that the Hindus desired to blow a conch on a festival of night and that it was not liked by some Muslims. He held that it was not been made out under Section 107 and acquitted all accused.

So it has come to this that in Hindustan, the land where the Hindus are still a distinct majority, it requires a judicial pronouncement to determine that the Hindu auspicious and religious practice of blowing a conch-shell is not a crime! *Crikey*, mind you!

Aftermath of "Leader" Contempt Case

For contributing a letter to *The Leader* Hindu Kapil Des Malaviya, Advocate, was tried for contempt of court before the Allahabad High Court. Mr. Chintamani, the Chief Editor, and Mr. Krishna Ram, the Publisher, of the paper were also tried for the same offence. Mr. Malaviya was convicted and fined, but the editor and the publisher of the paper were let off with a warning and an order that they should pay Rs. 100 towards Government's costs in these proceedings. Subsequently the application of the three accused for leave to appeal to the Privy Council was rejected by the High Court and the application to the Privy Council itself for special leave to appeal also met with the same fate.

Some time later Mr. Malaviya submitted an apology to the High Court. This item of news was telegraphed to newspapers outside Allahabad, and *The National* Call of Delhi published it under the heading, "Mr. C. Y. Chintamani and others tender unqualified apology." This mistake of fact was brought in the notice of the editor of that paper and was corrected in *The Leader*.

Thereafter the Registrar of the Allahabad High Court informed all District Judges subordinate to the High Court of Judicature

is established that the Court has "ordered that the name of the *Leader* be struck off from the list of approved newspapers," to which Court orders are tant.

This order of the Allahabad High Court is neither judicial nor judicious; nor, if may be added, dignified. Even the worst offender—and *The Leader* was not an offender—cannot be punished twice for the same offence. As the correction of a mistake in another paper is not an offence, that paper had not committed any fresh offence to deserve a fresh punishment. Moreover, supposing it had committed a fresh offence, it could not be punished without being heard in defence. What is still more astonishing is that the paper has been practically subjected to a recurring annual fine amounting, we are informed, to Rs. 12,000 per annum for an indefinite period! That represents the amount the paper will lose every year by being deprived of the Court notices.

It is the litigants who pay for the Court notices. The money paid is not public money belonging either to the Government or to the High Court. The litigants are entitled to the best value for their money. As *The Leader* is the most influential Indian edited paper in English in the U. P. and has a large circulation, the High Court's order is practically equivalent to depriving the litigants of the services of the best medium for advertisements in the United Provinces of Agra and Oudh.

Mr. Subhas Bose on the Future Constitution and Policy of Congress

Mr. Subhas Chandra Bose thinks that these Congress leaders who really wish to lead the nation should tackle two problems namely, modification of the present constitution of the Congress, and the establishment of a one-party truly 'national' organisation with a view to establishing a common front of all the anti-imperialist forces in the country. He has arrived at this conclusion as the result of a very careful study of those European countries which have become free in recent times; for example, Turkey, Czechoslovakia, Poland, etc. He has also studied the organisational methods of the Communist, Fascist, Nazi and other modern

European parties. Their principles may differ in details. But he has found that there is one thing common to them, viz., they have all worked for the establishment of a one-party organisation. That has made it necessary for them to tackle all the different problems which different parties attended to. So, if in India there is to be a single truly national organisation under the Congress flag, Congress must take up as its own the problems of the labourers in the fields and factories—peasants and working-men—as well as the problems of Indian States' people.

We are thoroughly in agreement with Mr. Bose that the Congress should take up the cause of the peasants, workers and the States' people. But it is necessary to define "workers."

"Workers" include field labourers and factory labourers. Perhaps that word may denote engineers, technical experts, etc., also. Are poets, novelists, artists, pure scientists, clerks, teachers, professors, philosophers, historians, lawyers, physicians and surgeons, journalists, and the like also workers? Perhaps bankers, financiers, and capitalists as such are excluded. And of course, the landlords. Some of them at any rate may be willing and able to do useful work. It is not our intention to write the ill-effects of *pro rata* etc. But as journalists we want to find our place, if possible, in the coming order of things or, we may be fired out, as the Americans say.

Mussolini's Modest Demands

According to a *Reuter's* telegram, dated Rome, September 27, it has been officially announced that the Italian Cabinet has rejected the Geneva proposals.

Sigmar Mosenthal has made known his demands.

Sigmar Mosenthal's minimum demands amount, as *The Daily Telegraph*, declares:

- (1) More territory than has been promised to Italy.
- (2) Any cession to the Axis for Abyssinia must be through Eruma.
- (3) The Abyssinian army to be disbanded and Italy to be entrusted with its reorganisation, etc.
- (4) Additional territory to be added to East Eruma with Italian Colonisation.—*News*

"My Native Land"

"Brother John" writes in the *London Inquirer* under the above caption:—

One of the oldest of games in finding the link of the universe—the *pages* of the world. Where is it? The well-worn Londoner will tell you that it is at Chartres. And others have other opinions. An American visiting Scotland was asked by a Scotsman where he came from, and he proudly replied: "I came from God's own Country." The Scotsman looked at him in surprise and said: "Then you have lost your sense."

China is still the Middle Kingdom, and the Japanese are a Heavenly Race. To the ancient Egyptians the centre of the world was at Thebes; to the Greeks it was at Olympia; to Hindus it is at Mount Meru; to Buddhists it is at Gaya; and to Muhammadans it is at Mecca.

Here is a tale to do with the one about the American and the Scoundrel. A Western woman was telling of a visit to Japan, when, someone asked: "What struck you most during your visit?" The reply was: "The thing that struck me most was to see so many foreigners together in one place!"

It would help in describing the whole of west if they could remember that people of other countries also think their land the best in the world. One of the oldest of fables—the *Tale of Atrius*—tells us that this is part of the divine order of things arranged in the beginning when Atrius, Master, moved the different lands, which, according to the will of ancient Fates, made up this earth:

"Atrius Master made up Atrius's Zoroastrian, saying: I have made every land dear to its people, even though it had no divine minister in it; had I not made every land dear to its people, even though it had no divine minister in it, then the whole living world would have leaved the Atrius Temple."

I remember getting quite a thrill when I read this verse for the first time. For I had felt, not the that about a certain part of the British Isles! And I met another thrill when I read some similar words in the Book of Chinese Tea, one of the Taoist Scriptures:

"The old country, the old home, gladden the wanderer's eyes. Nay, through nine-tenths of it be a howling wilderness, still his eye will be glad."

We can love the old country, and at the same time recognise the fact that everyone else in the world has an old country to love.

'Maktab' and 'Madrastaban' of Primary Schools in Bengal

'Maktab' is the name given by Muhammadans to their primary schools.

Regarding the efficiency of *maktabe* in Bengal, we find the following opinion expressed in the Darling Committee's Report:

"The official reports and the evidence which we have collected indicate very clearly that, generally speaking, these institutions have done but little to raise the general standard of education among Muhammadans to that of other communities, that a great many of them are maintaining the educational backwardness of the community, that this backwardness is increasing year by year and that a continuance of these institutions on a large scale

would be prejudicial both to the interests of Muhammadans themselves and to the public interest."

It is in the 'special' schools that the Muhammadan pupils suffer most from the relative inefficiency of the separate institutions—*maktabe*, *madrasa*, and *Islamic schools*—which they attend. It has been noted that the special institutions are to be found mainly in Bengal, the United Provinces and Bihar, and it is in these provinces, in particular, that our observations are found to show apply.

In Bengal, the United Provinces and Bihar the evidence as to the inefficiency of the 'special' institutions is almost unanimous. An inspector of schools in Bengal has stated that—the 'maktabe' and *madrasas* are extremely inefficient. This is not unqualified criticism but is the unanimous verdict of the Muhammadan inspectors."

Similar condemnation of *maktabe* are to be found in other official reports. And it is not merely European officials who have criticised them in this way. There is a small section of non-official progressive Muhammadan opinion which is opposed to them. For instance, Mr. Zakariah Rahim says in relation to them:

"I imagine them even more harmful than the higher educational institutions. They are veritable institutions of segregation and destroy the strongest foundations of the two great communities at a time when their minds are most pliant, most receptive and most impressionable and, hence, most capable of maintaining an everlasting friendship which might have resulted from a national brotherhood in their subsequent lives."

As regards their efficiency, the same writer observes:

"... the major part of the *Maktaba* is only a place made of money. Because many of these *maktaba*, specially for girls, exist only in the villages and in many others the actual attendance falls far short of attendance as shown in the returns. The girls' classes usually being held within the parental compound of the actual state of affairs for the inspecting officers."

It is not unknown in the advanced sections of Indian Muhammadans that the educational system in Turkey has been modernised. Similar endeavours are being made in Persia and Afghanistan. Egypt has been working towards the same end. Iraq and the Arab States in Arabia are trying to march with the times.

But the Muhammadan "leaders" in Bengal still cling to the *maktabe*. If the Bengal minister for education, who is a Muhammadan, had kept the *maktabe* for his community alone, the fact could be deplored by Hindus and modern-minded Muhammadans alike, but the "self-determination" of the bulk of the Muhammadans could not perhaps have been opposed.

But the Bengal education minister wrote to "muktadhis" other, non-sectarian, primary schools, too. It is said in the education department resolution published on August 1 last:

"All primary schools attended by a majority of Moslem pupils might be termed Muktadhis, and it may be necessary in places to have Muktadhis as separate schools for Moslems only."

This proposal deserves strong condemnation. To "communalise" pupils from their childhood would be a crime.

In places where the majority of pupils are Mohammedan, Hindu children must attend *madrasas* or go without education, or their guardians must start schools for them at their own cost. But money will be found for the *madrasas* from public funds, 80 per cent. of which in Bengal comes from the Hindus.

Repatriation from South Africa Still Continues

Indian Opinion, of Phoenix, Natal, South Africa, writes in its issue of August 23 last:

Thirty Indians left for India on the *Empress* last week under the Government's repatriation scheme. This is the largest number of repatriates to leave Africa during any one month for a long time. Several reasons for it may be given for their availing themselves of the Government's offer. Some were going back because their parents wished them to return; others wished to do so in their childhood; and others wished to find work in the Union, wished to return to the homes of Indians employed in the tea estates.

The Congress leaders at the last Round Table Conference complained to the Government of India Delegation that they could not oppose the repatriation scheme as they were bound by the first Cape Town Agreement. They therefore sought to be released from the responsibility of supporting the scheme and hence and they were released owing to the fact that the scheme was considered to have been worked out by the last Round Table Conference and it was decided to ignore it in a subsequent scheme. It is seriously asked as to what the leaders have done since receiving a free hand to oppose the scheme to prevent their unfortunate brethren from falling a prey to it.

Criminal Law Amendment Act

The Criminal Law Amendment Bill was twice thrown out by the Legislative Assembly. But the Governor-General certified that it was necessary to pass it in order to preserve the tranquillity, etc., of India, and so it has become the law of the land by a majority of the votes of the members of the Council of State, though even there it met with stout opposition from

several members like Mr. Mahatma, Mr. P. N. Sanyal, Mr. J. C. Bannerjee, etc.

The official case for the Bill was based mainly on the state of things in Bengal, and, therefore, the Bengal members of the Assembly belonging to the Congress group desired to say why they opposed it. But unfortunately among the Hindu Congress Nationalist members only Mr. Akhil Chandra Datta, the Deputy President of the Assembly, could catch the eye of the President.

Though, as we have said, the official case rested mainly on the "state" of Bengal, many Assembly Members from the other provinces, like Mr. Balabhai Desai, Mr. Chaitani Balabhai Pant, Dr. Deshmukh, Mr. Satyapuri, Mr. Shrin Lal, spoke vigorously against the Bill and thoroughly exposed its mischievous character from the nationalist point of view.

Bengal being the chief "sinner" in official eyes, it was necessary for some one to say how Bengal has come to be what it has been for years and decades past and what treatment Bengal has received. As it fell to Mr. Akhil Chandra Datta to perform this duty, his speech deserves prominent mention. It is pleasing to find that, though somewhat late, some Bengal dailies have published it in full. It is a thoroughgoing indictment of the Bill. He has given a convincing reply to the Home Member's argument that the Bill is a safeguard against the four menaces of terrorism, communism, communalism and the civil disobedience movement. He showed that the terrorist movement was not an "emergency" and that the possibility of the revival of the civil disobedience movement was no justification of the Bill. As in the genesis of the terrorist movement, he ascribed it to "hunger for food and for freedom," thought, of course, he did not justify it. Regarding the need of the Bill for arming the coming Government to fight probable dangers, he characterized this argument as "bedding crossbills under." He ascribed how the struggle for freedom was at first constitutional and how later violence appeared—not from the people's side first. He quoted many passages from Sir M. N. Sanyal's *Speeches and Writings*. Passing on to the Punjab, he said that "as in Bengal the partition gave explosion, so in the Punjab it was the Jallianwallah Bagh massacre

which brought into existence the peasant movement there."

It was what he said from first-hand knowledge in relation to the "constituted State" in Bengal which must have startled the members of the Assembly from provinces other than Bengal—for the facts are more or less public property all over Bengal. Mr. Dutta also stoutly stood up for the liberty of the Press. Altogether his speech was unimpeachable.

Bengal Provincial Congress Socialist Conference

Among the resolutions passed at the recent session of the Bengal Provincial Congress Socialist Conference, held in Calcutta under the presidency of Mr. Jay Prakash Narayan, were these—

Considering the oppressive laws and the power of Government to declare abominable illegal and to deprive persons for an indefinite period without trial and to prohibit the use of streets and public places for purposes of demonstration.

Protesting against the present despotic policy of the Government of Bengal.

Protesting against attempts of order by Congressmen.

Considering that the economic problem is an economic problem and that the fundamental interest of the overwhelming majority of all communities are identical.

Noting with appreciation the resolution of the Indian people over the Hindu-Muslim conflict and urging the League in Britain to apply the principles stated fully.

Urging consideration of plans of peasants, workers of means of subsistence, proposing that an India should be possible for holdings, that agricultural and industrial labour should get maximum living wages, secure non-alienation, be freed to non-alienating objects, State expenditure on irrigation as a civil preference with compulsory primary education, abolition of landlordism, freedom from attachment in execution of rent or money charges.

The object of the Socialist Party was defined as independence and transfer of power to proletarian masses, development of the economic life of the country to be planned and controlled by the State, socialisation of key and principal industries, free economy of foreign trade, socialisation of all agencies for production, distribution and media.

We do not object, but on the contrary support the underlying principles of socialism. But if socialists place before the public half-baked proposals based on slogans imported from abroad, these cannot be approved. Some of the resolutions passed at the recent conference are of this description:

Communal Economic Boycott

The economic boycott of Sikhs and Hindus started by some sections of the Punjab Muham-

mandaris is a grave menace to public tranquillity and to the economic prosperity of all communities. It is to be hoped that some Muhammadan leaders will come forward to disavow such boycott propaganda. The Punjab Muhammadans being in the majority in the Province may feel (though even there mistaken) that they may safely boycott the Hindus and the Sikhs, but taking India as a whole, the Hindus are numerically and economically in a stronger position. So an economic boycott on communal lines will hurt the Muhammadans more than the Hindus.

Mr. K. L. Gauba, a Punjab Muhammadan champion of the economic boycott idea, has issued an appeal to his community in "Day Muslim" in support of this appeal. *The Eastern Times*, a Lahore Muhammadan paper, observes that Hindus have followed a policy of "Day Hindu" from "time immemorial." This paper's ignorance is not excusable. The Hindus of India have had commercial relations from very ancient times with foreign countries. Three countries were not Hindu countries. In medieval India, as at present, there were numerous Muhammadan artisans, and they found, as their customers, at present their customers from the Hindu community also. The Muhammadan weavers of east Bengal and north Bengal have Hindus as their principal customers. Muhammadan tailors and bookbinders in Bengal make their living from the wages which they get from the Hindus.

Financial Relation of Centre With Provinces

State, Sept. 17

A statement announced that on the invitation of the Secretary of State Sir Otto Niemeyer has agreed to undertake an inquiry relating to the question of certain resources between Central and Provincial Governments in India which shall be united by an inter-governmental committee to the Government of India Act, 1920. Mr. Niemeyer's Government have undertaken that a special committee will first be held in that they and Parliament may be furnished with an independent review of the financial position of the provinces and of the Centre, and with the territorial areas upon those financial questions which have to be determined by an inter-government.

Whatever the financial knowledge and experience of Sir Otto Niemeyer, we cannot support this one-man inquiry relating to so important a matter. The Ministry "Award" was very unjust to Bengal and has done "very

good terms to go. We are afraid of another such "Award", which may ruin not only Bengal but some other provinces also.

The economists of Bengal should combine and with the co-operation of the political and other leaders supply Sir John with facts and arguments, so that he may be in a position to do justice to Bengal, if so minded. Whatever goes to him should be accurately and thoroughly documented.

Just as in the case of an independent country which yields sufficient resources for its needs, it would be a grievous injury for any international authority to deprive it of the greater portion of its resources and thus reduce its Government artificially to a bankrupt condition, so has it been a grievous injury to Bengal, which yields more than sufficient revenue for its needs, to have reduced its Government to bankruptcy by the Weston Award. Bengal ought certainly to contribute to the central Exchequer, but not such a percentage as to be reduced to the position of a deficit province. Any particular method of division of revenues into Central and Provincial funds is not like a "law of nature" that cannot be changed. It ought to be equitable; and hence if it be inequitable, it should be so changed as to be just. It is intolerable that Bengal should be artificially reduced to beggary.

The Special Tariff Board

The Government of India have appointed a Special Tariff Board with the following personnel:

PRESIDENT.
Sir Alexander Murray, Kt., C.B.E.
MEMBERS.
Mr. Firdi Bhabha, Dabholkar.
Devan Dattatraya A. Ramaswamy Mudaliar.

The following are the terms of reference to the Board:

To recommend as a system of process condensation and in the light of the experience of the effectiveness of the cubbing duties the level of the duties necessary to afford adequate protection to the Indian cotton textile industry against imports from the United Kingdom of (a) cotton piecegoods, (b) woven yarn, (c) fabrics of artificial silk and (d) mixture fabrics of cotton and artificial silk. By adequate protection is meant duties which will equal the prices of imported goods to the fair selling prices for similar goods produced in India.

There is the further instruction that

in the course of this survey, the Board will give a full opportunity to the cotton textile industry, whether in India or the United Kingdom, to present its case and, if necessary, to oppose the case advanced by other interested parties.

We are not impressed by the constitution of this Board.

A European man of business as president is not a *statis quo ante*, but supposing he was, one with direct knowledge of the cotton industry ought to have been chosen. Sir Alexander is not such a man, and his knowledge of even the jute business is not recent.

There ought to have been an economist of recognized position on the Board, but there is not.

It was recommended by the majority of the Fiscal Commission that "the Board must, be one which will command the confidence of the country." Does this Board fulfil that condition? The minority of that commission observed that "the chairman should be a trained lawyer occupying the status of a High Court judge." Is Sir Alexander Murray a trained lawyer, or neither of what status?

tariff Boards like the one just appointed should consider the interests of the consumers as well as those of the producers. Bengal having the largest population among the provinces is the largest purchaser of Lancashire, Japan and Bombay goods, and it has some mills, too, in addition to the hand-loom industry. In view of these facts, it is curious that since the formation of the Tariff Board in 1924 no Bengali, or even Bengal, European official, has been appointed a member or president of the Board. Is it claimed that Bengal has not yet produced, or imported from Britain, any person like those who have hitherto been the presidents and members of the Board?

Christian Missionaries and Indian Aborigines

Newspaper readers are aware that the Bihar Government have recently forbidden some Hindu workers to work among the aboriginal tribes of Chota Nagpur on the alleged ground that such activity on their part might lead to breach of the peace and the like. Of course, there has never been any cause for such an apprehension during the century-long Christian activities in that region! In their zeal for preventing Hindu workers from going on with their work, the Bihar Government

Secretariat have forbidden even a dead pundit to go to Chota Nagpur! In a statement on the subject issued by Balu Jagat Narain Lal, President of the Bihar Provincial Hindu Sabha, it is said:

"The Chief Secretary to the Bihar Government through his magis, clerical and the Bihar Government through their constitution of the same during the recent proceedings of the Bihar and Orissa Legislative Council have made an open confession of the policy they have been pursuing and want to pursue in the matter of missionary propaganda amongst the aboriginal Hindus of Chota Nagpur."

This circular does not hide its intent to the Bihar Government and its various departments in charge of supplying up-to-date information to it. Inasmuch as they have not the means to know that Pandit B. C. Devdasi died several years ago and Pandit A. Prasad is returning to foreign countries I feel distressed by the manner the Government have done so by taking on great a panic and alarm at the 8 or 10 days bear underwritten by me in only two of the districts of Chota Nagpur after a long interval of several years, that they had not seen this and the guidance to distinguish between the dead and the living."

These paragraphs are followed by appeals to the Christian missionaries and the Bihar Government and the Government of India.

"I would ask Christians as much as the full converts a Hindu among whose adherents they have carried on missions proselytising, so far and to allow them to do the little they want to do for protecting and propagating their own religious aims at this late stage. I appeal to the Bihar Government to recognise the attitude of the Chief Secretary and to withdraw the force of they want to keep and follow the principle of religious neutrality and I appeal to the Government of India also to move in the matter to make a clear declaration of their policy on the subject."

Balu Jagat Narain Lal concludes by declaring the Hindus' right to undertake missionary propaganda.

"I want at the same time to make it clear that if such denunciations and denunciations are enough to be publicly placed and propagated in the way of Hindu missionary propaganda, Hindu India which is becoming more and more awakened gradually, shall tolerate it no further."

Dr. Sunderland's Articles on Deified Authors, Scientists, etc.

Our readers will be glad to know that the article on George Eliot by the Reverend John T. Sunderland is the first of a series of articles by him on eminent British authors, scientists, etc., to appear in succeeding issues of *The Modern Review*.

Pandit Jawaharlal Nehru's Articles

They will be glad to learn also that some articles written by Pandit Jawaharlal Nehru

in the Almorat District Jail will appear in the November and succeeding numbers of our monthly.

Assembly Carries Motion for Consideration of Mr. B. Das's Bill

On the 24th of September last the Legislative Assembly carried by 65 votes to 40 the motion that the Bill of Mr. B. Das regarding the Criminal Law Amendment Act, 1908, be taken into consideration. The Bill was stands adjourned to the Delhi session and has created a record of one bill having occupied some time in two sessions, and being put off to a third session for final disposal.

The Government have got a new weapon in the form of the Criminal Law Amendment Act of 1908, and the people must be the old similar weapon of 1908 to be put in the melting pot!

Mr. Subhas Bose's Suggestions for Indian Industrial Development

In a letter addressed to the "United Press" Mr. Subhas Chandra Bose says that for Indian students going to Germany or other European countries for practical training in some line of manufacture, "it is desirable that before leaving India they should first make sure that they will get the required practical training."

He writes:

In individual cases such facilities may be secured through the recommendation of Indians from making large purchases from Germany. The best remedy, however, is for the Government of India to take the matter. I believe that the Government of India has been making an annual purchase of about 20 lakhs of rupees worth of engineering stores from Germany. (Hind. Serv. Bazaar) But, more than 20 lakhs worth of engineering stores (mainly locomotives) are being purchased from Hungary. Between 20 and 30 lakhs of rupees worth of engineering stores are also purchased from Great Britain. Now the question is what are we getting in exchange? Every industrially backward country—like Turkey and Persia—needs a facilities before making any purchase in any country and a certain number of engineers should be trained in locomotives in that country. I have first personal experience that if such a condition is imposed by the Government of India, every willing country in Europe will accept it.

He makes the following alternative suggestion:

If for any reason the Government of India refuse to take up this matter, I would request the Indian Chamber of Commerce to take it up. Once again I may repeat from knowledge that if such

a demand is made by the Indian Chamber of Commerce, it is bound to be reported abroad. The law firms of Europe are fully aware that behind the proposals made by the Government of India, educated Indian firms who are members of the Indian Chamber of Commerce also will be partners. These firms may decline to make such proposals in future and that may also put pressure on the Indian Government through the European, preferably. Consequently, the law firms abroad will not dare refuse a request originally made by the Indian Chamber of Commerce. So far as Germany is concerned, the admission of foreign applicants depends not only on the firms concerned but also on the German Government. I know of a case in which a firm offered to make an Indian applicant, but the German Government refused permission.

Mr. Davis's suggestions are important and ought to be taken up by Indian educationalists and industrialists.

Next President of Indian National Congress

A discussion has been going on as to who should be chosen president of the next session of the Indian National Congress. Two names have been prominently mentioned in this connection, *viz.*, those of Mr. Jawaharlal Nehru and Mr. Subhas Chandra Bose. Though we do not hold some of the opinions they hold, we can and do appreciate both. It is not necessary to institute any comparison between the two. It will suffice to say that both are highly educated, both have sacrificed bright worldly prospects in order to be able to serve the country, and both have suffered much in the cause of the country, and both have knowledge and experience of public affairs and of the work of practical administration. If Pandit Jawaharlal Nehru had not already presided over a session—and an epoch-making session too—of the Congress, we would perhaps have voted for him for various reasons. Of course, we do not think that anybody should be congress president more than once, nor that the experience gained by presiding on one occasion is of no value for a subsequent term of the office. What we mean is that, as the country has already got from Mr. Nehru some guidance and service, let it get such guidance and service from another person belonging to the new generation of leaders.

There is one important point to be urged in favour of choosing Mr. Subhas Chandra Bose as president of the next session of the con-

gress. During his recent sojourn in Europe he has carefully studied not only the political movements in that continent but the cultural, and industrial and other economic movements as well. He is, therefore, in a position to give the country a lead in several directions.

All-India Women's Conference

On the 31st of September last the annual session meeting of the All-India Women's Conference was held at Simla under the presidency of Begum Shah Nawaz. Over five hundred women of many creeds and castes were present. Rajkumari Amrit Kaur delivered the address of welcome, and introduced Begum Shah Nawaz to the audience.

The House rejoiced at the progress made by the All-India Women's Conference during the last year of its existence, and perhaps much more was not to be accomplished. The 14th special session in the year seeing the war-madness of India in all nations partaking in their and their national selfishness, and feeling that this spirit of rivalry would be the ruin of India. Begum Shah Nawaz gave an interesting account of her recent travels in Europe and said the welcome of the wonderful world the people of all over the European world and America were doing. The Begum emphasised the importance of Indian women taking their rightful place in the international sphere of law.

The Conference passed a number of important resolutions.

The resolution moved from the chair stated: "The Conference took its steps-inward against men more to the Bill for the suppression of Immoral Trade in women and Children who before the Punjab legislation." It was unanimously adopted.

The Conference rejected its proposed disapproval of the methods of administrative election and representation making to women in the new constitution, or being against what the oppressed women of India have used for, thus the very beginning. The Conference also requested the British Parliament to safeguard the interests of women by making provision in the Independent of Britishers that are to be framed for the Government-General and Governor, that women should be given chance of association in the administration of every province as well as the Central Government, especially in the Departments of Education, Health and Labour. Provisions should also be made for at least one woman to be appointed to each Provincial Public Service Commission.

It was resolved to forward a copy of this resolution to the Viceroy and the Secretary of State.

The Conference expressed its approval of the principles underlying the following Bills before the Legislative Assembly: (1) The Bill to withdraw marriage between different castes of Hindus, (2) The Bill to amend Hindu Law governing Hindu Women's Right to Property, (3) The Bill to make provision for the application of the Modern

Personal Law (Hindu) to Muslims in British India; and (6) The Bill to amend the Child Marriage Restraint Act in respect of marriages in Indian States.

The Conference resolved to appeal to the public for funds to organize a central office at Delhi with a paid staff, which was recommended by the Resolving Committee of the meeting in Poona.

In order to secure better results, perfect health and benefit of the meeting generation the Conference adopted a resolution for meeting out travellers' expenses on food, station, wherever and wherever possible, and in particular of women.

Finally, the Conference called upon every body, in particular on women, to try as far as possible only Indian made goods for personal and household use. It made a special appeal for use of 'Khadi' because the growth the sale of 'Khadi' the greater the economic help rendered in the poor villages.—(A. P.)

Indo-Burma Financial Settlement Inequitable to Both India and Burma

In moving the amendments for the rejection of the report on the Indo-Burma Financial Settlement, Mr. Mahabiradas Vasanji, M. L. A., said in part :

I take it the Amendment I have moved that the Report be rejected because it is inequitable to both India and Burma. The Tribunal was constituted, on direct appointment to the President upon the floor of this House, that upon the subject there to be fairly adjusted the Tribunal, including it would have upon its representatives of the country and of Burma. These representatives were nominated at the Royal Table Conference; and if the main remedy the meeting of the Report of the Joint Committee of Indian Constitutional Reform, it enters the same substance.

The Amery Tribunal had not only no representatives upon it of either India or Burma; it did not even have any representation from these two countries. I am aware that officials of both these countries Government were heard by the Tribunal. A Tribunal, what, except only of the representatives of one of the parties to a case and would not even hear representations of the other parties concerned, cannot make a fair and equitable award; and, were there no other means to reject this Report, I submit, the present and procedure of the Amery Tribunal would alone suffice to nullify both India and Burma definitely to reject the Report.

We were told, the last time this resolution was for discussion in this House, on an Amendment motion, that if the House agreed to make any representation the Government of India would forward to proceedings to the Tribunal. This sentence was given in to be the Honourable the Finance Member himself. But, even while the Honourable Member was offering this last, the Tribunal had already issued its report. A Report which had been written at various intervals of its nature primarily concerned cannot but be sustained by everyone with the least elementary sense of justice.

Coming to the consideration of state actual issues, Mr. Vasanji said:

May I mention, only for the sake of high honour in support of my argument, the case of the public debt of India? The Tribunal has taken

upon seriously the aggregate of the Debt. If properly analyzed that debt would, I venture to judge, be proportionally radically different from the apportionment advised by the present Tribunal.

The rest of the Burmese wars and annexations the debt in the Burmese local administration ever since Burma became part of the Government of India, the State of Burma (the so-called War Debt)—these are burdens which spring to one's mind. I think that the cost of the Burmese wars and annexation ought not to be stopped either in India or in Burma; and as for its these amounts add to the total of the Indian debts. Now, the same should be applied and the amount debited to Britain, who has benefited the whole of the benefit from such wars and annexations. Similarly, we are also reminded that the so-called War Debt of over 180 crores of rupees being initially incurred, might not to be charged against this country or Burma; the same so as far the present, all we deem fit to be submitted.

In order that the Indian Nationalist attitude might not be misunderstood, Mr. Vasanji added :

By objection in this Report, we Indians are not to be understood as desiring to add to the liability of Burma towards India. Far from it. All that we desire is that the matter be properly investigated by an impartial Tribunal such as was proposed, and that adequate steps should be taken to ensure, and that adequate steps should be taken to ensure that the Tribunal before it makes its recommendations. And may I add that if, on a basis of such a proper and exhaustive investigation, the conclusion leading of Burma is found, in no less time than the present Tribunal has recommended, India would not only freely accept such a decision; she would be really glad that a justice and less burden than was at first proposed. We would not only be just towards Burma but also to be generous, if only in memory of the long years of co-operation and affection; if only in the hope and wish that the door for future working should not be barred for her between India and Burma.

Big Deficit in Railway Budget

The Report of the Public Accounts Committee on the accounts of 1932-33 says:

"The total deficit in the railway budget during the years 1927-28 to 1931-32 amounted to about Rs. 36 crores. In 1932-33 the budget envisaged a deficit of only Rs. 2 crores, but judging from the account of the first few months it appears that the deficit will be much greater unless there is considerable improvement in earnings during the remaining months of the year."

The Committee proceeds to observe :

"The position is usually more dispiriting than these figures indicate, because under the present accounting system certain expenditures which according to sound financial principles should be charged to revenue is being charged to capital."

Who are responsible for these huge deficits? Not in the least, of course, those who lay down and control railway policy and manage the railways.

Bengal Government's Scheme for Training Detenuees

We have not seen the Bengal Government's scheme for training detenuees for industrial and agricultural occupations "with the object of giving them fresh starts in life when released." A brief press summary says:

The scheme is divided into two parts, agricultural and industrial. With reference to the agricultural scheme the start will be made with market gardening and fruit farming. There will be three camps, each with 25 detenuees and occupying an area of 100 acres. Each detainee is expected to handle 10 days for three seasons, considering they would be protected enough to undertake independent ventures.

The industrial scheme provides facilities for training in work inclusive like milcery, pottery, shoe making and handloom manufacture. Fourteen camps, with 15 detenuees each, are proposed to be established for this scheme, the period of training being one year.

All expenses, including working capital necessary for both the schemes, will be furnished by the Government. During the training period, minimum wages will be paid, and when released, minimum wages will be secured with safety, will be imposed.

—United Press.

Mr P. C. Ray, who is an eminent industrialist and has studied industrial and agricultural problems with particular reference to conditions in Bengal, has said of the scheme that

he welcomed the idea of providing the detenuees with facilities for making a new start in life as well as assisting in developing the rural resources of the country. He, however, thought that if the scheme was to be made successful and really successful, the detenuees under training should not be made to feel that they were the prisoners under constant police surveillance.

His concluding observation should not, however, be lost sight of.

"The scheme can by no means be accepted as a substitute for the release of the detenuees which is demanded by the whole country."—United Press.

Another prominent public man who has pronounced an opinion on the scheme is Mr. Sarat Chandra Bose, who was himself a detenue for years and has been recently released. He said:

Although he had not been able to work himself up to be enthusiastic over it, he felt that it deserved a fair trial at the hands of the public and the detenuees. The scheme was a partial success too, though hardly, of the principle that the Government of the country had a very large part to play in the development of its agriculture and industries and that "administrative functions" were only a very small part of the duties they owed to the citizen. That being his view, he welcomed any attempt, however, though it might be, on the part of the Government to perform their duties towards their citizens. In his view, however, in order to make the scheme even a

partial success, it was necessary that no harassing conditions or restrictions should be imposed on the detenuees, that the scope of the scheme should be widened both to include the nature and extent of training to be given and the number to be trained and that the detenuees should be treated as normal citizens treated all from the State as the compensation of their having in order to enable them to get themselves up in business. He also urged the Government not to make sweeping statements on detenuees as a class but distinguish between detenus and detenuees. Finally, Mr. Sarat Bose welcomed the selection of Mr. E. C. Miller, author of "A Recovery Plan for Bengal" for the working of the scheme, and felt, if character were not thrown in his way, he would not be sparing in his efforts to make the scheme a success.—A. P. I.

Abyssinian Military Tactics

Chicago (Chicago) of August 19 last writes:

It was significant, even when some day of Abyssinia the other day. A body of Italian troops, on the right hand, had come for the night for a morning mission. When the morning came there wasn't any mission—a whole platoon had stopped fighting. Instead of the clear, cool water, there was nothing but the dry heat of noon and dirt. A parched soldier lost a heavy interest, and reached at last a precarious safety with forty dead and no more and few many wounded.

Children and Children

The question of Madras, which deserves special notice for the unrelenting attention it pays to the question of the influence which the climate exerts on the character of young and old, writes:

An analysis of the evidence of time we have been publishing in Madras. Of the 88 days shown in any of the last years in the city of Madras during the last half of this year, evidence are available for 74. The statistics show the following results:

	Adults	Youth	Children
	under 15		
Good	40	36	11
Doubtful or worthless ..	28	23	10
Harmful or unsuitable ..	5	36	44

From the statistics available for 100 of the days passed by the Calcutta Board of Health in 1932, we get the following statistics:

	Adults	Youth	Children
	under 15		
Good	40	37	16
Doubtful or worthless ..	43	32	13
Harmful or unsuitable ..	17	41	59

The general conclusion is plain that children receive little consideration from the authorities. The authorities that concern are desirable considerations for children in any way.

Our Paja Vacation

The Modern Review Office will remain closed on account of the Durga Paja holidays from the 3rd October to the 15th October, 1935, inclusive. Letters, money orders, etc., received during this period, will be dealt with on the reopening of the Office.

September 30, 1935, RAMANATHA CHATTERJEE,
Proprietor, The Modern Review.

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JAMES MARTINEAU

By J. T. SUNDERLAND

GOD'S most precious gifts to the world are great men. But the value of great men varies according to the quality of their greatness. Mere intellectual greatness, unaccompanied with moral, is of comparatively low value. Indeed, a man of intellectual brilliancy may even be a curse to the world, if he uses his intellectual powers for evil ends. But great men who are not only great in intellect, but great also in moral character—who possess not only brilliant mental powers, but the will to use them for highest purposes—such men are blessings to the world whose value cannot be over-estimated. We speak of "Alexander the Great." Such greatness as the famous Greek conqueror represents, stands for mingled good and evil. In like manner, the greatness of a Caesar or a Napoleon, or of a Wellington and a Grant, represent mixed influences that conserve and benefit, and some that harm and destroy. But there is a class of great men whom we may look upon as representing good and only good to the race. In this class we find such historic names as Socrates, Plato, Isaiah, Paul, Luther, Milton, Wesley, Channing, Smith, Bushka, and Jesus. In this company Martineau belongs, because in him, as in them, splendid intellectual gifts were allied with moral endowments equally splendid, and his brilliant powers were employed, not for destruction or selfish ends, but to advance

truth, righteousness, peace, love, and whatever makes for the permanent betterment of the world.

Martineau was a member of the famous London Metaphysical Society, which contained many of the most eminent thinkers, literary men, scientists, and public leaders of England, such as Gladstone, Mill, Huxley, Tyndall, Thompson, Browning, Cardinal Newman, Professor Francis W. Newman, Lord Salisbury, and Cardinal Manning. Thompson has left it on record that he regarded Martineau as the master mind of all that remarkable company; and Gladstone said to Frances Parker Colba, "Martineau is beyond question the greatest of living thinkers." This was high praise. But best of all, Martineau was as great morally as he was intellectually. He always used his splendid powers for worthiest ends to discover and give to the world the highest kind of truth—moral truth, spiritual truth, religious truth, such truth as would lead the best that was in men, and therefore most benefit mankind.

Martineau's life was not only unusually long, but it was filled throughout with strenuous work. It is hardly too much to speak of it as three lives in one.

THE PREACHER

First, we knew Martineau the Preacher. Add together his four years as minister in

Hobbs, his twenty-five years in Liverpool, and his forenoon at Little Portland Street, London, and we have more than forty years of steady pulpit work. And it was pulpit work into which he never failed to put his best of mind and heart. How high was its quality may be learned from the strong testimony of those who listened with absorbed attention to his intense and eloquent discourse and may be seen also by turning to his columns of printed sermons, which have carried his fame as a preacher into every civilized land. Such a ministry alone, with no other labours added, would seem to be enough for one man.

THE TEACHER

Several years Martineau the Teacher. Here again we learn what would seem to be nearly or quite a full life-work. We learn that he taught a year with Dr. Carpenter, in Bristol, in very early manhood, before entering upon his career as a preacher. Then, after he had been preaching in Liverpool six years or so, at the age of thirty-five, he was appointed to the chair of Moral and Moral Philosophy and Political Economy in Manchester College. Here his real career as a teacher began. And it continued, with the interruption, I believe, of only a single year—when he was absent for study in Germany—through forty-five years.

During all that long time, either as Professor in the College, or as its Principal, he held a shaping hand on the education of a large proportion of the young men trained for the Unitarian and Liberal Christian ministry in Great Britain, and of not a few from other lands. The influence of his work as an educator cannot be told. It was an influence not only to clarify the thinking, and guide the research, and widen the knowledge, but to enoble the moral ideals, to quicken the enthusiasm, and to deepen the spiritual life, of these young men, and through them the churches which they would be called to serve. His aim was to give his students not only trained minds, but disciplined wills, and purified affections. It was to send them into the work of the ministry to propagate a religion at once true, rational, and devout; to proclaim a Gospel in harmony with all

truth, all beauty, all goodness, and rich in the deepest glories of the heart; to plant in men a faith which an advance of knowledge, and an evolution of human thought, can disturb, because grounded in the living revelation of God in the human soul. These were the ends for which he strove.

THE WRITER

The third Martineau was the persuasive, the powerful, the brilliant, the indefatigable writer, who, from early manhood to the extreme age of ninety, was constantly giving forth to the world pamphlets, printed sermons, printed lectures, articles in daily and weekly papers, elaborate articles in magazines and reviews, and, most important of all, books which never failed to attract attention, to excite thought, and to compel assent or dissent. What made it possible for him to produce so many papers and articles of thought and learning, and so many books, was the fact that there was a unity in all he did, so that he was able to pour into his printed pages the wealth of both his pulpit and his teacher's chair. His sermons were of as high an order that they stood the test of time. His college lectures furnished material for some of his greatest published works. Thus the streams of both his preaching and his teaching were indistinguishable tributaries of the stream of his authorship.

MARTINEAU'S ENDOWMENTS

Dr. Martineau's endowments were both many and rich. His eye was subtle, keen, and penetrating intellect. He was a rational logician. He was a profound philosophic thinker. He was a spiritual seer. He had a vivid and powerful imagination, which was for ever at play, and which cast the fascinating light and shadows of poetry and symbol upon all he said and wrote. He was gifted with a rich and stately eloquence. He was a most devout worshipper. He had a striking and powerful personality. One of his well-known contemporaries declares that his personality was the most impressive and commanding he ever met, not excepting Gladstone's.

HONOURS

Few men have received so many academic and other honours as Dr. Martineau. But

his honors were somewhat late in coming. It is interesting to notice that America, rather than England, was richest in appreciating and giving recognition to his greatness, as was also true in the case of Carlyle. In 1872, Harvard University conferred upon Martineau the degree of LL.D. He was then sixty-seven years of age. London followed, in 1875, with his B. T. D.; Edinburgh, in 1884, with his D. D.; and Oxford, in 1888, when he had reached the age of eighty-three, with his D. C. L. Four years later still, in 1892, Dublin added his LL.D. to that of Harvard. Quite as notable were the honors that came to him in other forms. Nearly all his later birthdays were marked by tributes from distinguished men. Perhaps the most memorable of these was the address presented to him on his eighty-third birthday, written by Dr. Jowett, of Oxford, recognizing in the warmest terms the great service which he had rendered in philosophical and religious thought, and signed by more than six hundred of the most eminent writers, philosophical thinkers, artists, scientists, educators, religious leaders, and public men of Great Britain, America, and the Continent of Europe, the names of Tennyson, Browning, Edwin Arnold, Max Müller, Dean Bradley, Jowett himself, and James Russell Lowell heading the list.

LEARNINGS

I have spoken of Dr. Martineau's many and rare gifts. But it needs to be added that only to a limited extent were they popular gifts. They seemed, in a way, to lift him above, and to separate him from, the great mass of his fellows. As Wordsworth sang of Milton:

"His soul was like a star, and dwelt apart."

He was a great preacher; but it was a preacher for the few rather than the many. He was a great teacher; but it was a teacher for thoughtful and mature minds.

He was a great writer; but it was a writer for the cultured—for men with trained intelligence, for thinkers. He could not easily reach common minds. This he realized, and sometimes it sorely troubled him. He spoke of it as a limitation, which he had tried to shake off, but found himself unable.

Once, soon after the appearance of his great work on Theism, an excellent abstract of which I had published in America, he wrote to me saying that it was one of the regrets of his life that he was not able to write more simply, confessing that he often felt the need of an interpreter or a translator to bring his books within reach of minds that he wanted to reach, and asking me if we had not on our side of the water somebody who could translate or interpret him to the public at large.

But if his writings appealed directly to only a comparatively few minds, they were the ablest and strongest minds of their time. They were the fertile minds, into which it was worth while to drop seeds of new and higher thought. They were the leaders of their generation. That he was thus able to teach the teachers, to mould the thought of thinkers, and to sway so many master minds, is the crown of his great and growing influence, and the assurance that his work will live.

HIS GREATEST SERVICE TO RELIGION

Perhaps the greatest single service that Dr. Martineau rendered to religion, was that of helping men to get up of great theological upheaval, caused by the unprecedented developments of science, to see that science and religion are not antagonistic, as so many believed, and that religion has nothing to fear from science, no matter what further scientific developments may arise. Science had made such rapid progress, and had brought so light so many facts which had contravened old-established theological theories and doctrines, that there was widespread alarm lest the very foundations of religious faith should be overturned. It was feared by many that the discovery of law ruling everywhere in nature, meant the disfranchisement of God. Others feared that the new science was sweeping away the whole spiritual universe (including both God and the human soul) and leaving us only a physical realm, or a universe of blind matter and motion. In the midst of this anxiety and alarm Dr. Martineau came forward calm and confident, maintaining, with a clearness of insight, a strength of reasoning, and a breadth and precision of knowledge, which at

age commanded the attention of the thinking world, that love, so far from banishing God, is only a name for the method of God's universal activity that manifests, as he from being formidable, and compelling us to give up belief in spirit, is nothing but pure assumption, with no basis of sound reason or of known fact to stand upon; that science, so far from despising God, is able, possible, in a universe whose basis fact is Intelligence and Mind; and that there is nothing in either law or science that can in any way disturb religion, because religion has its foundation, not in irrational doctrines or unscientific axioms, and not even in sacred books, but in the deepest experience of the soul of man. Thus did this great philosopher thinker render a service to religion which soon came to be recognized as second in importance to that of our religious teacher in the modern world.

A RADICAL

Dr. Martineau was a theological radical. He was much more of a radical in his later life than in his earlier. He tells us that, as the result of his studies and his own mental growth, he had found himself compelled, during his public career, to think out afresh, and to re-shape, at least twice, every part of his religious philosophy. To this he attributes as of the great scientist, Sir Charles Lyell, who, after he had written his greatest work on geology in what he intended to be his final form, threw it all away, and went through the great labor of writing it all again, in the light of the new doctrine of evolution which had just risen on the world.

A CONSERVATIVE

But if Martineau was a radical, he was also a conservative. There is a class of radicals who seem to be always trying to tear up by the roots the hopes and faiths of men. To this class Martineau did not belong. Rather was he the kind of radical who is always seeking to plant the roots of men's hopes and faiths deeper, and in richer soil. Such a radical is the true conservative.

Much that is thought of as Martineau's radicalism is concerned with the doctrine of miracles. Man had long been building religion on a foundation of miracle, and claiming that

it could have no other foundation. But Martineau saw that science was rising and more bringing miracle less discredit with many minds, and therefore threatening, for such minds, to overthrow religion. Hence he set himself to the task of finding a foundation other than miracle, deeper than miracle, which no fading away of miracles could affect. He found such a foundation in man's own moral and spiritual nature. This foundation was indestructible and eternal.

HE CONQUERED HISSELF AND CONQUAIED

Dr. Martineau was a man of great independence, courage, and conscientiousness. Indeed, he was independent and brave because he was conscientious. His conscience was his commander. What it bade him do, that he did, at every hazard. Such obedience to conscience is always the truest heroism. His conscientiousness and bravery were shown by his taking the unpopular side in many things. They were shown by his allying himself with a small religious body like the Unitarians. With his splendid gifts, if he had been in one of the larger religious denominations, especially in the National Church, he could have had any honour or distinction which England was able to bestow. But he would have despised himself, with unutterable scorn, if he had detected in himself any turning aside even by a hair's-breadth from the path of what he believed to be truth and right, for the sake of any possible honour or advantage.

HIS CATHOLICITY

Few men have ever been so broadly catholic in spirit as Dr. Martineau. He saw good in all forms of religion, he discerned some precious element of truth hidden in the heart of even the most dark and repellent creed, and his desire was always to save the good, while casting out the evil. His catholicity made him unwilling to be cut off from any religious communion. Nothing could prevent him from at least extending his sympathies to all. Others might curse him; he would bless them. He felt that he had a possession in every religious prophet, and saint, and teacher, of whatever name. Augustine and St. Francis, and Luther and Calvin, and Wesley, and Leo III, Mohammed, Ram Mohan

Ray, and Steadman, as well as the brethren of his own household of faith, all belonged to him, because he recognized the piety of all. And yet, with all his spiritual sympathy, he was the most unsparring of truth-tellers. He insisted on letting the light shine into all dark places. He would not compromise with superstition, with bigotry, with ignorance, with mythical conceptions of God, with degrading views of man, with irrational religious doctrines, in high places or low. While he would not knowingly injure any Church or any Religion, however bad its theology, or deep the superstition in which it wrapped itself, he would endeavour to help and bless all, by doing whatever was in his power to show them higher truth and lead them out into larger life.

YOUNG TO THE LAST

In mind and heart Dr. Martineau never grew old. He kept his intellectual activity and his mental freshness through life. In a letter written in his ninety-second year, he speaks of himself as not having desired old age, but God had sent it to him, and he had found it, rather to his surprise, something to be thankful for, something "deepening instead of impairing the supreme interest and significance of life." Much of his best writing was done after he was eighty; indeed, all three of his greatest books—"Types of Ethical Theory," "A Study of Religion," and "The Seat of Authority in Religion"—were given to the public after he had reached that

advanced age. This is something rarely or quite unprecedented. All this was possible because his thinking never became stereotyped. He was always ready to read new books, and to seek new standpoints from which to look at truth. His thought to the last was a flowing stream, it never became a stagnant pool; and the reason was, he was always pouring new water into the stream, and drawing water out of the stream. In this he may well be a lesson and an example to us all. Woe to any of us if we ever allow our minds to become pools; if we ever cease to read new books and take interest in fresh thought; if we stop growing; if we fail to keep our faces turned toward God's new and for ever new sunrise.

I find myself compelled to regard Dr. Martineau as the greatest prophet, thinker, and teacher that the liberal faith has yet produced in the Old World, and as only equaled by Channing, Theodore Parker and Emerson in the New. Most of his thoughts I believe will live. Most of his teachings I believe will take root in the world and grow.

A Great Lesson

Men like Martineau are splendid lights raised aloft on rocky headlands to guide the thought of the world in safety in its voyages over the ocean of truth. The future will think more wisely and safely regarding the profoundest problems of human life and destiny because of what James Martineau has thought and written.



THE SOLIDARITY OF ISLAM

By JAWAHARLAL NEHRU

SOME time back I read with great interest an article by Sir Mohamed Iqbal on the Solidarity of Islam. Sir Mohamed's writings always attract me, for they give me some insight into a world which I find difficult to understand. So far as religion and the religious outlook are concerned, I live in the outer darkness, but, in spite of this deficiency in me, I am sufficiently interested in the historical, cultural and even the philosophical aspects of religion.

In his article Sir Mohamed deals with the issue created between the Qadiriya and the orthodox Muslims and considered this as 'extremely important' and affecting the integrity of the parent community. The Qadiriya, according to him, had discarded the basic idea of Islam—the faculty of prophethood—and had reverted to some extent, to early Judaism and the pre-Islamic Magian culture. He was therefore of opinion that this 'rebellious group' should not be allowed to carry on its subversive propaganda, and, in any case, should not be permitted to masquerade as Muslims. Qadiri leaders did not accept Sir Mohamed's argument and vigorously repelled some of his statements.

Sir Mohamed's article raises a host of issues and makes one furiously to think in many directions. I hope that he will develop some of his points in future writings, for they deserve a full discussion. For the moment I am concerned with one aspect of his argument only. It would be impertinence of me to discuss the validity or otherwise of this argument from the point of view of Islam. That is a matter for ardent Muslims. For me Sir Mohamed is an authority on Islam worthy of respect, and I must assume that he represents the orthodox view-point correctly.

If that is so, I presume that Turkey under the Ataturk Kemal has certainly ceased to be an Islamic country in any sense of the word. Egypt has been powerfully influenced by religious reformers who have tried to put on new garments on the ancient truths, and,

I imagine, that Sir Mohamed does not approve of this modernist tendency. The Arabs of Syria and Palestine more or less follow Egyptian thought-currents and are partly influenced by Turkey's example. Iran is definitely looking for its cultural inspiration to pre-Islamic Magian days. In all these countries, indeed in every country of western and middle Asia, nationalistic ideas are rapidly growing, usually at the expense of the pure and orthodox religious outlook. Islam, as Sir Mohamed tells us, regulates the state idea (and of course the geographical idea) and binds itself as the religious idea alone. But in the Islamic countries of western Asia we find today the race and geographical ideas all-powerful. (The Turk takes pride in the Turanian race; the Iranian in his own ancient racial traditions; the Egyptian and Syrian as well as the people of Palestine, Trans-Jordan and Iraq) dream of Arab unity in which the Muslim and Christian Arabs will share.

All this clearly shows that these notions have fallen away from the ideal of Islamic solidarity which Sir Mohamed lays down. Where then, does this solidarity exist at present? Not in Central Asia, for in the Soviet parts the breakaway from orthodoxy is far greater; in the Chinese parts the predominant currents are probably nationalistic (Turanian) and Soviet. Afghanistan and Arabia proper remain in Asia, and then there are a number of Islamic countries in North Africa, apart from Egypt. How far this orthodox outlook of religious solidarity is prevalent there I do not know, but reports indicate that nationalistic ideas have penetrated even there. And nationalism and the solidarity of Islam do not fit in side by side. Each weakens the other.

From Sir Mohamed's view-point this situation in the Islamic world must be a deplorable one. The question of the Qadiriya, important as he considers it, sinks into relative insignificance before these world happenings. He stresses the need of a cool leader to rise in

the Punjab apparently to combat the "Qadiri sects". But what level does he give in regard to the wider regions? The Aga Khan, we are told, is the leader of Indian Muslims. Does he stand for this solidarity of Islam as defined by Sir Mohammad Iqbal?

These questions are relevant ones for a non-Muslim, for as the answer to them depends the political, social and economic orientation of Indian Muslims and their readiness to render blood and thought-sacrifice, in which some of us are interested. Islam being a world community, its policy must also be a world policy if it is to preserve that sense of solidarity. Sir Mohammad should give us some hint of this policy as meet the nationalist, social and economic problems that confront each country and group.

The only hint he gives in the article is a negative one: that religious reformers should be put down. In this, he tells us, he emphatically agrees with the orthodox Hindu, and religious reform is supposed to include all social reform. He makes a provincial suggestion also that the distinction of rural and urban Muslims be abolished, as this interferes with the unity of Islam in the Punjab. Presumably

the fact that some Muslims cultivate the fields, some are big landlords and live, as men, some are professional people living in cities or bankers, or artisans or captains of industry, or laborers, some have an abundance of good things of life while most others starve, will still remain and will not interfere with Islamic unity.

Perhaps it is the object of the recently-formed "Council of Peace and Muslim Leaders," of which Sir Mohammad Iqbal is a member, to further this unity and the solidarity of Islam. To us outsiders it seems a little odd that Christian members of the British House of Lords should have interested in the progress and solidarity of Islam. But at the lunch at Claridge's in London that followed the formation of this Council, the Aga Khan, as we are told, "developed the theme of Anglo-Muslim unity". Perhaps the two qualities lead into one another, and build upon a solid and more encompassing unity. It is all very confusing. I wish Sir Mohammad would explicate and enlighten us.

Henry Charles Hall,
NY, N. Y.

HIS HIGHNESS THE AGA KHAN

BY JAWAHARLAL NEHRU

SIR Mohammad Iqbal's current plea for the solidarity of Islam and his protest against dissident tendencies led me to consider as to where the line should be drawn. His Highness the Aga Khan is today considered the outstanding leader of the Indian Muslims. The Government treat him and honour him as such, orthodox Muslim leaders, whenever in trouble or faced with difficulty, seek refuge under his sheltering wings. Even Sir Mohammad might, as to speak, be said to squint under his political banner. From the point of view of orthodox Islam and its unity of conception, politics, sociology and economics can hardly be separated from religion. One would think therefore that the Aga Khan was the ideal representative of this unity and solidarity of religious belief.

Whether this is so I do not know and I should welcome other people to inform me. I have long had a vague kind of idea, however, that he hardly belongs to the inner aristocratic club, and I have admired him for the truly wonderful way in which he manages to combine, and gracefully carry in his own person, the most contradictory qualities, and to take part in multifarious activities which appear to be mutually incompatible and irreconcilable. He is the head and spiritual leader of a wide-spread and rapidly rising mob. I am told, that almost divine attributes are assigned to him by his devoted followers. He is said to derive a vast ecclesiastical revenue from the faithful, and one of his sources of income is supposed to be the granting of spiritual favours and indulgences,

It is interesting to find these old-world practices being continued today in an intensive form. For the really remarkable fact is that this spiritual bond also supports and encourages those practices in a number of modern, highly cultured in western ways, a place of the turf, most at home in London and Paris. Only a remarkable personality could successfully carry this double burden. The Aga Khan not only does so with supreme ease, but he while in it many public and political activities as well as the leadership of the Indian Muslims. That is an astonishing feat which, even though one may disagree with the Aga Khan, fills one with admiration for him.

But the question that is troubling me, as a result of reading Sir Mohamed Iqbal's statement on the solidarity of Islam, is how all this fits in with this solidarity. It may be perfectly justifiable to spend the money of the faithful on things that after all are of minor matter. But is the Aga Khan's not a partner in that Islamic solidarity or not? I remember reading long ago Mark Twain's account of a visit paid by the Aga Khan to him in Bombay. Mark Twain's Indian servant burst into his hotel room one day in a state of extreme excitement and announced that God had come to pay a call on him. Many pray to God daily—and Mark Twain was a religious type of man—and each one of us, according to his early teaching or mental and spiritual development, has his own conception of God. But the best of us are apt to be taken aback by a sudden visitation of the Almighty. Mark Twain, after he had recovered from his initial surprise, discovered that God had come to him in the handsome and expensive shape of the Aga Khan.

This deification of the Aga Khan as God was no doubt a foolish error of Mark Twain's servant—and the Aga Khan cannot be held responsible for it. So far as I know, he does not claim divinity. But there seems to be a large number of foolish persons about who ascribe certain divine or semi-divine attributes to him. Some of the propagandists of the sect describe him as an orator or incarnation of the divine. They have every right to do so if they believe in it. I have absolutely no complaint. But how does this all fit in with the solidarity of Islam?

A story that has long fascinated me is the account of the Aga Khan giving advice or words of introduction for the Archangel Gabriel to his followers, or some of them. This, so the tale runs, is to ensure their comfort and happiness in the next world. I cannot vouch for the truth of this story, but I do hope that it is based on fact. There is little of romance left in this dreary and dreary world, and to correspond with an Archangel is a captivating idea. It seems to bring heaven nearer, and even our life here down before we reach a better one.

There there is another story, not as attractive, but nevertheless extraordinary enough. I had heard of it previously and lately I read an account in a book by an American traveller, Colonel E. Alexander Powell in his *The Last House of Mystery* referring to the Aga Khan says:

"The quality is so good, indeed in the eyes of his followers, that the water in which he bathes is carefully measured and sold separately to the representatives of the various Mohammedan sects at a charging held once each year at Aga Hall in Istanbul. The price paid for this holy water is the Aga Khan's weight in gold, the scales used for the weighing ceremony being adjusted to the function of an exact tree. As the Aga Khan is a pious Hindu, the price paid for his use bath water is a high one."

Colonel Powell has probably added some journalistic and fancy touches of his own to this account. But the story is an old and oft-repeated one and, to my knowledge, has never been contradicted. If the Aga Khan can find a profitable use for his bath water and at the same time serve and seek faith, surely it is no one's business to object. Tastes differ and it takes all sorts to make this world of ours. But again I am led to wonder if all this further the solidarity and "democracy of Islam."

Another incident comes to my mind. It was after the War when Kemal Pasha had driven out the Greeks and established himself firmly in power in Turkey. His exact treatment of the new Caliph, appointed by him, drew forth a protest—a very polite protest—from the Aga Khan and Mr. Amir Ali. Kemal Pasha seemed an English conspiracy and suddenly started a fierce attack on England, the Aga Khan, the Caliph and some Constantinople journalists. He was not

they polite to the Aga Khan and draw all manner of unjust inferences from his long and intimate association with the British Government and ruling classes. He pointed out that the Aga Khan had not been keen on following the path of Caliph's religious asceticism when war had broken out between Turkey and England. He even stressed that the Aga Khan was no true Muslim, at any rate not an orthodox one, for did he not belong to a heretical sect? All this and much more he said, keen on gaining his end, which was to discredit the Aga Khan and make him out to be an accomplice of British foreign policy. And making the Aga Khan's name a pretext, the Austroks put an end to the ancient Khilafat.

Kamal Pasha can hardly be said to be an authority on Islam, for he has deliberately looked away from many of its tenets. His motives were purely political, but his criticisms were not wholly without apparent force.

As I write this, another aspect of the Aga Khan's many-sided personality comes up before me. It is given in an intimate, every day, account and is thus all the more valuable and revealing. It appears in the London *Byzantiner* and I have come across it in a quotation in the *New Statesman*. This tells us that

"Although the Aga Khan has the good things of life—in a great revenue and has been rock-ribbed in a very considerable spiritual side to his life. It is hard to see how drawn exactly on the point. But he will stick to a strong feeling of the battle between good and evil. At any rate,

he is a wonderful, good person, and when Jack Jack asked him a hard question the other day for Islam, he replied because he said he could in his dream, did not he in several things," he Durr's figure and say, "Well that was a jolly day?"

Much to my regret I have never met the Aga Khan. Only once have I seen him. This was in the early non-co-operation days at a Khilafat meeting in Bombay, where I sat next to him on the platform. But this glimpse of an attractive and remarkable personality was hardly satisfying, and I have often wanted to find out what unique quality he possesses which enables him to fill with distinction so many and such varied roles, combining the thirteenth century with the twentieth, Moslem and Non-moslem, this world and the next, spirituality and racing, politics and pleasure. While indeed much be the range of Islam to include all this in its unity and solidarity.

But looking at Sir Mohamed Iqbal's statement I am again led to doubt, for Sir Mohamed seems to have little love for the non-confessionists. He believes in the straight and narrow path of true orthodoxy and those who stray from this must forthwith renounce themselves even his kin. How then can I to remove this doubt and difficulty? Will Sir Mohamed help in solving the riddle?

Alfred Hodge, Jull

11 August, 1935

(RECEIVED 21/8)

EXCLUSION OF ASIATICS

By PROF. RADHEA KAMAL MUKHERJEE

PROBLEMS OF THE EXCLUSION POLICY

THE movement of Chinese, Japanese and Hindu labour have brought to the top today the pressing problems of conflict of colour and race, such as those of the prohibition of immigration of low imported labour of black, brown or yellow stocks in America, Australia, East and South Africa, or the latest movement of arrest in different countries. The hostility of Canada and the United States of America to Chinese and Japanese immigration has led to the making of a series of restrictive measures. Both these countries have entered into the avowed intention of halting Japanese immigration and settlement, and the question has been raised still more acute by the independent action of California, which, during its night

as a "Sovereign" State, has gone beyond the formal prohibitions aimed at the exclusion of the Japanese population within her borders, and the result of extreme diplomatic friction between Tokyo and Washington.

SOUTH AMERICA'S POLICIES AND ORIENTATIONS

South America is marked from an international point of view, because the vast territory is divided into states of huge area, but of small, scattered populations very jealous of one another. These states are united at any time in the question of excluding any Asiatic settlements on their shores, though protests of Chinese colonies are now sent out along the Pacific Coast. The immigration of Chinese is prohibited in various states of Latin America, namely Costa Rica,

Cuba, Ecuador, and Peru. Indian laborers working under contract are prohibited in Cuba since by an Act of 1925. In Venezuela the authorities may close their doors to a resident possessor the immigration of *Astasies*. In contrast to these prohibitive policies Brazil encourages the immigration of Japanese and Indians by the offer of free grants of land.¹ Turned in these Japanese ambitions in Canada and the United States, the Japanese have recently negotiated for concessions in Chile, Peru and other countries, but the response has not been as favorable as they wished. Brazil, Peru, and the Argentina are the few countries which have encouraged them and restriction in these regions is proceeding slowly. Brazil, in fact, is now considered the Mecca of the Japanese emigrants. Since the Japanese laborers are welcomed there for exploiting the Brazilian virgin land in that country, it is considered the most desirable outlet for the congested population of Japan. At the end of 1928 there were living in Brazil some 25,000 Japanese, most of whom were leading a comparatively happy and peaceful life in São Paulo and other places, working on farms or plantations, either leased or their own. In Peru, Japanese immigration dates from 1890. At present there are about 15,000 Japanese, including 1,200 engaged in farming and other lines in the highland, the remainder living in Lima and single scattered as fruit-vendors, small traders, etc. In addition, there are about 5,000 Japanese in Argentina, Bolivia, Chile and other South American States.² Out of a total population of 4,500,000 in Brazil, there are 50,000 *Indians*, who are helpful mostly in the Amazon area. These *Red Indians*, though throughout levels of the soil, are scarce from any steady continuous labour which is procurable in abundance by overruling immigration, not only from Japan, but also from India and China. Small, however, has not only attracted Indian and Chinese immigrants. The other states in tropical America have hardly encouraged any foreign immigration at all. Thus vast forests in Venezuela, Colombia and the Guianas still await the axe and plough of the pioneer settler. About two-thirds of the entire area of Bolivia is undeveloped, yet Bolivia is a country rich in agricultural and mineral resources. It ranks next to Brazil as the second rubber-exporting country of South America. It produces one quarter of the total tin output of the world and is rich also in antimony, lead, petroleum and other minerals. Great part of Peru is also in the same manner inadequately developed. Both sugar and cotton have enormous possibilities in the undeveloped parts. This country is equally rich in minerals, but these are far from being adequately exploited. Elsewhere

is one vast forest, excepting the low-land swamps and a few odd spots on the Pacific Coast, timber and sugar could find large congenial soil, while there are rich deposits of gold, silver, copper, iron, lead and coal that await utilization. In these vast and virgin regions of tropical South America, where the population is so small in relation to the unexploited natural resources, a new era of economic geography will follow the entry of the *Astasies*. Nor is there any reason for their exclusion on grounds of race, for the American Indians and the Eastern *Astasies* are different sections of the Mongolian division of mankind, and there seems to be no objection to their inter-breeding. What has been achieved as a result of migration of Indian peasant settlers may be indicated by the following comparative table:

	Area in sq. miles	Immigrants per sq. mile	Estimated area (in acres)
British Colonies	30,260	35	147,252
Dutch Guinea	54,251	2.5	43,701
French Guinea	31,740	1.1	7,999

BRITISH AND DUTCH GUINEA: SUGAR OR JEWEL PROSPECTS?

The agricultural development of British and Dutch Guineas compared with the backwardness of the neighbouring French colonies whose forests have stood and little agriculture is found, is due to the initiative and skill of the Indian peasants. The Indians numbered 100,000 in 1920 in British and Dutch Guinea respectively, the settlement in these territories being fairly old, dating from 1838 in Dutch Guinea and 1823 in British. The Indians are Java laborers, merchants, small proprietors, shopkeepers and rural dwellers in Guinea, while in Trinidad they have not become the leading community. In the West Indies as well as Guinea the Indians have risen to their present position after their release from Indian slavery, contributing at the same time to the all-round prosperity of the colonies which have proved hospitable to them. The Indian has come to the forefront in Guinea not merely because of his superiority in the manipulation of the sword, but also for his diligence, thrift and enterprise. In fact he has proved more laborious and thrifty than the Japanese in Dutch Guinea, while he is a greater asset for a colony than the Chinese because, while he adheres to the land either as free laborer on the estate or as small holder, the latter seeks prospects in small trade centres. It is because of the Indian peasants' toil that British Guiana's exports of rice have reached a considerable figure; formerly she used to import large quantities of rice. In fact, the independent prosperity will be the destiny of Guiana's

¹ Producers of the *Estado*, p. 462.

² *The Japan Year Book*, 1932, p. 13.

³ Imports of about 15 million lb. of rice (1930) have been converted into an export trade of 45 million lb.

economic future if the immigration system be continued. "Along the Ganges and West Coast of India and in the Malabar and Madras districts" observes J. A. Buckner, "are to be found thriving cottonlands and farms owned and managed by East Indians, and are powerful object lessons of what may be accomplished in the way of material development if facilities of drainage and irrigation are afforded the settlers and advances for means of capital loans." In French Guiana French immigration failed, and the Guyanese government, because of its inflexible colonization policy as compared with South or North Africa, is now faced with the serious problem of labor shortage. The Portuguese, Chinese, and Japanese who were introduced, have now either returned home to have deserted the land for small trading, peddling, and similar avocations. Of the few Indian settlers of the former indifference, some work as miners in the gold-fields, while others are engaged in sugar gardening on small holdings near Cayenne. With the present deficiency of labor, the French colony cannot undertake land reclamation, which is so pivotal agricultural and economic development.³

TROPICAL AMERICA AS A FIELD FOR ASIATIC EMIGRATION

Tropical America furnishes many raw materials and products, such as rubber, shrimp, sugarcane, coffee, cottonseed, coconuts, tropical oils, tobacco, cereals, sugar, indigo, guano, resins, balsam, opium, cereals, etc. The principal vegetable, fruit, floral, and animal products are not found at all or only in limited quantities in other tropical regions. The exploitation of the typical products of the plantain and banana lands of tropical America is at present quite inadequate, for want of an indigenous population. Until America's place in the world economy is thus deeply bound up with the problem of Oriental emigration, by which alone the world be assured of an adequate supply of these valuable commodities. Neither the Indians nor Negroes are capable of the strenuous work of reclamation and tropical agriculture while both Mexicans and Malaysians have proved themselves among the most ungainly and worthless races of mankind. Tropical South Americans are now nearly a mongrel race, interbreeding being gone on the boundaries between Mexican, Indian and Negro from the Atlantic to the Pacific. The white element of the population is small, probably not more than 15 per cent, and is progressively diminishing. Professor Ross observes: "The strict sociologist in Bolivia

told me that the results resulting from the union of Indian with Negro is inferior to both the parent races and also inferior the results is inferior to both White and Indian in physical strength, resistance to disease, longevity and brain". The chances of advancement of the white people from the Argentine and Chile on the one hand, and from the United States and Southern Europe on the other, which some people think the only satisfactory solution of the South American race problem, are remote. The white people may have a firm position in the north and on the Andean highlands and the Andean plateaus, but they have no prospects of pre-eminence in the greater part of the continent, which is tropical and almost wholly soil, coal and vegetable and mineral resources all combine to make that region perhaps the most productive while so far the most biologically developed in the whole world. Indians, Chinese and Japanese may yet convert its barren wilderness into smiling fields, orchards and plantations, and thriving centers of industry and manufacture.

ACCELMER EXCLUSION POLICY IN AUSTRALIA

Australia has declared long ago against the penetration and settlement of her territory by colored races. At first it was the Chinese, but later it was the Japanese, who caused her to insist on the color bar. The "White Australia" was not a political theory. This point of view is well expressed in an article in the *Australian Review of Reviews*: "Australia of all classes and political affiliations regard the policy much as Americans regard the constitution. It is their most precious article of faith. The reason is not far to seek. Australian civilization is little more than a partial fringe round the continental coastline of 12,500 miles. The coast and its hinterlands are settled and developed, although incompletely, for the entire circumference; in the centre of the country lie the apparently impenetrable wastes of the No Man's Land, covered entirely by sand, spines, sand, and blackcliffs. The almost unbroken regions of the inland continent are a terrible resource. It is impossible to point at all adequately such an enormous area. And the people of Asia, looking at the bare that people there, raising at last from their age-long slumber, are chafing at the restraints imposed upon their free enter into and settlement of such substantial, undeveloped lands." On account of the economic and political factors connected with the "White Australia" policy, the Asiatic element of the population has been gradually but greatly reduced. In 1881, there were 35,261 Chinese in Australia as compared with about 20,000 in 1921. The decrease has been large, especially since 1901, when the Asiatic population stood at 45,472. In 1901, 3.4 per cent. were Asiatics. In 1911 the percentage had fallen to .92 and in 1925 to

³ Address before the British Overseas East Indian Association, *The Indian Empire*, August, 1916.

⁴ *French Guiana*, Vol. XXI, French Guiana, p. 15.

1927. Up to the last decade of the 19th century the action of the empire colonies towards Chinese immigration was directed to avoiding the evils which were supposed to be connected with a large Chinese element in the community; between 1891 and 1901, the feeling against gradually developed the "White Australia" policy which excludes all coloured people. On the continuation of Federation this policy was expressed in the Commonwealth Immigration Act of 1901, which made the entry of persons desiring to settle in Australia conditional on their passing a dictation test in any language which might be prescribed. The total number of Chinese found in Australia was 17,151 and of Japanese only 1925, while the Indians who later permanently settled in Australia numbered 21,883 approximately in 1921. Of the total population (1927) of nearly 6½ million persons, the Aborigines and half-breeds are now reduced to some 75,000 and the Asiatics to 28,181. In 1911 the Asiatics numbered 34,750 persons. A very large number of Indians from the North-West Frontier Provinces, the Punjab, and Rajputana had emigrated to Western Australia before the introduction of railways and had organised camel transport, which supplied a real need of the country. These Indians entered Australia as free men, and it was the loss of gold which accounted for the rush, although the first and last direct importation of Indian manual labour took place as early as 1847-48. But restrictive measures have now checked this immigration. Besides, the Indians are denied the franchise both in Western Australia and Queensland, while mining operations by the former state and employment in the dairy industry of the latter industry are prohibited. However, a remarkable instance of Indian agricultural enterprises in Australia is furnished by the success of a Hindu merchant who established a prosperous sheep-ranch (with 250,000 acres of land) in Western Australia. Tropical agriculture can be practised successfully in Australia only on a few areas in the east coast of Queensland. Here white labour is employed in the sugar plantations, but the sugar industry has to be protected in various ways. Australia is a barren wilderness owing to immigration. British Taylor divides Australia in a very striking manner into two parts by a line from Geraldton, West Australia, passing near Kalbarrie, Port Augusta, Broken Hill and as north to the Gulf of Carpentaria. The dense south-west portion contains over 50 per cent of the area of Australia, but only about 20,000 white people live therein, or one-third of one per cent of the whole. The vast empty spaces of Australia do not show any signs of increase of population. Between 1901 and 1911 the population increased by only 18.55 per cent in the

whole country, an increase which was almost the same as that between 1891 and 1901. Between 1911 and 1921 the increase was only 22 per cent. For a new country where the density of population is not more than 15 to every 100 sq miles of territory, this increase falls considerably below the requirement. Further, an analysis of occupations in the census indicates that while the primary producers (agricultural, pastoral, mining and quarrying, and others) increased by only 12,156 between 1913 and 1921, and the industrial producers and others equally decreased in the decade by 10,000 and 35,000 respectively, the industrial workers increased by 161,160 and the professional, business and commercial classes by 132,615. As Sir William Murray observes: "Australia, as a nation, is built upon its primary producers, and the strongest discipline an imperialist would impose is a discipline which obviously works against what are the best interests of the nation".¹ These British and Australia have recently come to an agreement regarding a scheme of related emigration, but Great Britain has failed to supply Australia with the agricultural producers which she requires. In spite of the operation of the £1,713,000 tariff agreement between Great Britain and Australia, the number of Asiatic immigrants to Australia has shown a sensible decline in the last few years, and it is to be noted that emigration was increased on account of unemployment in Australia. The British Economic Mission to Australia recently recommended certain modifications of the Agreement. They have been much struck by the comparatively small degree in which industries are in need of the kind in Australia, and deplore the fact that Australia exports in important quantities only such primary products as wool, hides and skins, meat, wheat and other produced by subsidies.

Australia, as is usual, relies on the sheep back. Both the increase in the cost of labour as the result of desirability of the Federation Customs and in prices and cost of living as the result of trade have involved Australia in a serious crisis, and are crippling Australia's progress and her power of supporting increased population. In fact, with her employment problem in the presence of vast unexploited resources, Australia is now facing an economic crisis in which she has drifted as a result of her policies of protection and immigration restriction. With the majority of farmers among her immigrants Australia, it is expected, will rapidly recover from the critical depression due to lack of original balance of occupation, and rapidly fill up her vast empty spaces.

NEW ZEALAND'S "ALL WHITE" POLICY.

New Zealand is not less firm and drastic in the exclusion of Orientals than Australia. There

¹ *See Capital Shifting of the British Empire*, Vol. V, p. 382.

² *Australian Times Daily*, 1935.

³ *The Part of the White, p. 51.*

⁴ *Report of the British Economic Mission to Australia.*

is no prohibition of permanent domicile for an Indian in Australia, but in practice he can only get permission for his annual sojourn in New Zealand. The number of Indians in the whole island is now reckoned at about 2,000. The first settlement in New Zealand was begun by anthropological labourers from Fiji who left that island in expectation of better wages and conditions of work in the new colony. They could not, however, establish themselves in agriculture or trade. Most of them are casual labourers who have reached a degree equivalent of living; a few are independent and artisans, and there is also a sprinkling of professional classes. On the countryside the Indians mostly Panjabis, are engaged mainly in farming pursuits, scrub-burning, land-clearing, milking etc., while in the cities Indians from Western India are chiefly to be found, finding mostly as labourers and porters. The Chinese in New Zealand number about 500. A special poll tax of £. 100 is levied on Chinese residents. There are almost no Japanese. Recently both the people and Government are demanding more stringent restrictions, and all parties in the country are said for a while New Zealand, "if possible 90 per cent. British". Their Immigration Restriction Bill is considered to be one of the most stringent and reactionary measures ever introduced in a British country.

JAPAN'S HOLD ON THE PACIFIC.

During the War, Japan has enormously extended her hold on the Pacific and has become a source of great anxiety to both the United States of America and Australia. In earlier years, the defence of American waters in the Pacific was related to four possessions forming a so-called quadrilateral: Dutch Harbor in the Aleutian Islands; Alaska, Canada, 1900 miles east of the Philippines; Hawaii, 2,100 miles south-west of San Francisco; and Samoa, 190 miles south-east of New Zealand. These were strengthened by the addition of the Philippines and Guam in 1898, and the Panama Canal Zone in 1903. Into the midst of this area Japan has crunched herself strongly by the capture of the Marianas, Marshall, and Caroline Islands. Economically insignificant, their importance is very great both as coaling and cable stations. Japan, however, has admitted the American right to erect a wireless station at Yap, in the Caroline group, and the right to land and use submarine cables there.

Eastern Claims of Asian Labour.

Asia labour took a prominent part in the early development of some of the British Colonies in Africa, but it now "is deep in their political thought" and "tends to lower the standard of life and consumption of the European labourer." Here the economic situation is

complicated by the pressing demand of the latter that there be no more labour in the field but higher standard of wages and welfare also into a superior stage than the Chinese Japanese or Indian labourer bases his claim on his less advantageous requirements, which are, however, suited to the climate and the health, Chinese and Japanese labour, which must attract labourers of the excess of surplus population in home that finds the door closed in America where climate is more suitable, will insist one long in the International Labour Conference upon its right to participate in the negotiation at Central and Northern Australia, while the claim also of the Roman race, supplemented, if need be, by the Indian, works to protect the civilisation of Central and Eastern Africa, may not go unrepresented in the Imperial Conference. For if international economic permissiveness be desired for the open door and the claims of industrialism to explore the tropical regions of the East, the door to the West will not long remain closed and the claims of the Indian agriculturalists, miners and traders in South and East Africa, of the Chinese and Japanese in America, Australia, and the islands of the Pacific, and of the Mongolian peoples of the Central Asian steppes to make part in the pastoral and agricultural development of the Canadian and Alaskan fields, may be a subject of future discussion and settlement in the Far Eastern Conference.

ASIAN OVER-POPULATION MEET HAVE OUTLOOK.

Already we find the beginning of an Asiatic renaissance, based on Asian solidarity, accompanied by a tremendous and steadily increasing output of surplus men from overcrowded home lands. The various pressures of over-population is encouraged by modern sanitary science as well as the humanitarian hygiene of the whites. But the danger is said to be not only Asiatic industrial competition but also that the white worker may in the end be outcompeted by Asiatic labour. The Yellow Peril Militant, dominating not only from Japan but also from China, is an old claim, and the living spectres of a Pan-Asian or Pan-Coloured Alliance are still walking abroad in the lightages of international relations. Indeed, it is the aggressive policy of America and Canada, and particularly of Australia, against the Asian migration which is responsible for the rising tide of colour, the imperious urge of the coloured world towards racial expansion which has been halted by a Pan-Northern syndication of power for the safeguarding of the political and economic supremacy of the white white world.

INTERNATIONAL LABOUR IN ASIATIC-RECRUITING COURTESIES

But world economies still not subordinate the unqualified interests of economic productivity

* *Observer*, 10th Nov. 1920.

to the exclusive and usually hostile domination of a narrow region or to equally disadvantageous conditions. If we take two considerations, the distribution of the producers and the land in countries which check Asian migration, we shall at once understand the cause and extent of the present lack of natural adjustment in the field of the migration of Indians. We take America, first. Arable land is 31.4 per cent of the total productive area in Canada and 11.6 in India. India, Mexico and Argentina form 52.8 per cent. in Canada. The cereal crops occupy 18.1 per cent in Canada and 5.84 per cent in British India. The great plains of Canada seem to be as well adapted to wheat-growing as any great soils of any similar size in the world. Economic underdevelopment, when taken in its Northern Alberta and Saskatchewan. Likewise many valleys in British Columbia are also thought to be well adapted to extensive wheat-growing. The total produce in 1912 was reported to be 201,717,000 bushels; in 1920 it was 209,323,000 bushels. Thus in a decade there is shown an increase of more than 125 per cent. The average yield in 1912 was 33.04 bushels per acre. This is a low average, rather lower than the average yearly yield for 1911 was over a year of good harvests. The following figure shows the yields of wheat in four of the important provinces of Canada in 1927, and 1930.

	1927	1930
Manitoba	2,105,207	27,000,000
Saskatchewan	212,800,000	191,500,000
Alberta	171,280,000	1,330,000,000
British Columbia	22,980,000	1,300,000

There are numerous possibilities of increase of wheat production in Canada which cannot be realized on account of lack of water in the vast stretches of unbroken prairie.

Of the 1,400,000 acres which comprise the nine provinces of Canada, excluding the North-West territories and the Yukon, 111,000 acres or 8 per cent of the whole area are capable of being devoted to agriculture in the future. Of this available area less than a quarter was occupied as farm-land in 1911.¹

The following table indicates the varying degrees of local agricultural development in Canada.

Province	Percentage of farmed land to total area	Percentage of Government land to total farmed land	Percentage of land owned by owner
Prince Edward Island			
Ireland	87.6	63.0	84.5
New Scotia	28.0	21.0	80.5
New Brunswick	28.0	25.4	90.1
Quebec	3.0	25.5	98.5
Ontario	9.7	28.2	84.5
Manitoba	6.0	35.1	81.0
Saskatchewan	28.2	36.9	76.7
Alberta	16.1	30.5	70.1
British Columbia	1.3	10.4	56.0

* The Dominion Royal Commission, 1911.

The great central block, including the provinces of Quebec, Ontario and Manitoba, comprising a considerably larger area than that of all the other provinces, shows a distinctive development of agriculture, although each land on its occupied is largely cultivated. The presence of the prairie provinces is indicated not only by the comparatively small proportion of the land far occupied, but also by the relatively large proportion of farms not occupied by the farmers. They are subject to the wilderness of uncertainty. The first settlers grew their wheat in the finest clivings of the city, but when the great machine process of the wheat-growing industry covered the centre of the wheat-growing industry moved rapidly westward, and the farmers of the east, while still growing wheat for home consumption, now find it impossible to compete with those of the prairie provinces in the matter of export, and are turning their attention to other branches of the industry, notably stock-raising and fruit-growing. Even the climate here is very suitable for the winter cold climates and potatoes can soil, and the intense heat and bright sunlight of summer ripen off the grain in perfection. Considering the fact that the Western provinces of Canada, while the same latitude produced in 1927 nearly 12 million bushels of wheat, the agricultural possibilities of Canada have not been sufficiently realized. Already the exports of wheat flour are nearly as great as those of the United States, and the indications point to even greater progress in future. The reports annually made one-half of the wheat crops, 4000 of which goes to Great Britain. It is proved there is almost a great market that reaches the heart of the West. Only two countries in the world, Russia and China, are larger in wheat than Canada, and she has reduced the number of Indians by until decimation from 5,000 to 1,000 within a few decades. The following table gives productive and unproductive areas as percentages of total area, in acres.

	Canadian Proportion Area	For Unproductive Area	Per Cent	Total Area
Canada	25,000,730	27	88,571,180	212,571,910
India	1,718,100	72.6	25,700,000	34,418,100

	Area	Per cent of total land area
Land area of the country	1,000,000,000	100.0
Land in farms	178,785,225	17.8
Improved land in farms	48,481,700	4.8
Unimproved land in farms	130,303,525	13.0

Over one-half is waste, and a little less than half of this is occupied as farm land. About one-fourth is forest, and one-eighth

* Government of Canada, p. 22.

† Dominion and British: The Indian Industry.

‡ Dominion of Canada: Ministry of Agriculture & Colonies.

spare woodland and pasture land. Two-fifths is soil or semi-soil, generally requiring irrigation; one-fifth is waste and uncultivated

land requiring drainage. Most of the dry, wet and sparsely-wooded land, with part of the forest area, is adapted to grazing.

CIVIL AVIATION IN INDIA

By ASH CHANDRA MISHRA

FLYING, although already in so advanced a stage, is at once so novel and interesting that one is still prone to look upon the aeroplane as something shrouded in mystery. Aviation, really speaking, began at the beginning of the present century. But it received a great impetus from the last great war when aeroplanes were extensively used as instruments of attack and reconnaissance.

After the war, philanthropists started offering awards or trophies for the advancement of aeronautical science. Amongst the awards, the French Schneider Trophy is worth mentioning. It is open to all nations. In the first year of the competition the speed was 45 m. p. h. and today it is as high as 450 m. p. h. The race takes place once in three years and the last two races were held in the Solent waters, south of England. Lady Houston, an enterprising and immensely wealthy woman, is one of those who have liberally given their wealth for the advancement of flying. She has spent thousands of pounds for the Everest expedition, which has proved that modern aircraft can safely fly to an altitude of 50,000 ft. Messrs. Black and Scott won the first prize in the last Melbourne air race. This prize carrying £ 5,000 was given by an Australian gentleman named Mr. Macpherson on the occasion of the centenary celebration of the foundation of the city of Melbourne. Last year, General Haller, the Air Minister of the Indian Government, flew from Italy to South America and back with a fleet of aeroplanes without any accident.

Poets and scientists prophesied the stream vessel and the railway and the automobile. Each of these has come into existence, made

a place for itself and achieved general utility at an inconceivable speed, and still progresses in each direction to be made. Each step with the aeroplane is of greater length and the progress far more remarkable. From the single seater, hardly able to rise off the ground, we have today, by comparison, monster aeroplanes of metal construction and huge power, with adequate brakes, electric starters, comfortable cabins, meals, radio telegraphy and telephone communication. Comparatively heavier loads per h. p. and per supporting surface are being carried today. And yet few are comfortable near family. Heavy lifts or Diesel type engines without fire risk, light in weight and making the production stage. New but more efficient economical fuels stand to be developed.

Canada has already employed the aeroplane in forest patrol for many years. Areas of land, hitherto unexplored, are thus being surveyed and explored with a view to discover minerals. This has also been done in the Crown Colonies and mandated territories of the British Empire, namely, in New Guinea and British Borneo. During the last earthquake in Bihar and Orissa, a survey was made by means of aeroplanes. Antiquaries— aeroplanes without wings, aluminium, aluminium or rubber, can do a good deal by way of relief transport, especially during the floods in India. The great advantage of this machine is that you can land on your hands and feet and a time will come when you will be able to land on the roof or courtyard of your house and use it as a substitute for your car. This machine is actively used in England to control large crowds at the races, etc.

In India, there is practically no provision for demonstrating the utility of aircraft. Proper-

ly directed plan of education should be adopted and fostered through some suitable national agency and through local business organisations. The programme should be mainly directed towards the prospective investor. There is plenty of important business intelligence scattered throughout the country but investors are too busy to scout the country for it and they will not accept an authoritative statement of the enthusiasm-seeking financial backing. We have seen how within a short period the automobile has grown from its infancy to the first place in value among the finished products of European industries. In its growth the auto designer, investor and consumer were handicapped with unworked mechanical problems, retarded by the lack of good roads and servicing equipment along the route. Today aviation enjoys the fruits of this vast store of mechanical knowledge and equipment and there are more technical data available to the aeronautical engineer than in any other field of engineering. It is often said that the aeroplane is now a scientifically complete fact, only waiting for adoption by far-swinging engineers in India. For this we are indebted to the Director of Civil Aviation in India.

Publicity of the right kind is of the utmost importance in India. In 1934, the Air League of Great Britain, of which I happen to be a member, gave a free flight throughout Great Britain. In the development of air-mindedness, the Indian public is far behind the immediate possibilities of substantial traffic. The advantage of air travel should be better emphasized.

On general principles, I feel that passenger services should be separate and distinct from mail services. This idea is adopted by the German Airways and also Air France, the French Air Line. Nothing hinders the development of air transport more than disappointing passengers who wish to make an important journey but find themselves crowded out by the mail. If speed is wanted, then cargo or load-carrying ability must be sacrificed. If the mail is to be a great passenger carrier, then we must expect less speed and less manoeuvrability and so on. There is another point. The public should see in the comfort, as well as the safety of the air lines. You can compare the accidents on the Imperial Airways and the French Air Line.

The most essential factor in air operation is the engine. Engines failures become rarer as years pass by. Twin-engined "ships" and even tri-engined "ships" are increasing in number and adding to the sense of security. They also increase the pay-load that can be carried in a single phase. The variety of designs in planes at present is bewildering but it indicates progress. Every new conception is given a trial and the best survives. The Chief Engineer of the Imperial Airways does not advise crossing the English Channel with one engine, especially when it is a passenger-carrying machine. England is too small a country for the purpose of flying and it is very difficult to compete with the well established railways. As compared with railway travel, not much time is saved by flying, nor are the airports well situated from commercial point of view. Tempelhof at Berlin is a well-chosen aerodrome. Outside the aerodromes you can have your train or bus. You save your time for convergence. From Craydon to London it usually takes about 30 minutes by coach and a businessman loses half his time on the bus, so that there is not much time gained by air travel. Similar is the position of the Calcutta aerodrome at Dum-Dum, where a passenger wastes half his time on the bus, but if the aerodrome were on the "Malabar", for instance, he would lose no time at all in reaching his business.

Stunt and demonstration flying continues to take a ghastly toll of human life. This does more injury to aeronautics than anything else. The splendid records established by mail and commercial lines get easily publicly compared with that of tragedies which occur in the field of experiment and adventure. If an aviator falls while performing some risky trick or trying to establish a new record it is all over the front page of the newspapers. But the precision and regularity with which scores of pilots traverse mail routes or carry passengers from city to city attract little notice.

The Research Committee of the New England Council, an association of business men, say: "The air age is here. Aeronautics is no longer a 'game' like an industry. There is money to be made in it. But, as in any business, success will come to the intelligently

planned, efficiently organised and adequately financed concern, directed and manned by experienced personnel and producing a superior product whether that product be transportation of plane parts or finished aeroplanes. For the community there is opportunity to improve its general economic position by providing itself with a landing field."

In brief, the future of civil aviation is one of extraordinary promise. There is great need for intelligent young men in the higher branches of business management, both for manufacturing and transport purposes. There is again need for training in aviation economics, as well as aviation engineering. Unless business in its various branches rests upon a sound economic basis it cannot possibly maintain itself. There is also need for a more comprehensive study of international commercial aviation. Science has

improved the technique of aerodynamics and all that human ingenuity can devise is being employed for the security of passengers and and the alleviation of amiable risks in air travel. When all these are achieved, air travel will continue an important competitive factor with other forms of transport, particularly railways. Such competition is in every way desirable and will be of advantage to the public. Air travel is here and has come to stay. It has immense advantages over other forms of transport. It will secure maximum economy by the elimination of time and space. The world owes a deep debt of gratitude to the pioneers in flying who have made air travel a practical possibility. Mankind has produced no finer type of man than the aviator, who, in time of peace and war, have blazed the way of progress in directions hitherto unimagined.

SONG-HARVEST FROM PATHAN COUNTRY

By PATE DEVENDRA SATYARTHI

II

THE spiritual and deep algebra of *Cher-Geez* song, rare in itself, has such an influence on Pathan music that it more or less revolutionised the very lay-out of the Pathan's song-form. It may safely be said that the soul of Pathan music prior to *Cher-Geez* period must have been softer and sweeter compared with that of the post-*Cher-Geez* music-form.

There is indeed a variety of musical shades in the tunes to which the Pathans put their songs, but mental in character like the Pathans themselves as they all have sensed, the foreign war, accustomed to their original conception of nobly and heroism, in music fail to have its sympathetic appreciation and take it as a commonplace thing. Havel's criticism of Pathan music before Akbar, which has come to live as a matter of historic interest, too, represents a foreigner's outlook when he says:

"For a long time with some-lots and then states it as much as possible. The melodious note it produces, still fairly give an even idea of Pathan music."

Again, in Northern India there runs a popular saying:

"Music appeared on the scene like a little son of the old. In Bengal, he never ate, so never it

passed over, along the United Provinces; in the Punjab it climbed its full growth; and it followed its second death when it crossed the very doors of the Pathan country."

But if music is the Christian voice of God and the beauty of soul, it is as important as anything and death is not meant for it. Thus Pathan music has its own technique and beauty which may be open only to those who carefully comprehend the external surroundings of Pathan life and character which have played a great part in its recent growth. Then and only then they may have a sympathetic appreciation of its diverse shades, rare in the history of Pathan life itself.

The Pathan Orchestra consists of *Rebab* (the entire melody), *Saxsi* (the pipe), and *Dhol* (the drum). The word *Rebab* has come to live as an emblem of each's richness in the native folk-song, and thus celebrates the people here for the soul-placing notes produced on the *Rebab*, which may safely be taken as a successful ornament for the Pathan song. The original effect produced by the Saxsi has its own marked interest. It touches the very core of Pathan heart lending an additional charm to the Orchestra composition. As for the *Drum-play*, there is always a war-cry in the background. However different way is



The author collecting songs from a Pathan minstrel.

(Taken by E. R. Rogers, London.)

the product of such unions, the Pathan musicians cannot lay claim to the distinction with the Pushtun regions, and the Pathan himself, too, though a with a great advantage.

Some of the modern musicians in Pathan country are seen under the prevailing influence of Indian and Persian music and a lot of them have already taken it upon themselves to introduce new ways in the realm of their national music. But they can hardly attain any success in this attempt, as the Pathan needs less than in their original spirit when wedded to the air which are in an way native to the Pathan soil. Thus, if an era of development is to come in the garden of Pathan music, it must come only by the natural development of the soil from within rather than through the foreign legation thrust upon it from without. The song-burves of Pathan Country cover a rich pathway of ideas and may be ranged in various categories.

THE LAND OF NATURE

The professional minstrels as well as the amateur song-stalls at both the songs open to have added resources like bees from Nature's garden to form a honeycomb of the tape of

nature, known, as "the-Kabul Garden" in their native terminology.

The natural scenes depicted in these songs are from nature itself rather than the material of imagination and fancy only.

When the evening breeze comes like a newly married bride to play with the green branches of a pine tree which stands as an emblem of a gallant warrior's handsome steed in the native folk-lore, the Pathans sing in a suggestive manner:

Behold—O behold the pine tree,

How gracefully plays the breeze with it.

Then the moon-clad mountain-tops have their own appeal for the Pathan mind, it evokes from the following lines:

Behold—O behold the mountain-tops;

What a camp of beauty have created the silver
clouds.

Again:

How graceful is Allah on the black mountains;
None is stronger as they break out under the
flashing lightning all around them.

The home-loving Afghani minstrel is certainly at home with Nature and its most manifested in that valley when he breaks forth in an indigenous strain, celebrating the beauty-spots of

Yish and Aishim.* (Yish's most important play, where Aishim appear on the scene like their native Magdalenia:

Yish is a garden and Aishim is an orchard.
The Aishim are the persons spending there; while
Yish—



A farm of tropical grass and flowers. Both
Aishim and Yishim (Pachyrhizus)
are kind for such farms

Wherever the Aishim (miser) coming from
village to village carrying the Aishim, happens to
be away from Yish—his sweet, impossible dream
helps picturing a landscape on the canvas of his
mind and then celebrating it in song. His song
proves to the Aishim for the sake of Yish, the
Aishim tend to make him to keep a wayfarer,
like him from the clutches of Death:



A festive gathering. Both young and old alike
take part in such gatherings on gala days

1. O dear Yish do I recall to my mind, when
the sun
Shimmers out of the clouds, even after the rain
has washed over the hills,
2. May Yish enjoy an ever-lasting, though
Aishim's grace
And may the Aishim live long lives therein.
3. O dear Yish, my Aishim, may a way-
farer,
By the daughter of Yish, will be captured then
at the last hour.

These short and simple lays of nature are

* During the rainy season and after, held on
gala days at Magdalenia there appears a sea of hair trees,
which they call "mushim" (the water trees).

generally sung with an indigenous flavor of
suggestion and imagery being in tune to mind
with a depth of apprehension. Unlike the
purple sky, revealed by the fading stars of
these songs, when Nature herself, too, seems to be
at rest, with her eyes kept closed, those fellows



A girl wearing a 'Peyan' (necklace)



'Peyan' (necklace). The Pathan love generally
sings:

Why shouldn't my sweetheart's lip be so smooth
and sweet?
"Smoothly under the shade of her 'Peyan'
when they smile throughout the sunset and
the moon.

She then is celebrating her beauty in song. But
the clear strains of simple poetry which flows
throughout these short songs, ranging over a



Religious palanquin. The Abidil women in Tishu, compare their bride with a Kachulu beauty and celebrate her palanquin as the golden one:

Let Tishu's bride be like a Kachulu beauty.

It is her father-in-law's house she goes to a golden palanquin.

From a U. S. News-Picture

variety of Nature's aspects, naturally fails to exhibit its full expression in the House of translation.

The beautiful sight of a mountain-spring cannot but capture the imagination of Pathan men and women wherever they happen to come by its side. But all the more charming becomes the scene if the parents, which are also the children of sweethearts in the native folk-lore, happen to find it an additional colour. Thus it may symbolize the heart of the Pathan lover or beloved, in the realm of those joys of Nature:

O my heart is like a mountain-spring,
Fountain of all love and delight in its water.

A girl tells, looking towards the starry heavens, that the stars will comply with her request to go to her angry sweetheart, forming a *Shogh* (i.e. a tribal council, but here it means a deposition):

No flower accepts me sweetheart from my hand,
O a finger of stars I'll send to him.

Among the innumerable stars the palanquin as its own appeal for the Pathan lover, who may see it even on the face of his sweetheart, is indeed a living thing, embodied in some of these songs. Here is one:

O there are two things, dwelling in the eye—
The palanquin on the horizon, and the

beauty-spot on my beloved's chin.
Several songs are resident of the Pathan's

love for the landscape beauty of the starry field, transposing the Star, the Father Star, in their national terminology. To address a lover that blossoms near the Star is one of the popular themes:

O that the blossoming flower on the
back of Father Star!
Either I'll succeed in plucking thee or I'll
offer my life to the deep water.

The phrase of comparing the Pathan beauty's breast with the Star, too, is not less popular:

Thy breast is like the star Father Star—
With its nipples as the waterpots which
stand all three are.

In some of these songs we meet with the Pathan beauty with her flowing and silken locks when she takes a bath in her village stream and addresses her sweetheart in a Sindhian impulse:

O set the chains of the handsome streamer
In the dark breadth of me.
Have I stood with a silver net (of locks)
In my hands,
(O I'll surely capture it).

Again the water-side scene may suggest a new text for her song:

O my body is a river with my heart in its shell.
O the pearl to I bring up the thought
of my beloved.

The river landscape may offer her the sight of a streamer-captain when it flows. She is

apt to make its planting aspect, which may symbolize her own heart, when blossoms the flower of love. But again she hints a new theme to it when she addresses her love in the following strain:

Only a single leaf I had, which thou
 hadst stolen away
It is not a cucumber-seed which should
 flower even thus once.

The sparrow has its own place in the Pathan village-life. *Chavakawa* is the Pathan word for it, which is often given to a girl as her name. Little girls have a peculiar taste for the sparrow's chirping notes. In their own minds they always believe that no bird is so free as the sparrow. Thus the sparrow has become an emblem of an unwedded girl who is absolutely free from the worldly anxieties in the native folklore. Thus in a song from a married girl, who happens to meet with *Patho* is let one walk at life and sin to them chirp like a free sparrow:

In love air was I floating like a sparrow
 'Twas into the net of unperished passion
 and I caught!

representative of spring-song, known as *Tai-Spork-Savak* which they sing to pay the proper homage to the new season. It is a matter of honour for a Pathan gallant to note the approach of the spring-song:

The advent of spring do I clearly sense,
 Lo! the meadows have turned and brought
 hazards of the yellow flowers.

The warring cocks play their own part in the role of the messengers of spring.

The cocks are noisier at various places,
 Calling those who wish to enjoy the sight of
 dew-drops which rise with the sun.

No name if the spring-man is very beautiful, the Pathan calls stage of her sweetheart who even outshines the rose:

Whichever my sweetheart enters the garden,
 The rose blushes and hides behind the
 mountain leaves.

But who may ask him to bring her spring-flowers:

Oh fresh drops of dew from the garden,
 Oh the spring that not only for dew.



Pathan shepherds. They have their own songs.

Photo by H. R. Palmer, Bombay.

Spring-Song

The spring season, known as *Spork* by the Pathans themselves, is rightly considered to be the proper exponent of Nature's genuine colour. This is the time when the native youth and beauty come forward to play 'hide and seek' among the flowers that adorn the best landscapes. Both men and women alike carry

in the spring-song can exhibit the best of landscapes before the Pathan folk, who care to pay its due to it.

Thy aspect resembles my lover's O man!
 Thou have I fixed thee on my heart.

How all the girls are not equally handsome
 Oh get flowers which resemble their sweet-

No. 171



A field of rice and the song of the plowman

(Poem by W. H. Hodgson, English)

beasts. Here is one who is still in search of
such a flower:

All the surface I'll visit tomorrow
In find out a flower that resembles my lover.

The flower is also an emblem of a full-blown
sweet girl. Here is a song from a Pothan
gallant:

The thorn which you once a brother had
Now blossoms in a foreign garden.
My heart goes on to have about it, like a bee.

Commemorating the beauty of his mistress,
who shines among the numerous springflowers
that blossom forth to become an ornament to
the native landscape, the Pothan warrior sings
extemporé:

Two birds are the flowers of my heart,
My dog is full of their smell of them
Shall I choose?

How can a full-blown Pothan gallant live
without praising flowers on the hills full of blue
blossoms in *Tidal*, which the women are careful
of virginity, when she can hear the call of
night?

The scent of my lovely's approach has come to me
- O I must seek my *Tidal* with flowers.

Sometimes she may ask her friends to bring
her flowers:

O bring me laurels of flowers,
I'll make an arrow of my *Tidal*.

It is really a mystery for the Pothan girls
why the pine tree, which is an emblem of a
gallant, does not flower even in spring. They

never put this question to the pine tree
head:

Before dawn all the trees in the land, O pine?
Why does not that best flower in spring, O pine?

But the pine has its own impress even
without the flowers. Thus the village youth may
like to enjoy a quiet sleep at noon under the
pine shade, an ideal and refreshing. A gallant
who was once sleeping under a pine saw a
beautiful girl as soon as he opened his eyes
and felt that she has already won his heart.
What should he do now, was the question. He
resolved to go to that girl's village and to cross
about in the woods to win her heart in return.
Thus he wrote to her in a suggestive tone:

O I'll block all thy ways
O then have mine thy sleep under the pine

It is just possible that nature may come in
the shape of dew to some such flower-like
maids. Here is a song which keeps a good
beat of this type in the days of spring:

Flowers are numerous, my *Tidal* makes them
each and every
Oh, *Amara* has come on the way, which
was my shame.

Again:

The words are true, O pretty flower,
Although leaves have do I mean but find
no trace of them.

The *Tidal* is also an emblem of a sweet
maiden who does not live that there should be
any reason for her flower-like march.

Thus, the Pathan shepherd happens to enjoy the spring-flowers before the summer season steadily with the fatal effect:

If thou wilt be to me more, by my side,
O all the flowers will be gathered with the
very splendour of the next morning.

Youth is cherished by the spring and Age is certainly an autumn, when she addresses her youth, calling him a bee which has come to him as a symbol of the hour in the native folk-lore. Here is a song:

O age is the term of my youth, O bee,
No more will my golden youth thus with
the flowers.

Autumn first discovers the best spring-flowers, is the theme of many songs. Here is a specimen:

No more is the season of the best flowers,
In flowers can I have them if I like the
sweetest dawn.

The bee may come in time or not, but how can sleep be told from the eyes of the autumn?

The spring-flower turned old seeing the bee,
O where were the bee and let the autumn's
hand be on it.

Sometimes the hands of Autumn fall upon the flower just before the eyes of the bee, who is imagined to give up its life as the soil sighs:

The bee has held of the flower eye,
Its heart was suddenly pierced and the
garden was all dimmed in its blood.

PASTORALS

Known to the Pathan world by the shepherd, who occupies an important place in the arid days of Pathan life. There is something peculiarly noteworthy in the Pathan shepherd's personality, a view of rough and ready living, and a spot of pure simplicity, not to be termed a thing of altogether subtle nature. Song and rhythm are beautifully knit together in the sphere of the shepherd's every day life and they possess a good number of short pastoralets known as "Dachwan-familie" in their native terminology. These simple and short songs are probably the outcome of the shepherd's own genius and they furnish us with precise glimpses of their sentiments and feelings.

The plot has hardly an additional colour in the pastoral landscape on the Turak highlands. Here is a song which is a welcome to the pastoral life during the gaily days or on some other happy occasion, when the innocent shepherd fondles and caresses children than a deaf ear to the call for dances:

Come and dance with the green tree
O shepherd brother!
Let's embrace each other in joy
O shepherd brother!

All the happy pastoral haunts the pastoral life on Turak highlands when the sky is

unspoiled with clouds and it rains. But some one must feel sympathy for the absolutely desolated shepherd, he has come to live as a popular theme. Here is a specimen:

Let there be a cloud-land over the Turak
highlands.
There are desolated in the land, dear
shepherd, take thy flock to the mountain.



When a Pathan peasant brings harvest, he knows how to sing of the golden harvest.

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As evident from some of these songs, both the boys and girls are even greeting their flocks in the pastoral lands. We must hear the shepherd addressing his mistress:

O thou art like the roses on the meadow,
O thy sheep and meadows are like the flowers.

The Pathan word *Saywan* which stands for the moon, is in the feminine gender and is thus generally used as a simile of a fair girl or woman.

Sometimes we meet a shepherdless, who speaks to some gallant shepherd in a sweet impulse:

In the spring both sexes specially to breed than to this. Farmers suggest their friends to hold the little feast of the *Shangshang* in their guest.

The theme of the Poshan romance of "Jialai and Mububu," has been more or less in three short paragraphs. The shepherd is compared to Jialai and the shepherdess to Mububu.

O turn thy dreamy face side (Jialai)
to Mububu's side then, sprout's golden flower
Jialai!

Children are the roots of the dreamy side (Jialai)
The flocks of her bells are golden or fawn.

Some shepherd-girl may like to give her hand to a Koohi, who has his own caravan to carry merchandise between Poshan and Kabei. Some of her songs expresses may sing as here:

O if thou likest to feel me a lover, let me be a
Koohi,
For a stall to Kabei will be like this on
his road.

Here is a song put in the mouth of the Kabei-Koohi himself:

O my heart has been loved while crying to this
the Koohi,
Take a woman they say is a weak, wild,
and better.



Peasant women. They have their own songs.

The women of the river find that sometimes go down, furnish the shepherd lover with a beautiful chance:

O ye girls of love, pray, withhold a foot,
O be in the knees of Father God as deep
at noon.

THE PEASANT'S SONGS

The simple inspiration for song is not very far from the peasants in Poshan Country. They can sing whenever they like. Nature herself is their inspiration source for the poem. Thus a variety of songs, known as "Da-Kuandao-Bandao" in Poshan vernacular, has come to live with the children of the peasantry. The peasant songs may further be divided into the following categories:

1. Da-Kuandao-Bandao' or the song of the season.

2. Da-Kuandao-Bandao' or the song accompanied by the ploughing.

3. Da-Kuandao-Bandao' or the song accompanied by the the process of sowing.

4. Da-Kuandao-Bandao' or the song at the reaping time.

5. Da-Kuandao-Bandao' or the harvest-songs.

The simple conception of the majority of these songs naturally belong to the peasant class.



A Koohi, some shepherd girl, may like to give her hand to a Koohi, who has his own caravan to carry merchandise between Poshan and Kabei.

The peasants' heart goes out to pay a tribute to the dark clouds whenever they bring rains for their crops. Here is a short piece which they sing again and again in a suggestive tone:

O don't break it all at the dark, ye people!
O dark, give the clouds, passed in the houses.

Here is a song, suggested by the view of the T'ieh highlands when the clouds have already showered, and of the hill streams which run down to the valley to take prosperity to the children of the peasantry living there:

Lo! it has rained on the highlands of T'ieh,
Lo! hope approach the streams, full of water, to
fertilize the highland breadth of the valley.

But how can all the peasants be equally fortunate. There may be some on whom the goodness of fortune may not smile even during the rains. Every spot in Poshan Country is not a T'ieh. There are parts like that of the M'ao-tai tract where the average of annual rainfall is only six to seven inches; it is as ungrateful mass of land where the joy of peasantry totally depends on the rains which are not only scanty but are also unseasonable in some cases. Their Allah may or may not bless their crops with the rains in proper time. The peasants are bound to the tedious payment of land-tax, the rate of which is generally a uniform one, to the revenue department. The world that which is

pronounced by the Marwari as Jalwandi for the barren land, and the position of the peasant life in the *Thal* has come to live in the native geography:—

३. *सुख-सुख-सुख-सुख-सुख*

(The cultivation in the *Thal* is like a broken land.)

Again, the crop of a Hindu who may or may not keep it has become an emblem of the uncertainty of the *Thal*-cultivation:—

४. *सुख-सुख-सुख-सुख-सुख*

(The cultivation in the *Thal* is like a Hindu's land.)

When it rains in rich parts like Tursh, the peasants in the unwatered areas may break forth in a pathetic strain:—

The golden rain has come already begun.

(A. with an empty lap is asking about my misfortune well.)

The peasant woman whose husband happened to be a *rajputra* on the highroad, has her own strain:—

Fear them rather early, O child,

My beloved one is a *rajputra* on the road where there is no shelter.

Here is a beautiful picture of a young woman seen. It is raining in torrents and we see a peasant woman addressing her lover:—

It is raining and my lap is full of water.

It over in, placing thy feet on mine at each step.

(To be continued.)

ADULT EDUCATION IN INDIA

By S. C. CHAUDHURY, M.A. (Ball.), M. Ed. (York), M. A. S. S. (Lond.)

Introduction

A high standard of general education, continued into adult life, is the necessary condition, not only of right living but of effective citizenship. Its general aim is to make and preserve the art of life.

There may be put into a nutshell the basic principle of Adult Education which is the problem of the day. And we then would wish its improved status of easy, rapid and cheap communication, moved on, by our own impulse, with new ideas of amelioration of man's miseries. India, in spite of its diverse disabilities, was not lag behind where there is one in common.

It is not because all other branches of educational reform are being conducted under the best conditions in India, that we are devoting special attention to Adult Education. The entire structure of educational work demands a wholesale overhauling. Elementary education as it should be, that is, free and compulsory primary education, is still in the domain of the dream-land. Secondary education is still following a course prescribed out to suit quite different conditions and a far backward age. The sciences of technical Industrial Education, as it is in the U. S. A., or like the manner of the French *Stade* system, or the German *Handwerk* system, that has helped to change their "learning" Schools to "life" Schools by creating a keen interest in the curriculum by emphasising life problems, are still crying in the wilderness.

ADULT EDUCATION, A CRISING NEED

Yet, though this phase of our educational framework is late in coming, it must be taken

in hand with the same amount of energy and will as it is our duty to devote to the other phases. This whole field of our educational reform must be filled, and worked as an undivided whole. To study "whole thoughts" and not scraps of separate ideas, means practical business. Education must be a vital and dynamic force in a nation's life. And, in order to be so, it must be based upon life's needs. Even in its elementary stage, it must strive to meet the imperative demand of the child. And, when we to other how it will that education is regarded as the key industry of civilization, then education is the long-sought "moral equivalent for war"—(L. F. Jerke)—when even the great material-minded economists have now joined hands with the moralists in recognizing that "education is our most valuable form of wealth"—(International Research Bulletin, U. S. A., Sept. 1933)—and the vast majority of our brethren, the adults of India, be well directed guidance into the avenues of further educational progress? Rousseau's voice is repeated by some as of far greater wisdom than is proclaiming the Rights of Man, as the *Adult* seems in a view on education which is considered to be the charter of youthful adolescence. The work of Adult Education will, in this sense, stand forth as an embodiment of the Greater Rights of Man, a more valuable charter because on man the right of demanding an ever-elastic scope for a whole-life schooling, to enable him to grow free and vigorous to his aspirations for a fuller intellectual life. When engaged in the work of earning a livelihood the adult awakes to the consciousness that his mental life is no

hunger being refreshed or replenished. He methodically turns to the occupations of leisure to remedy the defect; for while work makes living possible leisure, rightly used, gives life elevation. Adult Education will direct us how to utilize our leisure in the best possible way.

The adult population may be divided into three groups for this purpose: the illiterate masses, the general public following their respective vocations and the army of the unemployed.

THE ILLITERATE MASSES

Let us take the case of the illiterates. A casual reference to the table of statistics for the year's literacy will at once bring to view to what a successful plight India has been reduced. Yet, has not the expansive power of this little civilization, inside its extent, strength and duration, struck and baffled the minds of great modern western authorities on India? (Fide Sir Charles Eliot.) The need of a great civilization was there. The position of a high culture was there. Yet a whole nation is suffering in the mud of illiteracy because the gaze of all up-to-date knowledge is closed to its universal eyes. Here is the farmer who has to pay rent or interest for his debt. You his landowner of the time. He shows him as the story of the present, the money-lender or his public officer. Here is the subject of the woman on whom depends the family advent of the future leader of society. Yes, she glides her little children and children of the new rulers of literature on modern culture, is anything is black and white is Greek to her. This is pernicious for the deplorable state of affairs.)

Where grows it not, if with our will.

We might to learn the culture, not the will.
(Pope.)

Shall we stand by and see them go to their graves, when we can help in remedy it, with those crying gibberish in their minds that they had eyes yet could not see, they had feet yet could not walk, they had hands yet could not work? Adult Education will bring in immediate relief as it has done elsewhere. The history of Adult Education in England, drawn up by the able penmanship of Mr. R. C. Bease, M. P., *Warden of the Federal Guildhouse, Rugby*, describes the growth of this movement from 1798 when the object was to instruct men and women in reading and writing, when there was no other provision for it, to the present time, when it has to a great extent achieved its object of increasing the sources of their deep power of joy by which men see into the life of things and realize that joy comes from the creative, and not from the acquisitive, impulse.

THE GENERAL PUBLIC FOLLOWING THEIR RESPECTIVE VOCATIONS

Next let us take the case of the general public following their respective vocations. There are many among them who were cut off

from their intellectual career by their force of illiterate circumstances and went drift along the rough and tumble of the world, with a grain there for knowledge left unexpressed. They must be hankering after opportunities to add to their stock of knowledge. It is imperative upon society to see that their post-up marginal, unfulfilled plans and unexpressed interests do not go to waste or be not directed in unhealthy channels.

To separate educational interest from contemporary life means not only that education grows meaningless and comes to rely upon tradition for its inspiration but it also means that contemporary life, because this educational interest is withdrawn from it, becomes mechanical and uninspired by the variation and charm of youth. (Miss Adams.)

THE ARMY OF THE UNEMPLOYED

And then there are the more unfortunate set of the unemployed who will readily welcome, as a great relief, any opportunity to follow up a course of further education, as an existing occasion for the periods of leisure, that with them is a means of improving their mental capacity, or even is a mere hobby. Likewise what else can they do but go on adding to the huge and most increasing number of unemployed paying regular tribute of food and money to the public dole-house at the centre, falling easily victims to the language of unscrupulous demagogues and quacks of spurious science, and employing their leisure and talents to litigation and party-fetish? One will quite readily lay the blame for this vast wreckage of human talent, energy and opportunity, as the doors of these leaders of the country who prove themselves hopeless benighted in inventing and organizing a scheme of social regeneration by inaugurating a system of Adult Education.

REMARKS ON OTHER COUNTRIES

The next to whom we can refer as the inspiring examples of Adult Education welcome working is full, along almost all over the world. There is no time in consulting for consultation. Only we should beware of British imitation when our eyes are dazzled by the contrasts and historic of the western world, by their Bella-Berona and roses by their Black-pods and Mumps Cakes. We should look deeper and consider the spirit of their constructive activities. We should not become in horror when we have a better thing to give, and we should borrow it well. We live in our days of play, but our gods to others, and China, Japan, Peru, Burma and the whole Pacific region borrowed our gifts and became givers by our Buddhist culture. It is due to the credit of the westerners that they have gone forward, and we shall be wise to emulate, as once we too did our share of helping them with our Arabic, Syriac and Indic cultures. Then in these

days of my after-dinner sleep still recognise their debt. The masterly report dealing with the *History and Development of the Laboratory Institute of London*, published from the County Hall, Westminster Building, pays the sweetest compliment to Indian culture by opening it with a beautiful translation of a Swedish text, which I am tempted to quote here :

"Listen to the explanation of the Hours. Look in this day, for it is life, the very life of life. In its brief course it will show the varieties and nobility of existence; the life of growth, the glory of action, the splendour of beauty; for yesterday is but a dream and tomorrow is only a vision. But today well-lived makes every yesterday a dream of happiness, and every tomorrow a vision of hope. Look well therefore in this day; such is the salvation of this hour."

(From the *Sanctuary*.)

The City Laboratory Institute stands in a part of London, labelled by the map-makers as "The City." The building stood almost deserted for twenty years. Here, with the help of one of the most devoted servants of his fellow men, Mr. T. G. Williams, B.A., F.R.S.E., the London County Council is carrying on, as part of the public system of education, an experiment which the Master of an Oxford College recently described as "the most astonishing of modern things". Here some six thousand adult men and women without upper age limit have grouped themselves into two or three hundred classes, and circles for study and intellectual recreation. There are no subjects in the "Menu" under compulsion for an examination only, and therefore as quick as possible "to be done with." They gather here regularly daily by the desire to open the windows of the mind to a wider horizon of human thought and achievement, and to enrich their lives through a more cultivated use of leisure. It was started in 1919 and is open to men and women of eighteen years of age and upwards.

The curriculum consists of such a wide range of subjects as English, German, French, Latin and Literature; Theory of music and harmony; Philosophy and Ethics; Psychology, as an aid to life; Country dances; aerobics; Physical exercises, with fencing for women; Physical culture; History of culture in outline; Astronomy; Biology; Botany; Chemistry in the Home; Science of healing; Science of the Human Body; Photography; Radio Sciences; Archaeology; Horticulture; Comparative Mythology; Outline of History of the World; Economic Planning; Law in Everyday Life; Basics of Human culture; Architecture; Education and Drama; Public Speaking; The story of Art; Architecture; Fine Arts; Furniture, Textiles and Pottery; Art of writing.

Some of these courses are under the University of London approved classes and Baccalaureat courses, enabling one to obtain University Diplomas.

The Mary Ward Settlement, founded by Mrs. Humphrey Ward in 1887, has descended from a more gathering place of neglected young men to a full-fledged educational centre consisting of a People's College, a Day's Class, a Girls' Club, Afternoon classes for men, the Tavistock Little Theatre, a Residential Training School, a Nursery School, and a Children's Play Centre, under the devoted management of another high priest of educational adventure, Mr. Horace Fleming, M.A., D.P.

The Ruskin College of Oxford, Finsbury College of Birmingham, Holy Brook House of Reading, Aroncrath College for Rural Workers, Womersley, the Bath-Saund Women's Evening Institute and the Bayes Street Institute for women are Adult Educational Institutions contributing to a happy solution of the most burning problem of the day, *capitulation among nations*.

Every faculty is edified by this system for bringing the highest reach of academic achievement to the doors of the humblest worker in a remote village, students may follow one or other of the regular degree courses of two or three years, generally for an honours degree in Arts, Science or Commerce. Two or three years' residence in Oxford or Cambridge is involved thereby. But at other Universities students can often continue to live at home. Scholarships to meritorious students of modest means are offered by some universities, especially through their Extra-Mural Departments, by the Central Joint Advisory Committee on special awards by the Ministry of Education, and by certain Local Education Authorities.

From this rich sphere of cultural activity, fostered and upheld by the illimitable resources of the greatest Empire of the world, let us turn our attention to a small country in the north of Europe, but we should avoid our usual of vague and initiative is educational advancement in paucity of numbers. The Folk High Schools of Denmark, with their concentrations at Rural Schools of Household Economics and Special Schools of small holders, came into existence when the nation was politically distraught and in dire need of a healing and unifying influence, and when the very national existence of Denmark was threatened. The Roskilde (now Askov) Folk High School was opened in 1844, not as a part of the plan of unifying education, but with the object of founding an institution where peasant and burgher children could find and develop arts, and so work for immediate application to his particular calling in life, as well reference to his place as a citizen of the State. The system has stopped the physical life of the rural population, as it has given a broad culture, a devotion to home and soil and native land, a confidence and trust in one's fellowmen and a realization that success in life is measured by standards other and higher than mere money-making. Yes, it has made the

influence of Danish folk in the markets of the north, and has thus stood forth as a compelling example of the successful inter-creation of individual and national culture.

In England, too, it was the need for an educated and well-informed citizenship that led to the enquiry of the Adult Education Committee of the Ministry of Education in 1919. The Committee reached the conclusion that Adult Education "should not be regarded as a luxury for a few exceptional persons here and there, nor as a thing which concerns only a short span of early youth, but that Adult Education is a permanent national necessity, an inseparable aspect of citizenship, and therefore should be both universal and lifelong."

MINUTE STEPS FOR ADAPTATION TO THE LANDS AND CONDITIONS OF INDIA

We are proverbially poor. Yet what other country can boast of a greater and more unique natural wealth? It presents like a paradox. The explanation is not far to seek. We have been deprived of the indispensable link between beautiful natural resources and properly guided human efforts. This link is education, the indispensable ally of a sustained life, "the chief wealth of a nation." While regions of effect, as the British Isles and North America, have become masters of the comfort and convenience of life, this region of inheritance, possessing varied and valuable natural resources, lacks us and betrays the contempt and pity of their advanced brethren of other countries who off and on refer to them as "the half-starved starving millions of India."

Education properly conducted will enable us to join the rank and file of world's best producers. The vast natural resources are there. Let us tap the resources-treasures of this wilderness, and the country will soon return to its traditional peace, comfort, and culture. Improved civic knowledge will bring in good-will and mutual tolerance among different communities, and a better understanding between the rich and the poor; and the nation and the world.

In introducing this system of education into system India, we should make a slight departure from the direction followed in other countries, in allocating a principal part to the training of the rural folk in their traditional and hereditary crafts, to make the villages self-contained centres of healthy, contented life, with high aim, high ambition, and high standard of living, combined with and wisely limited by a full knowledge of the exigencies and the broad facts of life.

Some of the adult settlements of England are isolated nursery schools and children's lay centres among their activities. We may add greater efficacy in our system rural organisation work, as adopted by the Area Schools of East Suffolk.

The system may be divided into three broad types: The City Adult Schools, The Town Adult Schools, The Rural Adult Schools.

In England, the population is mainly urban. It is, however, not so in India, where the population is predominantly rural. Not only should it be our duty to shape our system to the needs of our rural society, but it should be our aim to check the influx of the village people to the slums of urban centres of life. A healthy rural life will produce a healthy conservative outlook, as contrasted with an abstract, vague and therefore unhealthy and indefinite social aspiration which tends to the case where we shall not often meet, highly-colored but abstract phrases, instead of working out practical paths of progress. Good progress lies in choosing the golden mean between repression for winter good points there are in the existing state of things, and demand for better realisation of a higher self, while in the mean time all progressive works should, instead of being tried held to, be pushed on with strenuous vigour.

RELIGIOUS INSTITUTIONS SATURABLE IN ITS EXTENSION

There are some educational settlements in Bengal where the soil is ready for the sowing of the seed. One of them is the Satsanga Ashram of Pabna. It was at its inception, a sectarian religious settlement. Now it is an all-round educational settlement, not affiliated to or recognised by any University, yet imparting cultural and vocational as well as University training, to men and women alike. It gives industrial and commercial training in its own workshops. It invites Christian, Islamic and Vedic religious speakers to expound their views and preaches a non-sectarian and non-orthodox, and so a common-political and tolerant view on religious matters. It aims at inducing people to live religion as far as they are able to grasp its main principles, rather than be content with spending time and then highly philosophical lectures on abstract points of religion.

Christianity, an educational settlement of Post-Topere, better known as Tagore's University of Belgaon, is also a suitable place for expanding scope of Adult Education.

The Emeraldal Baugh of Comilla and the Chahman School of Jessore may take up a clue from this Adult Education movement, which will be of great help to a healthy reorganisation of rural life.

The curriculum may consist of the following branches of study.

For City Adult Schools: Domestic Economy and Domestic Hygiene, English, Bengali, Hindustani, Co-operatives, Banking, Commercial Geography, Book-keeping (for girls) and Wood-work (for boys), Drawing, Art and Bamboo work, Music, Photography, Lantern lectures describing society, Electrical and Industrial

Engineering, Municipalities, Carpenter, Smithy and Building-work, History of the social is online.

For Town and Rural Adult Schools: (In addition to those mentioned above) Modern Farming, including gardening, dairying, bee-keeping, Fencing, Pottery, Village sanitation, including sewing and manual training.

ADDITIONALITY

As an interesting suggestion, accommodation may be arranged for in which and college premises, mosques and temples and the adjoining open grounds, and unoccupied premises belonging to richly minded persons.

WAYS AND MEANS

For secondary expenses we shall have to depend on fees (on a very small scale); Corporation, District Board and Municipal grants, voluntary contributions, trade and commercial funds, receipts from sales of produce, and where possible, income from entertainments and public entertainments.

Any expenditure on this score will ultimately prove to be the most profitable investment. The teacher should go forth with his largest aims for this laudable object. Even the smallest contributions from individual sympathisers will provide him with sufficient resources.

THE TEACHER'S MESSAGE

The teacher is the prophet of a living future, and not a mereport of a dead past (Rabindranath Chitr Prasad). It is the teacher's function, and the content of all relations, to find out and

give shape to the living future,—to lay the foundation of the most rational social order. The educator shall not rate himself as a leader of children only, but as a maker of society (Daniel Kalp).

Of the two types developed by sociology, viz., the Holism, the Placism, the Vague the Deuter and the Quaker, it should be the aim of the educator to increase the proportion of the 'venerable type' in his society,—those whose values will be balanced, who will not be easily attracted by empty idealistic and elegant, and whose nature will be flexible and easily adjustable to new conditions and new environments. Genius is simply per cent perignation (that is learning) and ten per cent inspiration (that is innate aptitude). In this age of machinery the teacher should not allow his clear vision to be obstructed by preoccupation of scientific mechanism and forget that man is the most efficient engine.

CONCLUSION

Let us make a beginning and work modestly with some optimism and with selfless devotion. An obscure distant country's gratitude grows you far more valuable than the victories of a Napoleon or an Alexander, far more precious than the discoveries of Cook or Columbus.

Patience has been defined by Matthew Arnold as "knowing the best that has been said and done in the world." Let us kindle this beacon-light of culture and pendant our whole life in this new light. We shall be happy ourselves and be able to contribute our share due to the progress of mankind.

THE DAMODAR FLOOD OF 1935 (AUG. 13)

By PAND. M. S. SAHA, B. A.,

THE Damodar came again after an interval of twenty-five years, burst its embankments this year and a flood of severe magnitude reached Barham and other parts of Western Bengal, causing untold misery to the people. The last destructive flood which had occurred on Aug. 2, 1913, was conspicuous for the number of private relief parties organised by the people of Calcutta for the relief of the distressed. It was a unique effort on the part of the people of Bengal, the like of which had not been seen before.

In a statement on these floods the Hon'ble

Sir H. L. Mitter said in the Bengal Legislative Council:

"In the first part of the current month (August) there was heavy rain in Chota Nagpur, resulting in the Damodar river which, for a considerable distance, is the boundary between the districts of Barham and Bankura and then runs through the former district. Several branches in the promontory land, most plains and water rapidly rose to a height which rivied with the locally. In some parts the Grand Trunk Road was some 8 or 10 ft. under water."

About the area affected, the Hon. Member said:

"Great areas in the Barham, Bardham, Faridpur and Kolar thence along the upper reaches of the Damodar, were washed clean in the Barham, Kharghul, Kola and Jambur Ghats the

area (sometimes) was considerably. In the *Asanpur* Ghats, a large area was flooded by the waters of the *Aspur*."

The river problem in Western Bengal remains a chronic one. Geologically Western Bengal forms part of the old land (Gondwanan land) of *Utkala Nagpur* and has been formed by the silt deposited by rivers which have their sources in the hills of *Chota Nagpur*. These rivers (the *Mayurati*, the *Ajay*, the *Damodar*, the *Baharain* and their tributaries) run generally from north-west to south-east and empty their waters into the *Hugli* River. As they get their water supply from the *Chota Nagpur* hills, they have got all the characteristics of hill rivers, that is, usually they run dry or have little water flowing in them, but when there is a large amount of precipitation in the hills, they become raging torrents, overflow the banks, burst through the embankments, and cause untold misery to the inhabitants. Before the advent of the railway, both banks were protected by embankments which were meant for protection against a substantial flood. But in normal years the peasants used to make breaches in the embankments to get supply of sub-irrigation water for their fields. This not only ensured irrigation of their fields, but also fertilisation. Each river had a number of branches by means of which water was equally distributed over the whole area. Sir W. M. Willencks, who studied the districts from the hydraulic engineer's point of view in 1899, thought that the old fan-shaped net-work of branches and canals was extremely suitable for an even distribution of water throughout the whole of Western Bengal. He did not hesitate to pronounce that the system was the work of man, in some pre-Christian era. He found a similarity between this system and that in the *Kavery* valley in South India comprising the districts of *Tanjore* and *Tinnevely*, and did not hesitate to say that the river training in the *Kaveri* delta was the work of settlers from Bengal.

We may not agree with Sir W. M. Willencks's excursion into archaeology, but there can be no doubt that we have before us the impressions of a great engineer regarding the harm done to Western Bengal by the system

of railway lines. When the railways were opened in 1854, several measures were taken to protect them. First the railway lines themselves constituted a very strong embankment; secondly, the embankment on one side running parallel to the railway line was made extra strong, so that the flood water could never make a breach into it. This was for the protection of the railway and any breach in the embankment by private persons was made criminal. In addition to that, several other parallel embankments were created in the shape of the *Blue Canal*, the *district board* *canals*, etc.

The effect of all these measures, which are designed to protect the railways, became very soon apparent. In 1845, *Burdwan* was supposed to be the most prosperous district in India, if not in the whole world. This is testified to by several European visitors. It produced plenty of rice, sugarcane, oil seeds, and cotton and was regarded as a health resort. Even as late as 1860, people from *Calcutta* used to repair to *Burdwan* for improving their health, as people now repair to *Dagbhar* or *Shantallah*. The railways were opened in 1854 and *Burdwan's* tales of economic splendour from that date. Malaria broke out in most violent forms, and within ten years half the population in Western Bengal fell a victim to it. The population of the district fell from 750 to 500 per sq. mile in ten years. The districts which were once regarded as the gardens of India, were reduced to hot-beds of malaria, and the people who remained had very little vitality left.

All this was caused by the disturbance of the distribution of water through the districts passed by these embankments. The physical effects are very easy to understand. Most of the branches were gagged or stopped. The water, compelled to flow through one channel, went on depositing the silt on its bed, so that the bed gradually became higher than the surrounding country. This increased the danger from flood, the surrounding country, being deprived of water for irrigation as well as fertilisation, declined in productivity; and at the present time mainly one crop is grown in these parts. Bengal, particularly the part lying on both sides of the *Ganges*, *Central* and *Western*, which used to supply the whole

world with sugar, cotton, all seeds, and silk is now collectly dependent on foreign countries or other parts of India for these necessities of life. It was a consideration of these wrangs which drew from Sir William Willcocks the remarks that the Government had erected five atomic chains in the Bardwan district.

At the time Sir William Willcocks published these remarks in his Readership Lectures to the Calcutta University, the Irrigation Department of the Government of Bengal, who are the keepers of conscience for the culms of our country in these matters, stoutly denied the charges brought by Willcocks, but it was apparent that they were suffering from a sort of inner guilt. In recent years, the Government has opened some of the branch rivers and the canals, and has produced a Development Bill for the purpose of restoration of old water-ways. We hope that these measures will be carried out. But we cannot refrain from remarking that the plans are being made in a rather haphazard way. We do not think that even with the best of intentions, from the personnel which is available to the Bengal Irrigation Department, it is possible for them to make a proper hydrographic survey of the country; for, if the scheme is to bear any fruit, it must be based on a scientific study of the problem. This includes a proper study of the rainfall in the sources as well as in the basins during the past thirty or forty years by competent statisticians and meteorologists in determination of the level of the country, of the capacity of the rivers to carry flood waters, and of the needs of the peasants for raising the various economic crops.

There are some signs that the present rulers of Bengal, H. E. the Governor, the Member-in-Charge of Public Works, the

officers of the Irrigation Department and the members of the Legislative Council, all want to do something for these unfortunate districts; but the measures so far proposed do not indicate that any of them have a comprehensive view of the subject. I may go a step further and say that they have all something of the reformulate' soul of the much-shaved medieval emperor, Mohammed Tughlak, who as history does not tell us, was a wonder for learning in those days and was really actuated by a feeling of good-will and service for the community, but who tried as history tells us, to force all measures of reforms without making a proper study of the problem or taking sufficient pains to prepare the public mind for reforms.

The present age is an age of science when the forces of nature are being controlled with an amount of success which could not be dreamt of by early generations. This is still possible in India if measures of reforms are not forest through, but are evolved in a true scientific spirit. But the unfortunate part of the situation is that everybody in power (power may extend to five or ten years) wants to immortalize himself by thrusting on the public an alluring scheme, patient send, and nature planning not appealing to anybody in power. The result is that we are having "Goswami cuts", "Bijoy cuts", and abundant mutual felicitations, and daily press platitudes, but in any observant circle, these measures cannot appear more than drops in the ocean. The name of His Excellency the Governor of Bengal has not been allowed to be associated with any scheme, but we hope that if he ever allows his name to be associated with any scheme, it should be with that of a proposed "Rice Physics Laboratory" for Bengal.



Awake in an elemental breath of sleep,
 Lulled-away with lovely lurches of repose,
 To the Great Spirit a great spell was cast,
 One who was eye a lover of the deep,
 Downy sleep about his walling garlanded
 And eyes, with dusky white offerings of fire,
 Salute him as he goes and come his, also
 Of inward Beauty while he leaves them,
 Interpreter of love intention,
 Eye of the soul, high above of the Far,
 Whose little songs were love immunities
 Venerating with the life of rest and stir.

He has become a poet
 Of the unthought Nature dumbly born
 In things and spaces that whom he least
 Throbbled mystic ecstasies of the Unseen.

AE! when I saw that you were dead,
 I laughed within myself and held my breath
 In a rare sweetness, not, when you said,
 "How can he the whose songs have given death
 Salute from its own shadow, stepping a
 Above the level of dependencies,
 Who, in a kingdom of the soul, look at
 Beyond the manifold mystery of things
 Telling calm truths where darkness enters lies,
 Whose immortal mystery needs?"

Forgive the words, AE! forgive
 Our dark ungracious life
 Whose utterance at best is but a pale
 Process of mind passing consciousness
 With reality first behind the veil.

High-watermark of the psychic mind!
 Sage singer of the tales eternal yours!
 Departing from our earth you have befit
 Elucidated down out of high spheres
 Like radiant voices from many-coloured grapes
 Hanging from dim unimaginable boughs.

Of the deep Spirit's dream
 And opened by stars which mingled all
 Meeting inspiration's heated stages.
 To having essence. A mistake—
 Keep running through your range of senses
 Dreamt you infinite, thought with essence
 Sleepers, keeping vision of the Dream
 That you had Master in the being seen
 As in a magic glass, When absolute
 Region of the green undying Light
 Had turned to go out of your mystic face,
 O see! you who have now grown one with sight!

When a serene, controlled voice was yours,
 May, in green rain,—poet of laughter truth!
 Out of your silence what a rapture yours
 Of great ancient of eternal youth!
 The thought of you illumined all the winds
 Of life are present with colors of words,
 Master musician of immortal fires!
 Your thousand songs are balmy-landing birds,
 Clearing the twilight of the dream day
 And climbing quickly from road to road,
 Marking along the solitary way
 Epochs of Beauty gathered up in rest.

Since childhood I have been a worshipper
 At your pure shrine of song where deeper truth
 I learned to gain in childhood, when the side
 Of wisdom gradually turned the veins
 Of spirit-life into an immortal

Three exquisite and choice,
 When the soul, throwing off her guilty dress,
 Of duty, youthful love,
 Steps to dwell in a high tower alone,
 Enlightening in your full eternal rose,
 Generously, you fill and soothe your
 Bang in the heart and beat my lower soul
 A true ray than I had known before;
 Hearing your heavenly music, what other choice
 Is left but the tribute, O see!
 Then to be grateful to you, and rejoice
 That such a marvellous poet and saint
 Has been among us, with his golden gift
 Of glorious inspiration to uplift.

The morning height of earth
 Out of dark regions of death and birth!

AE! your travel over earth is done,
 And now to a great rest you have retired;
 The mystic spheres of your setting sun
 Linger in space, which they have gripped and held
 Forever, and above the horizon-glow
 Dark with a dream-scene, behold the far

And especially clear
 Apparatus of your spirit's ride the
 Symbolic of a temporal pass,
 Lighting the heights of heaven's mystic,
 Where deep truth of souls in glad release
 Flashed to earth, burningly white,
 Equinox of inspiration that mystery
 Shadowless streams of whiteness solid
 Landing the world's young singers on my way
 Kindled through heavy dark of somnolence there.

Dr Anshinath Ashram
 Pondicherry

THE ART OF KIYONAGA

By YONE NOGUCHI

THOUGH Murasaki began to write both the ugly and beautiful aspects of courtly life on a plateau of Ukiyoe art about 1685, the first year of Kan'ei, the eighth year which followed was a period of necessary preparation for the appearance of Kiyonaga, king of the wood-cutting world of Japan. Like Mount Fuji, far above the lesser hills, creek and up-streaming, Kiyonaga, noble Chisana and other mountain ranges of various pag-paple's country; they received from him the most inspiring suggestions for their art. If Kiyonaga had not appeared at the time he did, it is probable that the development of "Kiyonaga's golden age of colour-prints" would have been delayed for thirty years at least. I believe that the name "Kiyonaga's Golden Age" can be justified for the period of Yamano, Shirokawa, Yachi and Tsurukawa only by remembering that between the month of spring with full blossoming and the end of summer work are latest there is one day's difference; speaking strictly, it is a matter of a few days before Kiyonaga's period of decline. The artist's period before the advent of Kiyonaga, cannot be said to be too long for the perfection of the art. One has to go up slowly and surely when ascending Mount Fuji; and when one reaches its summit, one has to make oneself ready at once for the descent. In the same way the Kiyonaga art in colour prints which Kiyonaga raised to its prime during the time from the third to the eighth years of the Tenmei era, was obliged to fall into a real period of decline only after those five best years. The time of the harvest moon shines brilliantly for half an hour every year, and the cherry blossoms of spring are refused to one day's exposure. The rapid change that came over the Ukiyoe colour-prints is only another instance of the law of instability in nature and life; so we

have nothing to complain of, on the contrary, when we consider the efforts Kiyonaga expended in a short time towards the perfection of colour-prints and the influence he exerted upon the artists of his own day and after, we cannot refrain from praising him as an artist appointed by Heaven.

Now examining the works of Kiyonaga, I find a small print in two colours, yellow and



Crossing the Hozogawa River by a Ferry, one sheet of a Triptych, about 1792
Kanda Collection

of Thamel is almost infernal; being a living example of the phrase, "A hell from the sky." Kiyonaga began all of a sudden to rage in the world of estheticists on a point where people looked up to agree with admiration. This unexpected rise of Kiyonaga, with an Otoko print of beautiful women is certainly one of five such instances in the artistic annals of Japan; in truth, there is no case parallel to it, unless that of Moronobu at Haranobu. When Kiyonaga began his wonderful career as an artist of the beautiful women of Yedo's by-streets, houses of sensual songs or love-bringing sake-cups, he could have been compared with the rising sun and cleansing clouds. To say that he arranged and adjusted a traditional technique of the past to his personality would be only a superficial explanation. Where did he find the key to such *shibubiki* of art? My answer is simple, because I have only to say that Kiyonaga opened his eyes to the real life of beautiful women and touched the vital spirit. His spring gushes up suddenly; when art launches it and strikes it has own property, the eye for the first time understood and realized something of the humanity that runs through all the workings of life. Opening his eyes to the reality of beautiful women, and finding its skin and smelling its fragrance, Kiyonaga was given a mystery with which he broke off the amiable bubble of art and thrust into its inner heart which lay deep within; with this mystery he feel the fundamentalness of his art inevitably.

It is true that most of the men and women Kiyonaga drew are low lived and lewd and professional singers and dancers; but I have nothing to say against them when a western critic found in them gods and goddesses with lovely faces or women fruit. From a materialist of the hardest type would recognize, I think, their beauty of health with an equilibrium of spiritual forces that glimmer within, which are not embittered, but graceful and dignified. The quality of Kiyonaga's art which is soul and spiritual simultaneously is of a kind highly secular, because the beauty which life sometimes suggests and sometimes explains is here presented visually by a few that is revealed. It is unjust to talk about it from the point of view of modern conventionalism; and the rules which bourgeois Diderot's inflexible dogmatism is unacceptable for Kiyonaga. The excellence of his art liesless his contemporaries is a freedom that is far from liberalism; the gambler's ransing on a board, his smiling towards beauty makes us feel ashamed of our hardened senses. Although I do not mean to apply a general morality to him, I think that when he expressed a particular human condition where body and soul are beautifully joined, the principles of what is called "Good Architecture" can be partially applied to him. As examples of beauty which is good,

Kiyonaga drew the ladies of geisha and courtesan, through which is visualized pure and instinctive human emotion. Justifying a second thought in the words, "Beauty is high, truth beauty," Kiyonaga confirmed in his art to Hellenism where what was best in beauty was best in morality; it is said in the west that Kiyonaga was the only artist of the Greek type ever found in Japan.



Three Women in a Public Bath House
Series: Fushin Anzen no Nishiki ("Roadside
of the Bath in Fashion") About 1730
Museum Collection

The artistic conception of the modern times is different from that of the ancient Greeks, because the former treats life and art separately, while the latter, believing that soul's bodily health was the highest beauty, sought art in the beauty of actual living. The Greeks of the past thought perfect equilibrium of body and soul to be life's highest aim; therefore the perfection of beauty, which is the beautification of body, was passionately sought. According to Plato, an artist was a man in the land of health, whose understanding of humanity became spiritual, when blessed by intellect. If Plato had seen the work of Kiyonaga, he would surely have glorified this

Japanese as his ideal artist. The men and women Kiyomasa drew in the woods he produced after the famous year of Tenmei, 1784, are wonderfully sculptural: as if the draperies could be taken off, you would find their bodies perfect in symmetrical development. And the undressing would be quite unnecessary, because you are conscious of their beautiful bodies beneath the draperies as they are in the prints. This sculptural beauty in Kiyomasa's figures is splendid, a great sight among the caricatures of Japan.

The series of Yash Yash Ukiyama was a significant special notice, a photograph publication proclaiming that Kiyomasa was not a mere artist of beautiful women in Olan, and no longer a sort of collateral artist with amusements

more than forerunners; you should come to the series of Fushiki. Among no Nishiki, "Temple of the East in Freedom," including the famous pair of "Mushashi and Musasabi"; the beauty of an composition is almost unparalleled and superb, so that we may say that prints of beautiful women in prints of the Edo-kyo school had now reached their highest possible point. The set of twelve diptychs called Muraori Emiko, "Twelve Months of the South," is a sort of graduation class of an art in which Kiyomasa exhausted a sort of purposeful display. This last light is again kaleidoscopically with unnecessary exaggeration, turned to a focus in a dangerous state of fatigue, when he forgets the value of modesty, he often falls into the pitfall of diffuseness. It is a pity that he could not continue to extend his principles of concentration in art as before; I think that some places in this series of diptychs look better when separated from the rest.

Kiyomasa's sense of artistic life had its aim by the end of the Tenmei period, although such a work as the one piece of Fushiki Fushiki, "The Eight of Musasabi," belongs to the second or third year of Kan'ei. In truth, the symmetrical beauty of line in Kiyomasa's art may be compared, I think, to the soulful, smiling smile of a face smiling near hand and there, too, from a distance under the still sky in Autumn.

—I know that I should keep the greater part of my catalog in reserve, because Kiyomasa's work is so varied, and so many in his collection. Among them I will point out first Hamao-Guchi to Yashimori, "Enjoying the Last of Evening on the River-bank at Night," and Hamao-Guchi to Yashimori, "Enjoying the Last of Evening on the River-bank at Night," which show more than other figures. "Hamao-Guchi to Yashimori" in which the women of gay quarters, dressed in the world of rouge and powder, are treated standingly, is surely a masterpiece, although we have today only one of the sheets; in this piece Kiyomasa reveals his particular art which discloses the mystery of feminine beauty, keeping a gentle and self-possession taken before the secretary of beauty. I write in my Japanese manuscript note on it: "The masterpiece of the work shows the freedom of women who are released from the restraint of a fastidiousness, appearing like a blank page between the chapters of a love story. The six women have left sketches and women behind, and are now taking a momentary joy in the evening coolness of the river-side of Hamao; their faces smile with the easy life-ships in the sunset of respect from her. I find in them the attitude which belongs close to a moth eating into a summer night's dream. The six girls, follow me to speak loudly, calling, 'Hamao! Hamao!' the goddess who have left God's presence, and are disappearing



Within and without the alcove at
1847-1850
Matsushita Collection

—because; this work exists in the collection of color-arrangement and deliberation of composition, which are part of his own design. We feel in it a sense of beauty when the restraint of symmetry is taken off; and one's curiosity is satisfied by it. But when you want to see the perfection of Kiyomasa's art which took one

as women of the lower world, are here seen taking a walk by the river, which settles with a suggestive air under the veil of dusk. They are no out-as-louds by the *manashido*. They only know how to walk forward among the bushes. See how their long sleeves and skirts are swaying and waving! The breeze lifts in them. The beautiful women carry their long sleeves delightfully."

I know that the genius of Kiyonaga's power in composition is found in "Shijo-Kawara Yumori no Yoi" to which my heart bends down in respect as often I see the full moon of Anzumi taking her seat in the middle of the sky with graceful dignity. But I am in a part of my Japanese note on it: "I taste here the light feeling of sadness which always comes from the psychological perception of perfection. I take delight in work which is only eighty per cent successful, for the rest that is unfinished gives me a charm to fill in with my imagination; my power of appreciation finds itself inspired by a thing which through the virtue of imperfection suggests something belonging to the future. I know that such a attitude as this is life-giving to Kiyonaga's masterpiece, and it is precisely the extraordinary for anybody to feel well in the presence of a work which is perfect and finished. Then let me continue in admiration of Shijokawara Yumori no Yoi, 'How great Kiyonaga is in this work!' I said somewhere that I had no-where else to pay my highest respect to the triptych called 'Kiyonaga's Evening Gaze' (Kiyonaga's Evening Gaze)" but I am afraid to make it impossible. Kiyonaga's great power to produce a perfect artwork as in this piece, one of the unity of figure and scenery in the background. Also "Visit to Kiyonaga" and "Shijokawara Yumori no Yoi" triptych belonging to the last period of Kiyonaga's activity, should be mentioned as work that distinguishes itself in harmonious composition and delicate rhythm of line.

But Kiyonaga has his own genius as the end of the Edo period; it is said that as in work like the *tsunagi*, "A Pond under the Cherry

Tree of Suzuka Gawa," the technical execution of the artist brought a result that only repeated his better management. Examining the series of "Ten Steps of Himeji" which I have mentioned before, the works Kiyonaga produced in the beginning of the Edo period are one step of creative courage and independent activity, because having reached the summit of art almost at his, he shy steps to reminiscence



Depicting an Evening Gaze at the temple of Himeji: one sheet of a triptych. About 1760. Kiyonaga's collection.

of your story. Although it is generally said that Kiyonaga retired from the world of wood-engraving before he was forty, there are some points of his, showing such a disposition to be somewhat wrong. The scene of Kiyonaga's General Asahi, "Children on the River Tama"

"Days," published by Tanaka, may belong to the middle of the Kuwanai era; and I then told that among the children-prints which he produced quite plentifully, one is dated as his work of the first year of Bunsei, which is 1819. And also, one variously print has the date of "February of the second year of Bunsei." Therefore Kiyonaga continued his work in prints to his fifth year. But as I have said repeatedly already, his artistic life as a master of simple beauty ended with the Tenmei era. The remaining question is when direct reason led him to stop drawing again at the beginning of the Kuwanai period. The stories that prevail concerning the matter have no foundation in fact. It was Hamaoka who chose him the second period of Kiyonaga and opened his studio, while Kiyonaga represents the third period.



Another scene of the same subject

The work of the artists belonging to the first period, which is called somewhat arbitrarily the *gumby* era, is deceptive both in a good and bad sense. The impulse being expressed mainly by lines, it traces the forms of reality in fragments and leaves them as will or pleasure, to embody a dream of roundness,

always free and sometimes selfish. We may never see the words "imaginative period." But the artists of the second period, Hamaoka, Kuwanai, Hasebe and Shamoto, are more or less spiritual consciously or unconsciously; their lack of reality often proves that they have no clearness in their conception of art. At least they had some idea of imagination. Even when Hasebe and Shamoto deal with nature, their consciousness of reality is uncertain; the pictorial symbols they use are disposed, depending on a magical accident for their success.

It is claimed that the artists of the third period based their artistic principles on reality, because part of their central world, like any other things changing from general to specific, rushed to express itself individually; when the human feeling of love and beauty is the life of Yoda's populace declared itself through the philosophy of art, we had, I am happy to say, its representative in Kiyonaga. Unlike Hamaoka who sought the release and mood of human life with a pessimistic attitude and turned the actual world into a fiery kingdom, Kiyonaga never permitted his art to run out of reality, even when he was tempted by an irresponsible dream of imagination. In his Kiyonaga's great coolness is found.

There is no other artist at least in Japan, who retired so completely in the period in which he belonged; he felt in the future a wonderful room almost unapproachable in the artistic attitude of our country, explaining how he used the privilege of one who was born later when he followed all the traditions in technique, and how advantageously he changed them through his own personality, rich in poise and rhythm. Some artists in the past grew tired suddenly and met brokenly with, or being lashed by the storm, derided themselves into ruin; but Kiyonaga alone with all healthy thought mixed with imagination, was able to control his model in continued prosperity as a king of the Tenmei period. Although his age of precedence over the printing world was only some five years from the third to the eighth year of Tenmei, Kiyonaga did his best in it and produced results which easily swept other years' work by anyone else. His work is one long procession of beauty in women, the sight of which will always remain in the memory like that of ghosts on a promenade covered with flowers. When a western artist compares Kiyonaga's women with those on Olympia, he must, I think, find being calm and pretty simultaneously, they do not let their love and passion run into discomposure; in short, they are a personification of the ideal female beauty, in which impassion and the attainment of reality have no power to wound and ruin their ability in manners and attitude. Therefore Kiyonaga's art is never weak. At a true master in art, he stood far above the other artists of the day.

It is a pity that Kiyonaga's literary is not

well known; in this matter many other Ukiyoe artists share an equal fate. While some may say that he was born in the second year of Kan'ei (1112) and died on the twelfth of Hanka (1415), another maintains that his birth was in the second of Hōkei (1752). He was born at Utsu in the province of Sagami, and had a son of Aomura Jōgenzan. His surname was Sekiguchi, and he was commonly known by the name of Sekiei. Appearing in Yoshi, he opened a bookshop in Zaimokurō, which was called Shinkōya; and people of the day called him "Kiyomasa of Shinkō" on account of his living at Shinkō. Sekieha was a dilettante in his day. He took interest in art from the third Kiyomasa Torii; but the Heianian摹写 of his early period shows more the effect of Kiyomasa's influence in theoretical prints than that of his instructor. After Kiyomasa's death, he was asked to draw a theoretical signboard by the Kiyomasa family, the making of which was his special business; he

refused with thanks, saying that the acceptance of it would mean, in effect, access to the house of Kiyomasa, that is, the Torii family. Kiyomasa was absent, however, in pursuit, especially Rū Kiyomasa's daughter had a boy; but he was released from this agreement as expected, because the boy Kiyomasa, who became the fourth head of the Torii family, served on the estate. Although he called himself Kiyomasa Torii and succeeded the Torii family temporarily, he did not originally belong to it; so when he died in his sixteenth year he was buried in the cemetery of his own family temple, Teikin of Ryōgoku in Yotsu, the present Tokyo. Although his tombstone does not exist today, his posthumous epithet (Shōshō) name, Chōin Yōja Kaji, is inscribed in the back of the death-register kept in the temple.

Note. "The Memorial Exhibition of Kiyomasa Torii, commemorating the 35th Anniversary of His Death" was held at Takashimizu, Tokyo, in 1915.

CULTURAL INTERCHANGE BETWEEN INDIA AND CHINA

By Prof. TAN YUN-SHAN

TIME has not as fast as the dying swan. It has been three long years since I left India for my Fatherland. But during this long interval there was not a day when I did not think of India, especially not a moment when I did not think of this beautiful beloved Viceroydom of Hindustan. I left Sandakotan just like a bee leaving its hive. I love Sandakotan as much as my native village; I love India also as much as my Fatherland. This place, then I left, my native village and my Fatherland for India and for Sandakotan a second time, it is just the same to me as if I returned from India and Sandakotan to my Fatherland and my native village three years ago. The objective facts are opposite, but my sentiments are the same. Hence my pleasure to have so really beyond the expression of the symbolic words which I use now.

India and China are naturally a pair of sister countries. Their similarities and their associations are great, numerous, and infinite. Looking over the geography and history of all the nations in the world, we find there are not any other two nations that can be compared to our two countries. This is true from every aspect and from every standard of observation and judgment.

Our two countries, both situated in the bright and glorious continent of Asia, India is the

earliest and China is the most-civilized, spread out broadly in different directions but yet are linked up as the main bar, just like the two wheels of a carriage or the two wings of a bird, and, even better to say, like the two hands and feet of the two ears and eyes of a person. And the Hindustans, pagodas and stupas, brilliant and magnificent, curvily suitable the woman's bustline, or the shoulders, or the neck, and also the agree system of dress. Though their boundaries are marked off, yet the physical shape is similar.

A Chinese proverb speaks of "an extensive land with a multitudinous people". Both India and China have actually possessed them. Besides, the soils of our two countries are fertile, beautiful and productive; the peoples brave, loyal and industrious. The products of soils and the outputs of labour are sufficient not only to maintain our own national existence but also to contribute to international prosperity.

Our civilisations started from the same, ancient times, that is, many thousands of years ago. According to the orthodox historic accounts in Chinese, the feudal civilisations by Huang-Ti of a United Empire in China were accomplished in 257 B.C., so that this present year 1915 is the year 4931 in the Chinese calendar of orthodox history. But the pre-historic periods must have been long and full of events. Some old books

quest that Chinese civilization began about fifteen thousand years before Huang-Ti; others even go so far as to say that our preliminary culture appeared fifty thousand years prior to the formation of Huang-Ti Empire. Such remarks may be true, but the recorded facts are a little too meagre to be reliable. It is only after the reign of Huang-Ti that the epics, legends, accounts and chronicles are abundantly preserved and treasured, so that there is no more room for any doubt at all. About India, the historical records of very antiquarian and rather insufficient but according to evidence is Chinese books on Buddhism, the civilization of ancient India was roughly similar to that of ancient China. Modern scholars have proved from investigations that the date for the first appearance of the Vedic cannot be less than 2500 B.C. to 1500 B.C., and consequently no one can be supposed of the early civilization of India. The invention of the written language is the most essential element of civilization, and a knowledge of such invention is a clue to the paleontology of the history of civilization of any nation. The system of Chinese written language came into perfect existence at the time of Huang-Ti, so it follows that such language must have existed and evolved for a long time before that period. Numerous old records are found in abundance in old Chinese books and records, so numerous that I have no space here to quote them all. In a Chinese book by the name of "Fu-Yuan-Chu-Lin" or "Early of Indian World," written in a language much named Tao-Chih in the Tang Dynasty, we find a beautiful passage about the system of Indian written language. It says briefly:

"In ancient times, there were three main languages of written languages: the first was Pictograph, whose way of writing was from the left to the right; the second was Kharosthi, whose way of writing was from the right to the left; the third was Pāli-Chia, whose way of writing was from top to bottom."

What is here meant by Pictograph is the invention of Sumerian; by Kharosthi, the invention of Kharosthi; by Pāli-Chia, the invention of Chinese words, who was also no official to the government of Huang-Ti. In reality, Pāli-Chia was not the man who created, but the man who edited and compiled the Chinese-written language. It is also stated in the book just quoted that:

"Pictograph was the oldest; Kharosthi the next; both being in Turkestan (India); and Pāli-Chia the youngest, being in the Middle Kingdom (China)."

Now then, the time for the creation of Indian written language must be undoubtedly far earlier than the age of Aśoka, or at least corresponding to the period when Pāli-Chia compiled the system of Chinese-written language. Recently, archaeologists have made considerable discoveries in India, and I hope when I have just mentioned may be verified by some new concrete evidences. It is now very clear that the age and facts of

the beginning of Indian and Chinese civilizations are somehow similar to each other.

The four old civilized nations of the world are four in number: Egypt and Babylonia, India and China. But ancient Egypt and Babylonia have become in present more vague scenes in history. Not only have their original peoples destroyed away, but also their civilizations paid into the wasteful of the time past; their lands and their cities are offering only materials for archaeologists to dig out and only subjects matter for scholars and poets to sing and dream for ever. There are also many other younger nations which came and grew up and fell. Only our two countries, India and China, have stood up firm and high from the very beginning to the present day for thousands of years already. Though our lands have ever been troubled down, destroyed and attacked by foreign peoples politically and economically, yet our superior religions, sciences, systems, and customs have still maintained the rich, barbarous, invader and made them civilized and cultured, so that our two countries are able to survive others and still permanently. Such are the great religious differences in the histories of India and China only.

Again the elementary spirit of the Chinese religious character is "filial-piety love" and "Polite behavior," which may be represented by the word "Chia" or politeness. The essential spirit of the Indian religious character is "unity" and "peace," which may be represented by the word "Ahimsa." These four terms, "dependent love" and "polite behavior," "unity" and "peace," though different in form, are yet fundamentally the same in spirit. The life of the Chinese witnesses to the "Golden Mean," so their attitude towards Nature is a process of harmonization. The life of the Indian life steps upon "Gautama" so their attitude towards Nature is a process of assimilation. The Chinese have a notion of worship of their ancestors and love of their lifework, so that the system of big families is able to exist generation after generation. And this is the case with the Indian people too. The Indians have the inclination to work to their native land, honor their teachers and respect their elders. And this is the case with the Chinese people too. In social intercourse the Chinese emphasize "justice" and "uprightness," despite "dependence" and "filial-piety." And so do the Indian people. In relationship between men and women, the Indians observe "chastity" and prize "modesty." And so do the Chinese people. In addition to such moral standards, the teachings of our sages in different times are very much similar in the whole. Confucius set up the "Wu-Chang" or five ethical laws: first, "Chia" or politeness; second, "Li" or uprightness; third, "Li" or propriety; fourth, "Chia" or wisdom; fifth, "Hsin" or righteousness. Vasudevananda Das and Sakyavarma Bhojia both

granted five basic rules or "Pancha Silas": first, "speak the truth"; second, "Do a just, pure life"; third, "non-killing"; fourth, "non-stealing"; fifth, "abstainance"; and those of Buddhist are first, "non-killing"; second, "non-stealing"; third, "non-matrimony"; fourth "non-living"; fifth "non-drinking." Besides, the Chinese people generally regard "Chih-fan-Yang" or wisdom, benevolence, and courage as the three virtues that lay the basis of the universe; the Indian people observe "Dharma, Karma and Moksha" or asceticism, meditation and wisdom as the guiding lights of human life. Principles of such a moral nature are too expensive to be experienced in detail.

So much for the similar features in our national life. As for the interchange of cultures between India and China, it has taken place for more than two thousand years. In the book of "Buddhism in China" is the classical biography of Lord Buddha. It is noted that Buddha once learnt from Visvamitra, a Brahmin, who told him of many books among which one was a "Book of China." In another book called "Buddhism in China" or the great classic of Buddhist teachings we also find the names of some Chinese people names such as "Wu," "Shu," "Chin." Such records as appear in Chinese books are even far more in quantity. At a time when most of the modern strong nations had no shadow of civilization yet, and when their peoples were still in a primitive state of life even in unpopulated land, our two countries, India and China, had already achieved glorious and brilliant civilizations, and our minds and prosperity had reached a stage really superior to what the European and American Empires have attained today in the true sense of life. The richness of the present Western civilization of which the white race are so proud and for which the common people have so much envy and admiration is science. India and China possessed even in ancient times the beginnings of some sciences. Long, long ago, India had what we call in Chinese "Wu-shih" the five sciences or "Pancha-Vidya": first the science of sound or "Svara-vidya"; second, the science of crafts or "Shilpa-karmasana-vidya" third, the science of medicine or "Chikitsa-vidya" fourth, the science of nature or "Bhuta-vidya"; fifth, the science of interpretation or "Adhyatma-vidya." In China, we had what we call now "Li-Yi" the Six Arts: first, "Li" or propriety; second, "Yi" or music; third, "Shu" or archery; fourth, "Yu" or chessmanship; fifth, "Shu" or writing; sixth, "Yu" or Mathematics. Besides, there existed what were styled "Fu-Shu" the six writings and "Lu-Ching" the six classics, and many other studies of medicine, strategy, astronomy, astrology, poetry, meteorology and the like. It is only of such things of the modern West as steam, telegraph, airplane and landships, submarines, cannons, guns, bombs,

rockets, poison gases, death rays and many other brutal weapons of bloodshed and massacre, that our two countries, India and China, had really had none.

The early facts concerning Indian and Chinese relationship of cultures are found in various Chinese books, such as "T'ieh-pen," "Chou-sheng-yi" or the Book of Wonders of Chou, "Li-Sien-Chuan" or the Geography of Sien, "Shih-Lun-Chi" or Sketches of Shih-lun and Liao-shan, "T'ieh-shi" or the Seven Records, "Ching-Lu" or the Classical Records, and "Fu-Yen-Yang-shi" or the Annals of Buddha, etc. but this is only a bare compilation, not any adequate, systematic description. This is of course due to the remoteness of time and the complexity of circumstances. Any numerous event which happened in the world, and any intercourse which took place between the nations must first have a long period of growth before any clear and detailed records could be made about them. For the general historical facts of our cultural interchanges are available only after the influx of Buddhism into China. The temple door for the first introduction of Buddhism into China is generally recognized to be the Yang-Ping beach near of Min-Ti of Han Dynasty in A. D. 63 when the Emperor himself received Buddhism his royal welcome to the Capital Lo-Tung. But in fact, it is certainly not the Yang-Ping beach near where Buddhism first entered China, it is also certainly not after the Chinese acceptance of Buddhism that our cultures began to have interchanges. We can only say that Buddhism was first formally welcomed by a Chinese Emperor in Yang-Ping beach year, and that the cultural interchange between India and China became more intimate and prevalent after the royal recognition of Buddhism. After the great Indian sages and scholars came to China, and several Chinese monks and scholars travelled to India in large numbers at different times, carrying on the real work of cultural exchanges through the medium of Buddhism. According to the records of a Chinese book called "Li-Tai-Kao-Feng-Chuan" or the biographies of great monks in various ages, there were two hundred Chinese monks who learned in India with great success, and twenty-four Indian sages who preached in China with extraordinary achievement. But it must be remembered that there were many more monks, many more monks and scholars who either perished on the way or declined to leave their earthly homes to propagate. In another book called "Yang-Kuo-Feng-Chuan" the biographies of the great monks of Tang Dynasty, there is a poem of which two lines read as below:

Away from Chang-an monks go West to learn,
Out of a hundred not ten do return.

From this, we see that many are they who went to India but few are the fortunate who

could come to China. This must also tell good words to the Indians who toured in the East. At that time, those people had a just on foot through Central Asia; those were early days in those days forests to grow, every mountain to climb, wild animals to encounter, terrible hunger and cold to suffer in long years of hardship for them to reach their destination through thick and thin. Such terrible trials and difficulties can easily be imagined, but their phenomena made them duly effort trial and every display. This brave, strenuous and persevering spirit of our nation, never naturally commands our highest reverence and worship and consequently stimulates and increases our mental power to strive for the same cause.

With regard to the influence of Indian culture on the Chinese civilization, it is almost immeasurable in words. From the point of view of philosophy, the thoughts of the Confucianism and Taoism had been closely intermingled with Indian thought since the dramatic of Wei (220-264 A. D.) and Tsin (265-419 A. D.); the process of assimilation was gaining momentum especially during the Tang Dynasty (618-906 A. D.) and in the subsequent ages of the "Five Dynasties" (907-959 A. D.) and there was evident in the Sung Dynasty (960-1226 A. D.) a new philosophy called "Ch'ing" or New Rationalism. From the point of view of literature, the poets and poetry of Tsin and Tang Dynasties, and the Records of philosophical dialogues in the Sung and Ming (1368-1644 A. D.) Dynasties, had a striking tint and flavor of Indian literature in form and in quality. Even the system of Chinese written language was affected by Indian influence: a certain Buddhist named Shao-Wan of the Tang Dynasty borrowed the idea of Sanskrit words and then created a revolution in the pronunciation, accents and rhymes of Chinese words. And critically China learned from India many methods, such as the building of pagodas, the making of statues, and the practice of fests, etc. As for the introduction into Chinese of Indian classical works, they may be regarded as a new world in the world history of civilization, so far as perfection and quantity are concerned. No translation works of any modern nation can be a match for that Chinese treasury of abundance and variety. In addition to a complete translation of the most important classics of Buddhism, there were also translated into Chinese many other classical works of ancient India. Let us take, for example, just a few of such best known books as were recorded in the catalogue of classical works of the library of the Sui Dynasty namely: "Brahma Astronomy," "Brahma Mathematics," "Brahma Medicine," "Brahma Astronomy, Calendar and Mathematics," "Five Rishi's Fables," "Gandhari: Metaphysics and Geometry." All these books and some others amounted to tens of thousands and there a

hundred of volumes. The only pity is that such valuable philosophies are never known or lost in the present time. Even in the translated works of Buddhist classics, scholars were occasionally misled about the social and cultural status of India in relation to the religious philosophy, religious ceremonies and social rules. In short, all the knowledge, thoughts, system, religious practices, social progress and popular customs and habits of India have appeared more or less in the translated works of Chinese and accordingly affected Chinese life to a considerable extent. The theory of cause and effect, the belief in the cycle of life and death, and the faith in the wheel of rebirth and punishment have especially left vivid impressions deeply rooted in the hearts of the general masses of the Chinese people and become a firm, potent social force.

But on the other hand, the influence of the Chinese culture over the Indian civilization seems to be comparatively meagre and insignificant. In China, we can see everywhere things and objects of Indian style or model; but in India we can hardly see anything of Chinese origin. Some scholars, for example, I recall as alluding to Yashodharan who was told Buddha of many books including one called "A Book of China." Whether it is true or not, I do not know. I don't know. It is also not in some Chinese book that the great Buddhist Hsueh-Tsang had translated into Sanskrit the Chinese classical book of "Two-Teaching" or the Classics of Yung-hsiang-Yao but again my limited knowledge of Sanskrit prevents me from knowing if there is still existent any such text in Sanskrit today. Here is therefore a question worthy of our attention: Since the Indian influence over Chinese culture has been so great, why is the Chinese effect upon Indian culture so little? If we consider the merits of these two cultures, the religion and philosophy of India are, of course, supreme and unparalleled in human history, for the ethics and aim of China are also superior and nobler. And the Chinese classical works are capable of being translated, and many of them should be translated, and why were there so many Indian classical books translated into Chinese and yet none of Chinese great works rendered into Sanskrit? I have often sought for the reason and I think, there may be three of them: first, India might have been influenced by Chinese Culture for some time but such influence dissolved away with the long lapse of time; secondly, the religious sentiment of the Indian people was rich and strong so strong that they were believing as all religious people do, only anxious to teach their gospel to others but not positively to receive any gospel from others; thirdly, the Chinese mentality might be receptive and sensitive to absorb and assimilate any other good civilization but shy and reluctant to propagate their own culture among others.

At any rate, I feel China has received no more from her eastern neighbor India in history, she must, therefore, have the sense of gratitude and do the duty of reciprocity towards India.

Something, however, has China gratefully done for Indian culture though not directly but indirectly. It is then for her to take great care and make much when to preserve, to cherish, to cultivate, and to magnify what she has got from India at different ages. These translated works, quoted in the foregoing paragraphs, are really a precious treasury of parts of ancient Indian culture, and greatly deserve our patient investigation, if we want to understand our old India thoroughly today. Some original works written by Chinese visitors to India, such as "Fu-Kan-Chi" or Records of The Buddhist Nations by Fa-Hien, "Si-Yu-Chi" or Records of the Western Kingdoms by Hsuan-Tsang, and "San-Hai-Yi-Kuan-Hua" or Messages from the South Sea by Yi-Tsang afford us especially valuable materials for the study of ancient India. These books of travels have been now translated into several foreign languages and are being studied by scholars and historians who take much interest in the research of the ancient history of India. What a great service have these books done to the preservation and magnification of Indian culture! But perhaps the greatest service China has rendered to Indian civilization is her work in religion to Buddhism. It may be said that Buddhism was born in India, spread in China, and then returned over the whole world. I sometimes metaphorically asserted that Buddhism was a beautiful young lady of India who was married to China, enjoyed a happy life, and had had a comfortable family of children, grand-children and great grand-children. In order as to housing in her motherland, this lady now retired her old home of India. Such Mahatma and Prof. Rahimullah San Khitri added: "She must come together with her husband and all her children, etc." How interesting and significant is this remark of above learned Professor! It is, therefore, the duty of China to send her back and the duty of India to welcome her home.

So far I have related some true facts about the old Indian relationship between the cultures of our two great sister countries. But for the last few decades it is deplorable to say, that friendly relationship has somehow dimmed and even stopped probably on account of wrongness in life and changes in circumstances. At the same time, the modern science of Europe rose to such a power and materialism spread so fast far from that the so-called Industrial Revolution was brought about in the turbulent life of the human era. As the history of European civilization is short, their philosophy, their religion and their ethical thoughts are not mature and effective enough

to control this raging tide; then, not to all, their sense of perfection have turned out to be that of destruction! Their greed for gain and thirst for ideal lead to the intention of rival and population arms and weapons which, in turn, give rise to deadly wars and struggles. Every nation is sunk, everything is wrong, and every place is disturbed. The last Great World War is only the first outcome of this materialistic insanity. Not only the West is troubled but also the East is suffering. Especially our two oldest civilized countries, India and China, fall into the whirlpool of disaster and difficulty. To enter the culture, the better the attack. Our difficulties are very manifold: our national systems, looking at our social lives, depressed, and our people, depressed. Consequently we are so long with our own national concerns and strive to deal with this and this of materialism express that we have no leisure to look after our old important and intimate cultural relationship of the past.

But spiritually, our national love for and sympathy with each other have never been cold though the apparent formal connection is somewhat severed in the recent course of time. As such an opportunity comes, we shall snatch it and renew our old relationship at any time. Especially in 1924, just ten years ago, Mahatma Rabindranath Tagore, the poet, accompanied by Prof. Rahimullah San, Prof. Srinivasa Bose and Prof. Krishna Nag paid a visit to China; it is this visit that marks the resumption of our old national friendship. The supervisor Mahatma Rabindranath Tagore gave the Chinese during his visit a even greater than what our eyes did in the past. The Chinese greatly regard Mahatma Rabindranath Tagore and Mahatma Gandhi as the modern Buddhas of India. Ghandi's works in English have been mostly translated into Chinese and the poem of "Rang Jhile" and "The Unseen Man" have created a new style of poetry in Chinese poetry at present. And there are in China now a Chinese Man Society and a Chinese Man Vegetarian both of which, founded and directed by Dr. Hu Shih, are dedicated to the memory of the Great Poet-philosopher's visit to China. As for the Poet's ideal and hope to make Asiatism mature and to revive the Indian and Chinese cultural relationship, all of our Chinese scholars have the warmest sympathy with him and our leading scholars and leaders have also decided to keep the same idea and are willing to co-operate for the common good with joint endeavours. Now is the time for India and China to reunite and strengthen their cultural relationship.

The present world is in a state of confusion and chaos, and the knowing civilizations stand far away beyond our power of imagination. The more nations talk of love and peace, the deeper they cry and hate one another; the more they seek for friendship, the deeper they hand-

their minds. It is terrible even to think of the fact that armaments are both openly and secretly being prepared, mysterious weapons of slaughter are being invented day and night. The scholars of politics and economics say, it is all a political problem, the students of economics and business say, it is all a problem of economy; but really it is only a cultural problem of all the world. If the ultimate remedy is not sought from culture it is impossible to cure the cancer radically and to avoid the future catastrophes. The Powers of Europe and America have come to the end of their rope in this labyrinth. It is then doubly necessary for the Easterner, especially Indians and Chinese, to consider this day of human salvation. I make this remark, not because I have the best predilection against or look down upon Europe and America; but I am convinced that the rescue of the modern Western sciences and civilization is indispensable for the imminent safety and tribulation of the world. So a new trail to human life must be revealed and from the Eastern civilization, especially from the cultures of India and China.

I do not mean that all the modern Western sciences should be thrown away, but that the application of such sciences must be controlled, directed, modified and adjusted by the immortal and timeless spirit of Indian and Chinese cultures, so that a new civilization will be brought about for the constructive benefit and betterment of all humanity. The enlightened powers of Europe and America who have been aware of the shortcomings of their own cultures are now all making efforts to find the healing medicine from the cultures of India and China. Hence, needless to say, we Indians and Chinese must make up an army and restore our old national relationship. By the interchange of our cultures, we shall achieve our cultural Renaissance; by cultural Renaissance we shall create a new world civilization; and by this new civilization we shall achieve all mankind. Our ancestors having made a glorious world in the past, shall we make again a glorious world in the future?

A lecture at Santichayan.

AN EDUCATIONAL EXPERIMENT IN RAJPUTANA

By SWAMI JAGADISWARANANDA

"**M**AN has made a mess of his life", observes Edmund Holmes, the veteran English thinker and writer, "because he has made a mess of his education." This perhaps is nowhere so true as in our civilization which is passing through the chaos of transition. Old orthodoxies are being violently shaken by new heresies in this field. A happy combination of ancient ideas and modern methods of education has not yet been generally realized. Hence the most unfortunate results of our present system of education.

If the Indian ideal of education be the manifestation of the perfection already in man, it must be frankly admitted that the success of educational adventures in modern India has not yet come up to the mark. Tagore's Shantiniketan, Chakrabarti and Bhabha's Haridwar, Mahatma Gandhi's Satyagrahshiksha, the residential schools of the Hinduistan Mission at Dargah, Madras and Pondicherry, the Modern School of Delhi, Balaramacharya Vidyashala at Ranchi and other

leading educational experiments have not, as it luck would have it, achieved their desired goal so far. Nevertheless India is neither fighting shy of, nor is daunted by her slow progress and failures, and educational experiments are now being multiplied with great zeal and exertion.

The thoughtful section of the Indian population is disgusted with the faulty and even disastrous methods of the present system of education and is progressively realising the rules of sound education. In the current system of education, ethical and spiritual values have been sacrificed for professional and manual training. The "bread and butter" education of our schools and colleges is unable to produce "perfect specimens of manhood" but just men and women, with rare exceptions, of course, who would get on well in the world and probably a few prize-winners or precocious wage-earners. This educational system does not give due importance to character with fourfold basic qualities according to Bertrand Russell, viz., vitality, courage,

sensitiveness and intelligence, and has practically neglected these cultures. The personality of the student has been suppressed instead of allowing it to blossom forth.

It is to eliminate the glaring defects of modern education that an educational experiment is being made in Rajputana. Nestled on the high peaks of the Aravalli hills, Udaipur, the queen city of Rajputana, situated as it is at the altitude of about two thousand feet above the sea-level, affords beautiful scenery and a wholesome climate to the Vidya-Bhawan in every one of its activities. The Vidya-Bhawan of Udaipur which is hardly four years old wants to give constructive shape to the common protest against the evils and imperfections of the existing system of education—particularly the inadequate attention paid to the formation of character and training in citizenship. Its primary aim is to use education as a means of social reconstruction and eventually to enrich society in all its branches with a supply of active, dutiful members imbued with a spirit of idealism and fully equipped mentally and morally. The infant institution has gone forward in its desire to conduct experiments and to employ up-to-date methods of child training so far as it has been practicable. It has already demonstrated its effectiveness and has amply justified the need for more institutions of its kind for the advancement of education in the country.

The Vidya-Bhawan is particularly fortunate to have a suitable site of about sixty bighas enclosed with its natural healthy surroundings in a secluded suburb of the beautiful Udaipur town. The school buildings and hostel are surrounded by flower gardens and fruit orchards. The founder-president and the chief executive officer of this promising institution is the public-spirited Dr. Mohan Babu Mehta, Ph.D., M. A., I. L. A., Bar-at-law, who has devoted his life and resources to it. There are about ninety students on the rolls and sixteen teachers. It is partly residential at present for want of boarding accommodation. Of course, attempts are being made to make it wholly residential. The school is up to the Matriculation standard from the lowest infant classes. Miss Katharina Heilmann, who is a highly qualified and noble-hearted English lady, is its chief supervisor and rector. She

is not connected with any Christian mission and is a great lover of Indian thought and culture. She is totally responsible for the phenomenal success of the Vidya-Bhawan in such a short time. She has dedicated herself to the service of India on educational lines from a quite disinterested motive.

The basic principle of child psychology that the fundamental nature of the child is intelligent and good, as advocated by Maria Montessori, is being assiduously kept in view in the Vidya-Bhawan. So long we have governed the child through strictness almost resembling hatred, instead of allowing it to grow through love and understanding. The individual has been lost in the mass. The great quality of discipline has been approached from altogether a wrong angle with grievous moral results. Through our bigotry and ignorance we have obstructed the child in his pre-great natural mission, that of growth. In a word, it has been at its best only instructions which we have misnamed as education. In the Vidya-Bhawan a steady and deliberate effort is made to adopt the method suggested by Joseph Puyot whereby the teacher's part in the process of education is that of a guide, director or superintendent of the operations by which the child teaches himself. The boys are encouraged to be their own teachers. They are taught to educate their own mind and to teach other selves, external and internal. They are always discouraged to cram and memorize their lessons like automata.

The science and art of education has made great advance in recent years. The old theory that the child's mind is a blank tablet, a *tabula rasa*, as Locke called it, has already been exploded. The new belief of "nature and nurture," summed up in the two words of Sir Percy Slanny is widely being accepted and applied with remarkable success. The child is born with certain inherited mental traits and the aim of education is to afford the atmosphere in which they may grow. If the right environment is created, the child will himself learn with ease. The teacher in the Vidya-Bhawan is a guide and counsellor in the child's studies. Here a strong effort is being made to make the child think for himself and take care of him-

self. The co-ordination of all subjects of study is being attempted. The personal element in education is very, very great. Unless the teachers are highly qualified bodily, intellectually and morally, the students will never be drawn towards them. The teaching profession is a sacred one and the teachers are in fact the builders of the future society. But unfortunately the majority of teachers look upon their profession as no better than a money-making and bread-winning one. The physical principle of educational philosophy perhaps is that example is better than precept. But the modern teachers are far away from the former. The well-known educationalist Thring has rightly said: "Life imparts life to life through life." So in the Vidya-Bhavan, the teachers are more friends, guardians and parents than mere instructors. Mentally and morally efficient teachers there are in the staff. The aim of education, as Hegley points out, is to develop the *total efficiency* of the child. The school stands midway between the home and society. So the Vidya-Bhavan has been making every effort to develop a healthy corporate life in its wards.

The child is father of the man, says the poet-philosopher Wordsworth. Whatever is learnt in the formative period of childhood bears fruit in the adult age. Bertrand Russell has also held to the same effect that a child completes its education before it is nine years old and later on the child mind almost loses its plasticity and flexibility. So the Vidya-Bhavan admits only little boys between six and ten years. Its ideal is to begin education as right lives in infancy. Play-way is the key-note of the method of dealing with this infant class. There is no rigid time-table for it. Greater emphasis is laid on training the senses than the reasoning faculty. English is taught by the direct method more or less as a living and spoken language by way of conversation. Both the analytic and synthetic methods, like the phonetic and "look and say", are employed according to individual apt. For teaching the correct accent of English the school possesses set of 'linguaphone' records. Plans are ready for the college level, not modern gurukulas in which the small children between the ages of six and

ten will reside with the married master, entering the latter's family. Late in these colleges will modify the studies drawn from the mother's care to the ordinary school course.

The special feature of the Vidya-Bhavan is to give each boy absolutely individual attention. To achieve this end the group system has been introduced. The whole school has been divided into groups consisting of about fifteen or twenty boys more or less as a psychological basis. Each group is under the charge of two, or sometimes three, teachers. This is a great help in the coordination between the home and the school and the complete harmonious development of the child. The conventional homework is avoided. It being a whole day's school from dawn till dusk, children prepare their lessons in periods of 'supervised study'. The 'assignment' work combined with supervised study is a cautious approach in the direction of the Dalton Plan. The class groups in the school are allotted to different subjects and are suitably equipped. It is hoped to have in course of time laboratories for working around the Dalton method. Examinations are not regarded as the only criterion for promotion. The boy has to prove through skill work throughout the year the *thoroughness* development of head, heart and hand for the same. Sanskrit and Persian are compulsory up to the middle standard. This arrangement is preferred not only because the study of classical languages broadens the mental outlook but also because it gives a wider basis to the boy's studies at a higher stage. Science and Geography are taught in a realistic and humanising way. The boys learn Geography through pictures and observation of birds and animals. Science is taught through the *discovery* of great scientists and their discoveries. The child's mind is thus impressed with the creative possibilities of the human mind. The syllabus of History is drawn up on a 'scientific method' by which the boys learn first the fundamentals of Indian History and great personalities of the world. Maps and drawing are compulsory, because the study of them respectively develop the inner rhythm and aesthetic sense of the child. The medium of

instruction in the mother-tongue. The boys are not merely confined to the text-books prescribed for the course but the teacher leads them to use *Manu*, which is an open one. This has produced excellent results.

Manual training, gardening, physical education and games are all included in the curriculum. There is also a library, a work-shop and a laboratory attached to the school. The Vidya-Bharati also makes use of the Boy Scout movement. The boys with their teacher's guidance bring not a manuscript magazine. This develops the creative faculty, the imagination and the writing capacity of the student. Occasionally trips to places of historical or geographical interest and excursion camps are organised to train boys in self-reliance and endurance. Moreover, camps bring them in touch with the mystic and spiritual influences of nature. Outings consisting of six groups and scout lines have proved of great educational utility. Plans long ago truly pointed out that for the sound education of a child a gymnasium for the body is as necessary as the gymnasium for the soul. The boys have, apart from systematic physical culture, regular outdoor games including sword-play and ball-play. The Vidya-Bharati is making some experiments to find for itself the educational methods which may best suit its children. No method is taken for granted for good. Every project is accepted on an experimental basis. Methods have been adopted to minimise the evil effects of excessive ex-

ternal authority which breeds either blind obedience or unconcealing revolt and to develop a sense of responsibility and self-reliance in children. Great emphasis is laid on the adjustment of the boys to the environment. The Vidya-Bharati is a non-denominational institution and is so by choice. No particular dogma or theological system forms the ecclesiastical basis of the scheme of religious education. A means principles of all religions and lives of all world-teachers are told to the boys in the form of stories after the prayer on Sunday mornings. The tales have often stimulated burning enquiries and interesting discussions on God and the Universe and the duties and obligations of man towards them.

The Vidya-Bharati is fortunate to have a host of willing workers, sincere to the backbone. If Dr. Mehta, the founder-president, is the body, Miss Hedemann, the rectress, is the brain of the institution. It is indeed a great enterprise for a laity purpose. It requires Herculean strength and Himalayan patience to work out its plans and projects and to make it a growing reality. But the logic of it is irresistible.

It is right ideals in education that shape the destiny of the nation. India was demoralised by following a wrong course of education. But the time is not far off when Indian ideals will be adopted in the Indian religious institutions to build India's future greater than her glorious past.



BOOK REVIEWS

Books in the principal European and Indian languages are reviewed in *THE MONTHLY REVIEW*. The reviews of all books and notices are guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, prints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any amplified notice be published. No criticism of book-reviews and notices is published.—Editor, *THE MONTHLY REVIEW*.

ENGLISH

CENSUS OF INDIA. VOL. I. PART III.—*Ethnographical. Government of India. Delhi, 1931. Pp. 118+200. Price Rs. 7-8-0, or 15s.—*

The volume before us is an ethnographic supplement to Dr. J. H. Hutton's General Report on the Census of India, 1931. It is divided into two parts. Part I deals with the "Racial Affinities of the Peoples of India," written by Dr. B. S. Guha, etc., Anthropologist, Zoological Survey of India. Part II, edited by Dr. Hutton, contains "Ethnographic Notes" by various contributors, including 16 pages of "The Notes of the Census Commissioner," himself.

The anthropometric investigations of Dr. Guha and some previous and contemporaneous workers in the field bear out the existence of the following different racial strains in the composition of the Indian population, which have for sometime now been recognised by various anthropologists, and which now for the first time systematically set forth by Dr. Hutton himself in his main Report. (*Census of India, 1931, Vol. I, Part I.* pp. 442 ff.) These racial elements are—

(1) A comparatively short-statured long-headed element which forms the basic substratum of the population of India as a whole, and may be called the "Mediterranean" type. The Telugu Brahman, the Khaton of the Southern Tamil country, and the Hillys of Cochin are said to be representative members of this type. Though it forms the dominant element in the population of the Andhra country and Malabar it is also the predominant element in the greater part of the lower stratum of the population of Northern India.

(2) A broad-headed element of medium stature, which may be called "African" or "African-Australian" and is superimposed on this basic element in the Western Himalayas and in Bengal.

The Sino-Burmese of Goghat, the Burmese of Bengal, and the Kachin and Miao-Burmese are the main representatives of this type.

(3) Next, a Indo-Sinid long-headed, tall-statured element may be superimposed in Northern India

as we have "Mediterranean" substratum. The Brahman of the United Provinces, the rich of the Punjab and North-Western Hindustan tribes like the Khaton and the Telugu, are said to be typical representatives of this type.

(4) A short-statured, broad-headed Mongoloid element is traced all along the sub-Himalayan region from North-west Kashmir to Bhutan.

(5) A second Mongoloid element, with medium stature and brachyhead and brachyface, but with the typical Mongoloid characteristics of the face and the eye, constitutes the basic strain in the population of the lower hills and, consequently, of the Brahmaputra valley. The Aomni Naga and the Miao-Bodo group are good representatives of this type.

(6) Last, but not the least, is the short-statured, long-headed, brown-black element constituted by the aboriginal population of India, said to be of the "Australoid" or "Proto-Australoid" type, who are to form the earliest occupants of Indian soil except perhaps a still earlier dark pigmy strain of the Negrito type who would appear to have been displaced and partially absorbed by the streamers of the aboriginal aborigines of India.

Dr. Guha proposes that to these "non-Aryanoid" Indian elements the ancient Indian name of "Nisada" may hereafter be applied more approximately than any one-forged Indian name, such as "Pre-Brahman," "Proto-Australoid" or "Vedhika." But we doubt whether it would be prudent to use this old and now of low occupational name, which seems to have acquired an obnoxious association, when it is preferred to the uncoloured nomenclature of "Pre-Brahman." The first-hand ethnological and osteological data now in existence among certain sections of Indian aborigines might reveal the identification of the 1931 "Nisada" as a racial strain to be applied to them.

Physical measurements and statistical calculations occupy the larger part (111 pages) of this first part of the volume. Dr. Guha took anthropometric measurements of 41 races in 1915, previous to the census of the Census Department and also utilized

meetings will be difficult to any man who reads a book like this.

H. C. BHATTACHARJEE

A HISTORY OF ADMINISTRATIVE REFORMS IN HYDERABAD STATE: By J. Feroz Khan. *New Hyderabad Press, Secunderabad, 1935. Price unaltered.*

WHITHER HYDERABAD ? By Syed Akbar Hasan. (Publisher not mentioned.) Price Rs. 1

There are two unequal books. Mr. Feroz Khan occupies himself with a dry-as-dust examination of the reforms of the administrative machinery in the State of Hyderabad, from 1922 to the present day. Within the short space of a hundred and fifty pages, Mr. Khan reviews the entire history of administrative reform since 1922. Just before the advent of the Muslim Kingdom, the ministers of British India had the growing influence of the British over the Nizam, the complete dominion of Mirza Asaf Ali, the redoubtable chief of the first Bahar, hung round the narrow studies of constitutionalism, the inclusion of British Indian subjects into the administrative system, and later achievements of Sir Kharak Prasad Dutt, Sir All India, Sir Akbar Hydari, — are all gathered in a capital summary. Proper emphasis is laid upon the late Nizam's promise of self-governance to the Muslims and the present Nizam's receipt of the new Constitution, as indicating the greatest effect of the State in turning administrative to modern constitutions. Each chapter is devoted to a discussion of the reforms of the government of the present state. Mr. Khan's endeavour can be easily understood as an attempt to give a synopsis of the affairs of the people of Indian State.

Whither Hyderabad? is a challenging book. In fact, the substance contained in it is not properly given up by the Nizam's government and the book suggested as far as its contents are concerned.

Mr. Akbar Hasan is the Secretary of the newly formed "Nizam's Subjects League," of which the President is Syed Sir Nizam Jung Bahadur, formerly Political Member of the State Government. The book is a running commentary upon the principal claims of the League's constitution. Written in trenchant language, the book lays emphasis upon some of the most important problems of the State. It is mainly concerned with the fact that Hyderabad is for the Hyderabadis and the Muslim movement is but a reflex effect of the League's activities. Furthermore, the League is non-communal and non-discriminatory and emphasises the necessity for unity in the name of Asaf Jah and in Muslim Nationalism. When it is remembered that over two millions "residents" are not receiving the administration, industry and commerce of the State, and is naturally inclined to sympathise with the people of Hyderabad. The book takes a bold stand upon the economic rights of Hyderabad, which is an act of the British Government and not

Hyderabad. The League demands a fair position in Hyderabad in the new federal policy and demands the State Government to set up a special committee of the work of its delegation in the Round Table Conference. It further insists on the broadening of the representation of the State and outline a new constitution in which the democratic principles are fully reflected. It does not propose to discuss vested interests, but demands the early

implementation of a people's government. Mr. Hasan has naturally ignored the work of the Government when he turned upon the new work that, especially when Lord Reading's visit to Hyderabad, over the Nizam's demand for the inclusion of the Nizam in the Federal Department of the Government of India has outstayed their hands in dealing with the legitimate demands and aspirations of some million people. I wish that some book of the type done by Mr. Hasan are available to every one of the Indian State. Publishing is as good as lost.

LALIT KUMAR

THE KURAL OF THE MAXIMS OF TIRE-VALLUVAR: Translated by P. F. S. Light. *South India, pages 107, 1936. Price 4-0-0.*

The *Kural* is one of the finest products of Indian culture. Its author Tira-valluvar was a South Indian Pariah and died about probably about 300 A.C. Through him of an admirable, Tira-valluvar achieved the wisdom of a sage and long-lived with the spiritual vision of a poet. His *Kural* is a veritable treasure-house of good maxims for the householder, and as king as well as the man seeking after knowledge or wisdom. This is not only a great book of Indian but of the World literature as well. This very important work was twice translated in German prose and once in poetry. Besides this, it has been translated into Sanskrit, French and English, and in the last-named language into translations and. Even the pure and well-estimated the great value of the work which has been fully called the *Kural* literature. Thus we have our learned scholar in Mr. Light who has the *Kural*, written in old and difficult Tamil, which for the general public is an authentic and readable translation. To know of India's culture especially of her religious literature this work will be highly welcome.

As regards his conception of the aim and object of human life Tira-valluvar is a typical Indian poet. He believes in the last object of human life (salvation or parivartana). Human life has a very healthy and happy outlook of life. He has taken high of himself, love and family life and is in this respect as different from some of our modern poets who draw their inspiration from the South Indian and speak very dramatically of all non-revelation and achieve all kinds of asceticism for making man religious or spiritual. Little do these poets know that the *Kural*, which means a ritual code of life demands a man physically as well as spiritually. It may be hoped that the *Kural* will act as a corrective to those who have no long time asked by a Hindu idealism which has been imposed from abroad.

The *Kural* is divided into three parts which are assigned to what may be translated as domestic, social and domestic which are the three among the three parivartana of the *Kural*. The last parivartana of which has not been treated in the *Kural* probably for the fact that any discussing the last three will lead to a difficulty in stating this or it may be the subject was not done for a reason before. In the first part of the *Kural*, Tira-valluvar treats the virtues of a householder and the rules of self-discipline for an individual. In the second, part he has treated various generally handled by writers of this character, viz., duties of a king and the duties of the body politic. In these two sections he has displayed much

[illegible]

Then the driver represents the Indian spirit in his
manly form, and the guide, hands the torching bar
the valuable work.

Σελίδα 28

HOW I FORTIFIED THE LIVES OF GREAT MEN. edited by Dr. Hermann H. Schneider, published by Messrs. D. B. Thompson & Sons and Co. of Strand Road, London. Price 10s. 6d.

Dr. Kessler has compiled the admirable book from the interviews and records of "Chetno" (whose real name is Chetov, Louis Blumenthal) for the benefit of the wide circle of students of the study of the Jew. The book has been prepared by an introduction by "Chetno" himself.

In his introduction, "Clair" writes that, although he thought the Hindu Vedas were the oldest scriptures that have been heard and so far they are the foundation of even the Greek Epics of Icarus. The best ancient books are those found among the Hindus, although it is difficult to trace back from country to country. It is pleasing to note that "Clair" qualified with statements definitely the decline of many ancient peoples in the world, including Her Ownself History as the lastest Great Vedic, His Majesty the late King Edward VII, the late Earl of Saxe, King Richard of Italy, Lord Admiral of Eborac, William Angel, King Leopold of Belgium and all other ancient people. He also stated the high state of the Indian Empire. It is "Clair's" intention that it is possible with care to avoid the effects of misreading or misunderstanding these plans. "Clair" has demonstrated that the flow of the hand is a veritable chain of life and they can be completely read and deciphered.

ДЛЯ ПОПРАВКИ

PROBLEM OF UNEMPLOYMENT: by
 Boris Hrostenko. Moscow: published by The Book
 Concern Ltd. Leningrad. From Soviet Press.

The monograph under review is a collection of relevant material from addresses on unemployment and related problems delivered by the author at different times before the Economic Society of the Victoria College and Scotch Church Colleges and the Old Students' Bureau of the Peace Hall of the

Darya Tevseyev, although in these addresses the author has concerned himself with unemployment in Russia generally and Istanbul in particular, he has not ignored the wider issues involved. The author admits that along with other countries little has been done to help the unemployed. He asks, accordingly, for a more far-reaching approach to the problem, one that is based not only on the immediate problem of unemployment, but on the wider economic and social structure, that of the Western countries, and is hence independent of outside causes. In Istanbul, of all the places affected, such has been the reality in the visible situation of the Province. To state that the Province gives much of its national and metropolitan and many of the widest qualities of our race. It is, therefore, in the face of these that the author has directed at a considerable length the main letters which form concentrated attempts to deal with the wider theme. After examining the causes of unemployment and attempting to compare its extent and nature in Istanbul, the author goes on to suggest certain lines of remedial action which would help to reduce the evil substantially. The author has suggested good many avenues of employment, such as building, training and has also proposed the introduction of technical education as a larger scale solution to the problem. Though some practical questions could have been answered, one cannot but welcome the author's approach to the problem. Questions have been tackled. We are sure that his suggestions will be of great help to those who are seriously thinking of a solution of the problem of unemployment in this country. The progress and results of the book are excellent.

ЭЛЕМЕНТЫ МАТЕМАТИКИ

MARGARET CULLAN: A Pin in the
 hair. By Shirley M. Gussner, George Allen and
 Unwin, London. 1981. 54 pp. 6p.

A dramatic account of a posthumously living woman who tries to control her destiny but whom fate mocks. The wish of peace and of again to live, selfishly demanded and the gravity of life exposed are all the intense action and emotional strength. The intense power lies, and through the atmosphere is that of an Irish legend. The appeal is universal. The drama has been perfectly worked out; the play is an index of the dramatist's power over emotional crises and human situations.

THE HARIJANS IN REBELLION: By Prof.
C. R. Agrawal, M.A. (Cantab), D.P. Taraporevala
Sons & Co., Bombay. Pp. 102. 1954.

Prof. Kugel is aware of the great importance of this task, particularly now for the removal of anti-Semitism and discrimination against Jews. His paper focuses on the following issues: questions of intermarriage and interfaith, and making non-Jews as persons and being more than merely in the view of the synagogue. He believes that it is not all prophecies in regard to the Messianic number of Jews which the strength of their population does not decrease, and while the Russian and other Jews. Binur may help in educating them, they should cooperate by doing the Jewish practice and in their own approach the situation of some. Binur, as a dynamic, healthy, not the Jewish. It is a matter of political and religious. There should be no loss of the strength of Binur to the Jewish people: only the Jews. Binur should be

persuaded to this way and not bound to it by any religious rule.

Prof. Agarwal has abundant sympathy for the caste Hindu viewpoint, but happily this does not blind him to the fact that the Kshatriya is a just cause. He is so kind sometimes to insist about the independent impulses given to the movement by Shastriya himself, but nevertheless (and perhaps education to the point of saturation). His treatment of the subject must be governed on the whole by comprehensive and unbiassed. Though based on Mr. S. H. Stein's book on Marathi on the subject, it does not follow him slavishly, but the political bias is all the more pronounced.

C. K. SHIN.

THE SOCIAL ECONOMY OF THE HIMALAYAS: By E. D. PEARL, M.A., D.Litt., F.R.S. London, George Allen and Unwin, Ltd. 25s. Pp. 269. 10 plates and 3 maps.

The book under notice presents a detailed account of economic life in the Kumaon Himalayas. The author is himself a Kumaoni, and has, therefore, had good opportunities of observing the people intimately.

The agricultural life of the people has been treated with particular care, and sufficient details have been given with regard to principal cultivation, rearing, the raising of crops, livestock, husbandry, cattle and so on. The author is particularly interested in the relation between environment and man, i.e., the question how far the life of man has been conditioned here by the conditions of his life. The man has been able to alter the environment to suit his own needs. He finds that the balance of power is in favour of the physical environment in the higher mountain areas, while it is the other way in the lower reaches. This has interesting theoretical significance.

It is for the same reason that the book opens with a chapter on the physical features of the Kumaon Himalayas. But geography does not seem to be the strongest point of the book. Dr. Pearl has obviously not utilised even the standard textbooks of Himalayan geography. His geographical descriptions is, therefore, likely to confuse and mislead students. Geographical and Economic should in any way be noted to be distinct. It is not enough the names which the Kumaon-Tibetan were parties, residing generally along the border range, that has been given. The western states also lie on the main line. The term 'Trans-Himalayas' has a misleading meaning and does not stand for all mountainous areas beyond the main Himalayan range. Even India, who participated in, used it to mean the mountain system in the north-west beyond, and perhaps including, the Kailash range. There are smaller mistakes, with regard to geographical names which have been rather loosely used. But these details should not detract from the obvious value of the book which lies in its character of economic information.

With regard to social and economic questions treated in the book, there is one point which requires further clarification and we hope Dr. Pearl will theme more light on the following subject in some subsequent volume. First of them is a certain correlation between environment and human life as there ought to be one between the economic activities of the people and their social organisation. Dr. Pearl has touched this question in Chap. XX with reference

to the social status of women. But we feel tempted to ask if the economic activities of the people have not been subject to social stratification in order to carry on those very activities with efficiency; and if social stratification does not consist of laws made necessary by differences in economic and legal treatment or in the nature of social groups.

We hope Dr. Pearl will tell us, in future, something more about the Kumaoni change these laws. For to him not only special facilities of doing so as a Kumaoni himself, but the flag on one far doubtful observation is "gained by the thoroughness of the present account."

SRIHAR KUMAR DUTT.

DADA BHIRUBHAI VODI. BIOGRAPHY by Bhabu Bhagat (Ganguli, B. A., B.S., B.L., B.A.), University of Poona. H. C. Bhatia & Sons, Bombay 1935. Price Rs. 5.00. Pp. 250.

Dr. Ganguli's recent biography of Dada Bhairubhai, the contemporary and apparent of Emperor Shah Jahan, contains several instances of pity and reverence for the people's life. There are at least two failures in this Bhairubhai's family, why, but for a strange fruit of fortune, would have been in coming the way filled by the great Akbar and who would thereby have most likely changed the future course of Indian history. One is Prince Khurram, and the other Dada Bhairubhai himself. One is the eldest son of Jahangir who was apt to look to his grandfather Akbar Shah Jahan. Akbar leaves his faith but followed the grandson of his grandfather in preference to his own son and then, who at that moment, was also open rebellion and abandoned the last days of his father. Khurram then remained a prisoner for many years and was an unhappy and not at all the death of Shah Jahan. He was a cultured and benevolent prince, and died in every in the great earthquake of Akbar for offering unity between the two dominant races of India.

The other figure is Dada Bhairubhai, the chief of Shah Jahan's army, who was fairly loyal and brought up a right royal manœuvre of the highway of the Mughal Empire. He was highly educated and well-versed both in Persian and Hindi learning. His loyal and sympathetic conduct towards Jahangir probably disappointed him for some time. His noble and unassuming character proved his aim. He fell a victim to the wife of his younger brother Aurangzeb. He was ordered to "blend his two small religions of Hinduism and to present their deadly conflict to destruction to the national honour of the country. The Providence would it otherwise and he was saving only the bitter fruit of the bitter policy followed by the ultra-orthodox writers during Aurangzeb's regime.

Any way the experience of Dada Bhairubhai's biography is first opportunity and is an opportunity to us all. It is written in a charming style and can be quickly read like a novel. Shah Jahan and Aurangzeb did so much more in our minds that we hardly suspect that there existed equally great but pathetic figures whose history deserves to be studied with the same interest and reverence. Many unknown but useful details of the lower life of the Mughal palace are incidentally provided in Dada Bhairubhai's life, which the student of history will find to note. At the same time, who are willing to solve the Hindu-Muslim problem will do well to study this valuable contribution and work by what has been a medium of sympathy.

expansion of the indigenous economy of backward regions is a task of supreme importance to both the world and the nation. Neglect of all major problems facing the world today can be traced to the failure to understand the importance of the indigenous and national economies discussed in the book. The third quality which characterizes this book is the profound accuracy of the facts of the situation. In this sense one should be grateful to the authors, the editors, and the translators, for having completely eliminated the errors. The two distinctive methodological advantages of the book are, first, the slight preponderance of the interest in African regions and the neglect of the European situation, and, second, the material presented by the Economic Handbook of the United States, and, finally, the accuracy of the sources of chapters 1, 2, and 3 (for example, Lord Williamson, Ford Production, and Statistics, edited by Mr. F. V. Field and published in 1934 and the Institute of Pacific Relations). An appendix on Foreign movements (which has been a welcome feature of this very useful and desirable book.

THOMAS LATT, *Editor*

THE OCTOBER REVOLUTION: By
Joseph Stalin, International Publishers, New York,
1928, 315 p., \$1.00.

The book consists of a number of articles and speeches by the speaker. Because of the flagrant misstatements running over a number of years since 1920, 1922, 1923, it is at once the best and the best illustration of the fact is that it was not written as a whole, and that people who are not familiar with the speaker's acquaintance of Russia after the war, will find it very disconcerting. But, on the other hand, it does have a historical value with the speakers that formed the economic party in the first years of the democracy. Here also are some of the beginnings of the Russian Revolution, the beginning of the Russian Revolution, the beginning of the Russian Revolution, and the beginning of the Russian Revolution.

With regard to the Greater Reconstruction Society, says that it was not a purely "proletarian movement" and a "happy combination" of it with a "peasant movement." The Greater Reconstruction group did not regard the peasant movement as a model to be followed in its efforts to affect what the middle strata, especially the peasantry, knew as the "proletarian" class, provided it seems best to transform these areas into a "peasant movement" and to transform the peasantry into a "proletarian" movement. The peasants do not reject the middle strata. There are the oppressed authorities, which through existing means of revolution and peasant, in a revolution against the bourgeoisie. Revolution is to be complete, therefore, just as the bourgeoisie of "proletarian revolution" with not only a "peasant war" but also a "national war."

It is in the high-noon heat of Cleveland that these two playfully debate in any introduction of Trotskyism: "What can there be in common?" he says. "Between Lenin's Synthetic Chapel and the anti-Sovietism of some of Comrade Trotsky with its 'playful' or 'singing power'?" When do people get this question of comparing a towel to Monty Blaise? "Yes, that is true," he also remembers. "Comrade Trotsky really fought well during October. But Comrade Trotsky was not the only one who fought well during the period of October. In general I agree with your point of view regarding the fact that the memory is retained in the culture of the world. It is not difficult to fight with it in such moments, and Comrade Trotsky becomes known." Moreover,

"There is good reason for saying that an individual is not a person who cannot be a person."

Tale in 1922, when Trotsky was still a "syndicalist" and was again the "religious" leader in an inner oligarchy, what is to be blamed for? Indeed, on a careful reading of the book, one necessarily suspects that the present publication itself is part of an organized attack against the teachings of Trotsky, which have been characterized as a reproduction of Leninism.

E. K.

RESULTS

DAIRY: By Rudolf Kricheldorf, Sen. Secy.
M.A., Professor, Pilsbakeanu, Maximilian.
Published by Eugen Wolff, Buch. shop, 307
Chausseestra. No. 34 1875. Price 10 s.

This standard collection of the writings, in Hindi, of the medieval saint and reformer Chaitanya is the fruit of years of labour on the part of the author. For making this collection he has not depended merely on the printed writings of the saint, but even on manuscript collections also. He has travelled to various parts of India and gleaned from every field, laying under contribution local manuscripts and households.

The uniform of the book is commendable.

The book opens with an introduction by Kishore-math Deane. It is, the reader will infer from its treatment and above all appreciation of a great personality. There is a biographical sketch of Bhabha and there are detailed examinations of his voyages with the editor's commentary and reflections. Altogether it is a most valuable work which Principal Kishore-math Sen has prepared. It ought to be translated into Hindi and other vernaculars of India and into English—with the author's permission, of course!

JALACHARI: Dr. Dr. Sogomahon Laloo,
M.A., Ph.D., Published by Jagadgur Nath Das
Singer, 11 St., 50 Noida New Street, 17, 1921.
Price Rs. 3.10.

This is a scholarly work on birds and other aquatic birds. The writing, pictures and illustrations are excellent. Dr. Hildegarde Leake is an authority on ornithology. Her book is well suited for ornithologists, students or bird-lovers. She has presented and depicted her knowledge of the subject by years of personal observation. Her extensive travels in India and China and her very old bird-museum in her possession at Agartala have given her facilities for such observation. She treats the birds and water-cure of them with all a bird-lover's affecting and the birds' life, promote this ornithology and have confidence in her.

This book may be depended upon as giving an interesting and accurate account of the birds tested of 1914.

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REMBRANDT NO. 11848. By Rembrandt
Van Prinsterer, D. D., published by the University
State, printed at the Pioneer Presses. Adorned.
Cloth bound. Mountains. Pp. 370. Price Br. 4-5-0
(1880)

This splendid essay, consisting of the history of Clunbury, from the earliest times to the present time, is written by the Rev. John W. Jones, B.A., and is published by Messrs. J. & A. Co., London.

M. E., the winning Nawab Sahib, and (3) the past and present of the empire. He is not a new hand in this line, for he is the compiler, co-author, or co-illustrator, the editor of *Alamgiri*, and a volume on shipping in *Alamgiri*. Coligny has played a prominent part in the scientific and historical history of England, an account of his geographical sketches. His labours having added up to modern times and during the last Mahometan and British rule in India; no one having dared to mention in 1816, during which the place has lost its general importance. John, in another day, and Mahometan later made it what it was, and every important detail of this building has been set out in an interesting way, but not without elegance and value, by the artist, and several others and some of the other available revenue to the British Empire. There have been several, and the museum, these buildings collected have been presented in a form, which should serve as a model to other works in the same field. British India and Mahometan, British and British have in them one way, but glory and importance to England, their spiritual best testimony to it and they would have been presented with advantage, and the effect of objects of reference to them needed. A number of maps and illustrations of temples and places, appendices and bibliography bear witness to the thoroughness with which the work has been completed. The reviewer congratulates the author.

SARAL RASTA SILASTRA: By Dr. Anandilal B. Bhaia, B. A., Ph. D., Professor of History, Baroda College. Printed at the Madras Press, Madras, (Third Edition) 1913. Pp. 272. Price Rs. 1-6-8 (1913).

Dr. H. H. the Madras College, had, for a long time the student and read in the remainder of his time of to every book on the subject of Indian History, the student the work of supplying the need to Dr. Bhaia who was extremely tired to do it, an account of his close study of the subject in Europe. Dr. Bhaia brings the subject from both points of view, the old and new, and shows its gradual development from the times of Aristotle and Plato to Adam Smith and later authorities in the line. The ideas underlying the subject are also to Eastern minds and therefore for him, with the help of history, natural and social, a vocabulary in English, which makes every point simple; however, we wish to point out that a more extensive work could have been used to describe the subject more than the history of India and that the student should be able to find a more complete account of the subject in the work, with the help of their work. There is a very good index at the end. Altogether the book has been very carefully and ably compiled.

R. M. J.

COMMENT AND CRITICISM

The School Act of Sakshikshana

In an article "A for Thoughtless the Nation of the Modern Sakshikshana Education" I have referred to the School Act of Sakshikshana in p. 441, and have suggested that for what we are education, we are not to be for the benefit of our children, but for their children. I have been used to several schools interested in education to give the names of the Act, which I summarize below.

The objects of the Act seem to be this: "There is a power given to the municipality after certain preliminary steps to erect a public school district. Whether there is to be such a district or not is decided by vote and by the result of that vote the majority binds the minority. If the district is erected and nothing more is done, then all persons holding property in the district are responsible for school fees. The religious communities of the school as between Protestant and Catholic are controlled by the majority who have voted for the erection of the district. But there is a somewhat clause to protect persons having their children educated in religious schools which is not in their favor. There is, however, a power given to the minority, which means the members of the religious faith, in the Protestant or Catholic, who have the minority, that on other terms have in this matter official responsibility to establish a separate school district with a separate school of their own religious complexion. In such a case the non-paying establishments such a district are

only liable for their educational fees and not for public school fees. The legislation as to the formation and form of the district, all grounds for a school by such religious persons, and provisions a majority of P. P. P. (Protestant and Catholic) and a majority of P. P. P. (Protestant and Catholic) are not to be made."

In this arrangement there are two striking principles. The first is that after a vote the majority binds the minority. The majority vote is against the minority whether there shall be a district or not (there is a provision for the erection of a district on the motion of the Minister of Education, but this may be disregarded as unnecessary in the present context). The second is that if the erection of religious faith which forms what may be called the educational community, will have given the majority, namely the majority, under establishing or refusing to establish a separate school. If the school is established it must be made."

It is true that the educational community from the majority of the whole community. As such they would have been assessed as public school districts, and it may be the special provision which is to be found in the Act of the school Act. But it is the very establishment from the majority as the public school rates that they get as a community which subjects them to the vote, so to speak, of the majority of their own community to pay the special school rates."

It is evident that there is a great practical advantage in working the scheme. For the minority

TRAINING INDIANS FOR MILITARY CAREERS *

IV: ARE THE ARRANGEMENTS ADEQUATE TO OUR NATIONAL NEEDS?

By SE. BHIAL SINGH

Illustrated with photographs by the Author

I

SO far I have not dealt with the professional education that is given to the candidates who enter at the Indian Military Academy, Dehra Dun, I have purposely refrained from doing so. Being of laymanship, competence in the future well-being of India, such education deserved to be considered in some depth.

The aim set before the candidates of the Academy was authoritatively indicated by the Commander-in-Chief (Sir Philip Chetwode) in a speech that he made on December 19, 1912, about two months after the actual opening of the Institution. It was to afford cadets "in every respect the same facilities that are given to young British officers at Woolwich and Sandhurst."

Army. Many persons (not all Indians, nevertheless) continue to speak of the Institution as the "Indian Sandhurst."

This appellation is manifestly wrong. Whether the facilities provided are adequate or not, the intention certainly is to duplicate both these British institutions for training officers for various arms, except the air corps.

II

There exist two "wings" at the Dehra Dun Academy—the "Woolwich wing" and the "Sandhurst wing." This information had not been given at the time the Commander-in-Chief spoke there. Towards the end of 1912

that fact alone was necessarily enough to



The central building of the Commander at the Indian Military Academy

The reference to Woolwich as well as Sandhurst shows that the Academy was designed for a dual purpose—to train officers for the military, the engineering and other technical arms as well as for the general fighting units of the

army. The decision to provide facilities for training young men for the artillery, engineering and medical arms was taken subsequent to the establishment of the Institution. The "Woolwich wing" could not come into being until that institution had functioned for a year because it was deemed wise to permit all entrants to obtain general grounding for two terms—or "halfs"—as they are called—before specializing for any of

* The three preceding articles of this series appeared in *The Modern Review* in August, September and October, 1937.

the technical arm. By then, no doubt, the Commandant and his staff would be in a position to describe whether the applicants were fitted by their knowledge of mathematics, physical science and the like, to have a fair chance to qualify for a commission in the artillery, engineers, signals, etcetera.*



Cadets improving their "general knowledge" by reading newspapers, books, magazines and books in the library at the Indian Military Academy.

It was stated in the rules governing the admission of candidates to the Academy, published in the Gazette of India on February 11, 1932, that the same competitive examination "was to be held for the selection of candidates for all arms. Even the young men desirous of obtaining commissions in the air arm were to sit for the same test, though for the sake of economy it had been decided not to provide facilities for training them in India and they would have to go to Chiswell (England) for that purpose. These particular young men could, if they liked, put in an application also for entering the Delhi Division Academy without having to pay an additional fee—an important consideration for middle class parents.

III

I put down these facts in fairness to the authorities. Often, however, the philosophy in which

* I don't like the word—*vetting* and refrain from using it in my writings. It is inapplicable in this passage. Tests must be among the services it comprehends to which come Indian vid, I venture, be admitted in time.

underlies this description appears to great to such that even Indians, exposed for their intelligence, miss important points in them.

And for wonder, since the Indian Super Ministry of 1937 until quite recently, Indians were shut out of the higher rank in the Army. Those who chose to enter in the Viceroy's Commissioned officers (in reality, as "glorified N.C.O.s") had not troubled much to equip themselves with education of the modern type.

All Indians who did not belong to certain races, castes and classes arbitrarily styled as "untouchable" by the officials, were kept out of the army. They could not enter even the lower organized upon a voluntary basis. No Officers' Training Corps were intended to Indian Universities.

The military science, therefore, remained a sealed treasure to "Indians"—to use a common phrase. The position now in the world grew up in ignorance of the most elementary matters pertaining to national defence. High ignorance lead easily, and this question, I fear, will not disappear until defence becomes our responsibility not only on paper but in reality.

IV

This lack of knowledge of military affairs, for which no India is to blame, has been responsible, to no small extent, for the misunderstanding of more than one statement relating to "Army Indianization." I referred, in a previous article, to a mistake that was made in connection with the Royal Indian Military College, Delhi, Day, opened by H. R. R. the Prince of Wales in February, 1932. It was considered to be an institution analogous to the Royal Military College at Sandhurst, whereas it was no more than a "public school" paid for out of the Indian Military Budget.

Even a more serious mistake was made when "Indianization" was taken by our people to mean merely the replacement of the British with Indian officers. This process would have been comparatively simple, as a battalion has, I believe, eleven such officers during peace and twelve during war.

This understanding was found to be wrong. After "Indianization" had been talked about for many years, it suddenly emerged that the whole middle structure of the army had to go—down with the British officers, the "glorified N.C.O.s" therein in a battalion I believe, had to

ge, but—not from the active Indian Army but only from the ranks of the "Indianized."

"Indianization" became thereby a much more complicated, arduous, expensive and slow task. It spelled, moreover, disappointment to the many, young and chosen, who had been the petal recipients of the Viceroy's Commission—the appointment with which they would associate "educated Indians."

V

If our people had realized, when the Assembly was being elected at Delhi, that it was going to be a "Woodstock" as well as a "Sandhurst" sort of the Indians who, during recent years, have exhibited interest in matters pertaining to Indian defense, might have questioned the wisdom of such action. The advisability of providing facilities for such purposes was especially considered by a committee appointed in June, 1908, under the chairmanship of the Chief of the General Staff in India (Major-General Sir Andrew Stewart) and comprising, among others:

(1) Pandit Moti Lal Tandon
Jawahar, an exponent of the Indian National Congress policy, was unable to attend.

(2) Sir M. A. Jinnah;

(3) The Hon'ble Sardar (now Sir) Jaganmoh Singh;

(4) The Hon'ble Sir Pritwick Sahni;

(5) Jagan Bahadur (now Sir) M. Ram Chandra Rai;

(6) The Nawab Sir Sahibzada Abdul Qayyum;

(7) Bahadur-Major and Hon. Captain Sardar Bahadur Bhai Singh;

(8) Dr. (now Sir) Zia-ud-Din Ahmad;

(9) Captain J. N. Banerjee;

(10) Major Thakur Ramnarain Singh;

(11) Bahadur-Major and Hon. Captain Sardar Bahadur Bhai Lal Narain Khan; and

(12) Major Bala Sahib Dutt.

This Committee—or the so-called "Stewart Committee," as Sir Philip Curzon calls it—decided that the Indian Military College should, at first, take the place of Sandhurst. "At a later date it might become a combined institution, providing also the facilities of Woodstock."

The first contingents of Indian cadets who were allowed to "qualify" for the artillery, engineer, signal, tank and air arms branches, in their opinion, received their preliminary military training at Woodstock and Cranwell, because the arrangements there would be

generally more economical than the provision at the cost of duplicate facilities in India."

While the committee had no doubt that the preparation in an Indian academy of the Cambridge and Cranwell courses supplemented with training at an engineering establishment such as the Thomson College of Engineering at Leicester "might, when the time comes, provide the nucleus of a cadet corps," it would nevertheless, they thought, "be long before it would be economical to duplicate machinery of this kind."

On the score of efficiency, was the Committee urged that such Indian cadets be sent for many years to come, to England for such training. For a very considerable time also it would be desirable, they urged, that "British and Indian officers should receive their post-graduate training from the same source." They, therefore, held that that young Indians desirous of serving as engineers should be sent to Cranwell and Cambridge and those for the artillery to Sandhurst.

Yet these weighty considerations have been treated aside—and, so far as I am aware, with-



Cadets being practical work in motor mechanics in a workshop at the Indian Military Academy

out an explanation. No development in Indian engineering establishments has, within my knowledge, taken place since these words were written that would render them obsolete.

VI

The military studies in the case of cadets, whether incorporated in the "Woodstock wing" or the "Sandhurst wing," are separated into a rounded meaning. As noted in the preceding article, the portion previous to breaking is taken up with games and "P. T." (physical training) exercises. The remaining hours until luncheon could be devoted exclusively to the study of the

epochs of warfare, if the adequate education of the cadets, particularly most of those who have entered through the army, did not fall below the requirements of the Academy authorities. I referred last month to the severe landings and therefore will not enlarge upon it.

The training is made, nevertheless, to teach the cadets the elements of strategy, tactics, military organization and administration. They also study in outline, military history and the general principles of military law.

VII

Some practical work is also done to supplement this theoretical training. Cadets engaged and other N. C. O.'s are occasionally permitted to take the cadets to facilitate their instruction.

Hands unaided by manual labour of any description, when put to the rough use required of them in the various reproductions of war conditions for instructional purposes, lose some of their stiffness. The process is far from pleasant.

Ten-year-old cadets who have not even tasted themselves by calibrating strokes in the general accompanying the horses in which they were brought up (supposing that their horses were not in surroundings instead of standing fast with the street and clock up feet with drill-line or other side effect, or doubt, when put to digging trenches and laying down loaded wire entanglements. It sometimes happens that a finger is splintered for the first time which the rider is in the hand and the violent collision of the hand with the horse's flesh gives the cadet his first baptism of blood.

Then, too, occurs responding, at night, may involve a little hardship. If the young man does not possess or has not acquired the sense of time or the jump of location (indispensable facilities in a military leader), he may lose his way in the dark and, for lack to his quarters too late for dinner, which is served punctually at the appointed hour and can be pardoned of only if the cadet is in his "mess kit."

All the "wages" on the Academy grounds are organized by a single sentence—the young Poughkeepsie mentioned in another article as the answer—under the watchful eye of the Commandant and his assistants, and are closed at certain times. Nor can cadets "break bounds" as they please. Missing a meal, therefore, constitutes some hardship—and this, I judge, as a spur to the development of a keen appreciation of time and direction.

Meals are kept in studies across the main road connecting Delta Den—the railway—with the dining pavilion at Chalks. Education is so popular with the young men some of whom have long little riding before they come to Delta Den, that there generally are more applications than horses, especially on a Sunday, when the general Academy routine is relaxed.

The cadets are, I am happy to say, taught wood-working and auto-mechanics. Judging by the equipment in the workshops, these courses must be very satisfactory. I have seen schools in Europe and the United States of America where the arrangements for giving annual training to boys just starting out in the cadets were much more thoroughgoing.

I may add that the young men admitted to the "Workshop" are given a more intensive course in mathematics and physics and chemistry. Considerable attention has been given to equipping the laboratories through many a high school in small towns in the United States of America which by no means have the Academy.

VIII

From time to time the progress made by cadets is noted. Some of the examinations are held, without prize action, and are written, run over and judged. The results thus obtained are considered together with the marks given by instructors on ground work through the term and the results in which the most marks are kept.

The number of marks obtained by a cadet are not published; but if he has failed to make the progress required of him, he is ordered by the Commandant of the Company in which he is incorporated, the Commandant being invariably one of the instructors. It is done not "pull up," as the expression goes, but is reported to the Commandant, who may drop him a term or even discharge him from the Academy.

Physical efficiency is also tested from time to time. These tests are:

- Run yards, for speed;
- High jump, for agility;
- Long jump, for dash;
- Putting the weight, for strength; and
- mile run, for endurance.

The percentage of cadets who, for one course or another, are sent away or drop out, is rather high compared with the number of entrants. All the boys who constituted the original batch, eleven did not appear in the final aggregation. This is a serious matter and must be taken into consideration when calculating the cost of "Army Institution."

The final examination is held at the conclusion of the fifth year—in other words, after two-and-a-half years' training. The papers are set by Army Inspectors and examiners sent from there also conduct oral and practical tests.

IX

Though by successfully guiding these sons the cadet seems the able to receive the Commission* agreed by his Excellency the Viceroy

* This Commission must not be confused with the King's Commission. Further references to it are made later in the article.



Work going on on one of the quarters, now completed.

in detail of His Majesty the King-Emperor, his training is far from complete. If he has decided to enter the engineers, he must report to the Thomson College at Roorkee for a course in engineering that will keep him there for three years. If he is to go into the infantry or cavalry, he is attached to a British battalion for a year's practical training.

As I noted in the last article of this series, many British officers think that the sciences of warfare cannot be taught at any academy, but must be learned while a young man is actually serving in a fighting unit. This practical training, as believers in the academy view would sell it, is, therefore, all-important. Upon it will depend, in no small measure, the success or otherwise of the young man in the profession, that he has chosen for himself or into which authorities relatives have pushed him.

Will a British battalion put its back to him imparting such training to these young Indians who will occupy positions that fill now constitutents of a close British garrison? Only time can answer this question.

The Commission received by these young men differs from that given to the British officers among whom they will serve. While the

graduates of Sandhurst can command any unit British or Indian—drawn from Delhi Durrani and composed of non-Indian units only by special dispensation.*

The scale of payments in the case of Indians

* According to a letter delivered at Sandhurst and registered in the Royal Military College Magazine, Easter, 1905, there was no likelihood of British graduates sitting under Indian graduates at that College. The letter, believed to be an order with considerable army importance in India, stated that Indians obtained their commissions at a rate that precluded "the possibility of their rising very high." The few Indians who would go "on to rank" would hardly be posted "to important units so that the latter may have the opportunity of proving that he can perform efficient all-round Indian duties." When the Indianized units passed their youth, their number was to be increased, and the British officers in them replaced by Indian cadres from Sandhurst. These Indian officers would, however, "be junior to any British officer in their rank and the British officers so replaced" would "be absorbed into other units."

The anomaly, if prophecy it was, is being fulfilled. What was said of the Indian graduates from Sandhurst seems to be exactly true of those from Dacca Dan.

is lower than that of British colleges, paid for cash. This scale has been adjusted by the Government to be adequate to Indian needs.

Harvard College is such, however, that Indians accepted to a British college are likely to enter to maintain their caste position. The maintenance of their caste is likely to involve, among other things, drinking, playing bridge for "points" (gambling would be regarded as too strong an expression), betting at races, and the like. Indians of this description have, somehow or other, become the hallmark of a gentleman—especially of a military gentleman.

It would be easier for Indians to acquire their habits than some of the finer traits of an "English gentleman." Few, I fear, will be able to resist these temptations.

I presume that a "pay" of whiskey at the mess will not cast an English soldier, because of his lower pay, but that it does his British comrade of like rank. Nor is our Indian likely to be asked to pay less for "point" when he has lost or betted than his fellow British players.

After headquarters here, I understand, printed a special allowance to the graduates of the Dacca Post Academy serving with a British unit during the period of their practical training. The consideration thus shown is worthy of commendation.

But what will happen when, after the completion of the practical training, the Indian subordinates are posted to the front-line? They will no longer fraternize, when off duty, with the British officers under whom they will serve. Unless there are private resources to fall back upon, the pinch is likely to be felt then.

X

Whenever else the portion of the training does, it will help to accelerate the process of Anglicization through which, as I wrote in the preceding article, the young Indians passed during their two-and-a-half years at the Academy. As I pointed out, they are not taught any Indian language or through any Indian language. Nor do they learn anything of Indian ways, Indian history, Indian crimes or Indian culture.

Whether the change under which this training is given be regarded from a near or from a long range—from the point of view of the individual or that of the nation—it appears to be faulty. By naming the faces of the young men towards the West, it tends to turn them too Eastern. It is, as it were, to add unconsciously to the experience of that life. By so doing it introduces complexities in the nation's existence already filled with complications.

Were India looking to civilization or even to military institutions, there would be some warrant for this sort of procedure. We have, however, the own code of civility—our own code of gentlemanly conduct. These would constitute,

in my judgment, a far more sure foundation upon which to lay the military superstructure than a wholly new and alien basis.

XI

I do not blame the British who have been called upon to shoulder the responsibility of training Indians for the army for the bias they, more consciously than unconsciously, are giving towards Anglicization. The school among them are imperfectly acquainted with our history and our institutions. They, moreover, are prejudiced in favour of the standards to which they, from boyhood onwards, have been taught to approximate their lives. They consider their ways—their institutions—their standards—to be incomparably the best in the world—in any case far superior to ours.

For British will say so in so many words. Most of them will, in fact, be too proud to make such a statement. To them it is, for one thing, a self-evident fact that need not be stated.

Despite these prejudices (which I greatly admire) British believe in such a measure that you would be dumb indeed if you did not form the inference that they believe the British ways are the best in their ability to suggest order than to suggest, they are inimitable.

This faith in the supreme quality of their own institutions—their faith in themselves—has acted as a barrier to accepting the British among the nations of the world. Without it there would have been no Greater British—no Empire.

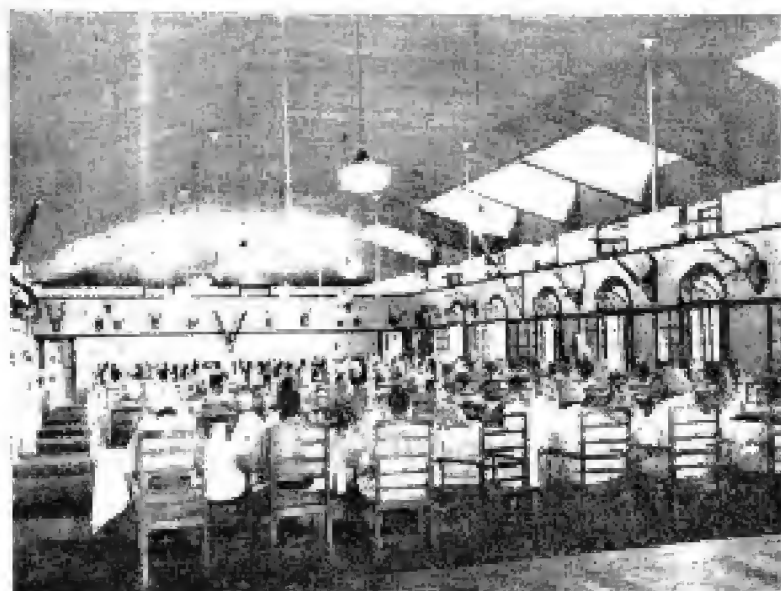
But this faith has the "flair of its quality"—so use a descriptive expression coined by the French. It handicaps Indians in reaching the standards of other nationalities. It is difficult—in many cases impossible—for them culturally to depart from the basic principles upon which their own institutions are conducted.

They may—they will—talk of making modifications to our conditions that may leave them. That talk will be sincere. No question about it. Every effort will be made to translate it into actually—honest, genuine and even strenuous effort.

The pull of experience—of inherited experience—will, however, be the other way. Inevitable though that pull be, its strength is tremendous. It seems, moreover, to be coupled with the quality, increasingly rare in this world of imperfections, of requiring its strength and even gaining strength with the lapse of time.

XII

Along with this pull has to be considered another tendency rooted in the makers of the policies governing such "Army Indianization." They have grown up in the belief that only selected men and classes in India possess spiritual qualities. Upon the rest of the Indian population they have been taught to look as, militarily, valueless.



Cadets at lunch in the Indian Military Academy Mess

Even the mental elements in India want, until recently, deemed by them fit only to serve as soldiers of the line, capable not doubt of throwing up non-commissioned officers and "glorified N. C. O.'s," but needing to be led by others.

To us, these notions are nothing but prejudices. We are too busy—aren't we?—to waste our energies in the vain attempt to prove them to be such. But is this purpose, for prejudices are beyond argument.

High policy has led the men in numbers over India to make a slight departure from the practices pursued since the Indian Sepoy Mutiny. Not only has the door to fighting careers been opened, a fraction of an inch at a time, since the Great War, but young men belonging to the so-called non-hereditary races and classes have been permitted to enter the rank in the army through their rank.

Have the prejudices disappeared, however? Have British officers acquiesced with in the practical qualities of leadership in the young men they have been set to train at the Academy and subsequently in the battalion?

Unless I am grossly mistaken, that miracle

has yet to happen. The highest authorities speak of "Indianisation" only as an "experiment." Younger officers, and so clerics in the words they employ, give none to their drudgery as there is need to make a possible Indian despondent about his country's future.

XIII

Yet I feel far from despondent. Elsewhere in the Empire, not to speak of the outside world, people largely of British descent have dared to depart from the British ways of manufacturing military leaders and have achieved noteworthy success.

Canada, as I have pointed out in another article, furnishes a striking example. Having built up "public schools" and refusing to resort to such costly expedients, she built up a system of training in Kingston, Ontario, which efficiently serves her requirements and provides officers even outside the Dominion.

Had the Hon. the Alexander MacKenzie, who, as the first Liberal Federal Prime Minister, founded the Royal Military College in 1874, no

high in Canada's common schools, that system could never have come into being. The fault in the common people would him. In good stead, too, for the Dominion lacked the so-called "ruling class" which, in his day, filled the military universities and colleges in England—and barely does to even today.

Such stable foundations were left that Canada was able to make a contribution to the common effort against the Central European Powers during 1914-18 that made the world march. Each of the three Canadian divisions in the field was offered, even before the war, by Canadians trained in Canadian soil. Canada was able even to oblige Australia by giving her a divisional commander. Kingston was proud of having produced three commanders.

I attribute the Canadian success to:



Cadets at work in the supporter's bench in a workshop in the Indian Military Academy.

(1) Canadian competence to devise their own arrangements to train army officers;

(2) Canadian courage to depart from the British pattern, particularly to do without "public school" education;

(3) Canadian faith in the common people and not in any particular class regarding itself as the "ruling class" and being so regarded by credulous people;

(4) Canadian foresight in training officers

on a grand scale—for in excess of the requirements of their skeleton army but with an eye to meeting any national emergency that may arise; and

(5) Canadian vision in perceiving that their military colleges general and technical education of a type that would enable citizens who could not find a niche in the army to succeed in some other profession.

XIV

As I have stated before, we could not do worse than follow the example set by Canada. We are too poor to be able to afford the "public school" type of education on anything like a national scale, even if that type of education were suited to our genius. If, therefore, we do not trust to the common schools (as did Canada) for supplying the military colleges with the raw material, only most of the well-to-do classes whose parents are willing to have them subjected to Anglicizing processes from a tender age, can we hope to hold rank in our army.

We are, moreover, going a very long way. At the far end of 1931, we have 150 officers with the name under Indianization² and not one of them senior enough to be termed in army to be considered as an instructor in the Academy.

If the Canadian precedent were to be followed and young Indians trained, in large numbers, as military leaders, this dilemma might be made up in a reasonable span of time. If the Canadian pattern were followed to the extent of giving the young men liberal and technical education of a high grade, then who cannot be obtained in the army could easily find a foothold, as Canadians do, in a similar circumstance, in some other occupation.

Though since the Mutiny the suspicion of the more intelligent classes in India has been turned away from the military scheme, through no fault of their own, and that suspicion has been the refuge of uneducated or almost uneducated Indians, the spirit of manhood is not dead in the country. Were a system of training suited to the genius of our people devised, I have not the least doubt that young men capable of being turned into military leaders would be available in numbers adequate—or even more than adequate—to the needs of our national defence.

XV

We must not forget that the military training recently made thus and begun the growth of India with a sense of exhaustion. Not even is the door leading to the consequential part in the industrial and equine queue open. The one giving education to the Engineer and other technical crafts has been opened so slightly that

* According to an official statement issued in September, 1935.

one has to look intensely before one is sure that it has been opened at all.

What is still more disappointing, those chosen had not into the general body of the Indian Army, but into a certain postulated off from it. That section has, it is true, been recently somewhat extended; but, even with this extension, the section is too small to produce much enthusiasm.

The number of graduates that the Indian Army Academy is turning out does not certainly justify such a feeling. The first batch of male graduates India has employed and the second only one—or there is a whole year. It looks as if nothing else, except more than three or four such commissions be given in a year is likely to end disappointment.

The so-called Khasa Committee recommended in the other hand, that from this no less than eight places be reserved at Westcott for Indians. No well-wisher of India could feel happy at this sweeping down of this opportunity for young Indians.

Not is the position in respect of the number of graduates turned out for the other units showing. The first batch yielded 27 and the second even less.

Many of these graduates are, though, not men that they cannot aspire to rise beyond the rank of Captain. Some of them will never rise at all, I am assured, for none they think that rank their "social position" will be provided. "Indoctrination" will thus "strike a snag," to use a significant phrase of a British acquaintance of mine.

Then, too, the lack of intellectual equipment is bound to tell. A greater percentage of the men who get in through the army—the so-called "A" cadets—may be able to acquire, while at the Academy, a certain facility for speaking English; but their educational foundation is, as a rule, too poor to enable them to rise very high in these days of scientific warfare, even if age did not forbid such rise.

XXI

Through the Academy is in its fourth year, it has a total enrolment of only 175 cadets. Something like 25 seats remain empty. The explanation given is, I understand, that the Indian States have not applied themselves of the reservations made for them. This year, I believe, their limit between them exceeds 600 unless sent only one each. What can be the reason?

That cannot be the whole explanation. In all probability the number of vacancies for Indian officers in the division in process of Indianization

do not warrant the authorship in sending out more graduates.

The difficulty is created by the dearth of equipment, not by the dearth of suitable young men. These young Indians find that the door to the Commissioned rank is wide open and the conditions of admission are such that Indians need in facilities that do not use English as the common medium of communication can enter without reference to their race, caste, or class, there will be more candidates than can be accommodated even in an Academy adequate to fill the requirements of Indian defense, without external aid.

XXII

And how is India ever to be, militarily, self-sufficing, even if all the 300 seats remain filled all the time? Assuming, for the sake of argument, that all the cadets, without a single exception, get through successfully, such as the end of his fifth term, even then the graduates of the Academy could not bulk sufficiently to replace a career of the wastage that is taking place, year by year, in the officer-stacks of the Indian Army.

How far the Academy falls short of even the standard set down by the post-war (1918) Committee of experts appointed by Lord Balfour, can be seen from the figures obtained by Mr. H. S. George in the minute dated July 15th, 1921, that he appended to the report made up by the Indian Military College Committee (presented over by Sir Philip Chetwode). The strength of the military colleges for India prescribed by the 1922 Committee was:

"During the first period approximately 100 during the second and third periods approximately from 150 to 1700, giving an average annual output of 100 during the first period to meet the requirements of the Indian Army and the Indian State forces and in the succeeding periods each output to meet the increased demand."

It may be of interest to our people to know that Canada maintains a military college in which there are more cadets (1184*) than there are at Delhi (1073). And Canada, for two years there, has only about one-fifth-fifth of our population; and she has no turbulent border like our North-West frontier.

Here is an indication to us as to how far short of the Dominion stage we are, and how hopelessly inadequate is the machinery to achieve us to that stage.

* *Canada Year Book*, 1924-25, published by Authority of the Minister of Trade and Commerce, Ottawa, King-Printer, 1925.

INDIAN WOMANHOOD



Mrs. Soma Bose

Mrs. C. L. Vishwanath, Assistant Secretary, 24th U. P. Secondary Education Conference, held last month at Cawnpore, writes:

"Mrs. Soma Bose, M.A., Principal, Kalidasa Vidyalaya Inter-mediating College, Cawnpore, who was elected Chairman of the Session Committee of the 14th Session of the U. P. Secondary Education Association, carries behind her a long teaching experience of 20 years, and is one of the foremost women educationalists of the Province. She is the first Lady Vice-President of the U. P. S. E. A., which is a registered body, and is recognized by the Government of U. P. as being the only representative organization of U. P. Secondary Teachers of Aided Institutions. She had been, for some time, in the past the Headmistress of well-known institutions like Girls' High School, Jagat Tarna, Girls' High School at Alambud, Berhampore Girls' High School, Berhampore, and Pandana Girls' High School, Guntur. During her stay in Cawnpore she has been making a very keen interest in female education and has been instrumental in organizing the women's section of the C. P. E. E. Association. It is hoped that other women members of this Province will co-operate with her in her laudable enterprise."

"She is also a member of the Executive Council of the All-India Federation of Educational Associations."



THE ANNUAL GATHERING OF S. N. D. T. COLLEGE FOR WOMEN

Second Row, Starting from left to right:

- (1) Mrs. Radhikata Acharya—Matron of the College, (2) Mrs. Krishnammal M. H. Thakuray,
- (3) Dr. Mrs. Jyoti Karna, M.A., Ph.D., the Registrar, (4) Mr. B. S. Patkar, B.A., LL.B., the Chancellor, (5) Mrs. Patkar, (6) Her Excellency Lady Balaconne, (7) Lady Priscilla Villalban-Prattin, (8) Mrs. Anandini Karna, (9) Prof. D. K. Karve, M.A., Vice-Chancellor, (10) Dr. Mrs. Kanchand Devi, M.A., Ph.D., the Principal, (11) Private Secretary to Her Excellency Lady Balaconne.

INDIANS ABROAD

By BHARASIDAS CHATURVEDI

Pandit Satya Chaman Shastri to Dutch Guinea

One of our correspondents in Dutch Guiana has sent us a detailed account of the arrival and reception of Pandit Satya Chaman Shastri in that Colony. The Pandit is a representative of the Arya Prasthan School, Delhi and as such he is responsible to the Sahib at Simla for his activities abroad. We are glad to note that he has begun well and the *Bharat*—a leading paper of the colony—has been so much impressed by the lectures of the Pandit as to call him "The apostle of unity and education."

Our Correspondent writes:

In accordance with previous arrangements, Professor Mahon, Governor of Dutch Guinea, was pleased to receive the Pandit on July 15th at his residence and gave a public and sympathetic hearing to certain discourses of the great Aryans presented before him. He told that latter, for about half an hour orally referred to the following problems:

1. Abolition of caste distinctions and doing of minimum marriageable age.

2. Collection of the remains of their money on the Indian Press, ordering *Satish* for missionary work.

3. Granting of permission to the Hindus to burn their dead bodies in violation of statute enactments on behalf of the Government.



Arrival of Pandit Satya Chaman Shastri at Paramaribo, Dutch Guinea



Reception of Pandit Satya Chaman Shastri in Dutch Guinea

4. Validity of marriage performed according to the Vedic rites by Arya Ministers.

In course of his talk with the Governor regarding the Arya heritage, the Pandit referred to the "Aryan Marriage Validation Bill" to be introduced in the Legislative Assembly. The Governor was impressed by the Pandit's talk and it is very unlikely that he will give the Pandit a free class time to travel throughout the whole territory of Dutch Guinea.

We shall be much obliged if our correspondents in Dutch Guinea will keep us regularly informed about the activities of Pandit Satya Chaman Shastri as well as other religious preachers from India whether they are Hindus or Mohammedans or Christians.

We hope nothing will be done by these Indian preachers common feelings in Greater

India,

CAIRO TODAY

By SHEKH ETTERIKAR HASOOL.

CAIRO remains today the most interesting and fascinating of Oriental cities. It is a place where one finds an extraordinary blending of the Orient and the Occident, luxury and poverty, paganism and civilisation.



The author.

On reaching Cairo one is dazzled by the brilliancy of colour. The Arabs still preserve many of the characteristics of the ancient Egyptians, chief among these being their love of colour. The most garish and brilliant the colour, the most ill appears to them. They colour this trait not only to their dress, but also to their buildings, which gives a kaleidoscopic effect to the city.

As you wander through the city, you see eunuchs, donkeys, *dingy*zons, sharks, fortune-tellers, guides, beggars, tourists from all parts of the world, and while you sit, a rush is immediately made towards you by half a dozen little Sudanese, a dozen mendicants clamouring for *Lablab* and all the flies from the neighbouring tables.

A French waiter appears. You give your order in French. A few mosquitoes pay an unfriendly visit. You drink your coffee and find yourself once more in the open air, with a cloudless sapphire sky overhead and the fierce rays of a tropical sun heading down on your hot brow.

BLUES AND AVEINEN

You walk through an avenue of large modern houses, covered with foliage, and then in a few minutes you find yourself in a narrow street crowded with people. You see shoe-venders walking up and down clinking their metal clogs, a caravan of camels, donkey-bags passing and shouting words of warning to pedestrians, and veiled Egyptian ladies peeping from their windows down the street. Then from the interior of a beautiful mosque you hear the muezzin calling the faithful to prayers, and as you pause to admire some bric-a-brac which an important merchant is offering for sale, you are rudely reminded by a file of khaki-clad soldiers who come tramping down the street on their way to barracks.

THE CITADEL.

Then comes the citadel—a magnificent specimen of ancient fortifications—in the centre of which stands the imposing mosque of Mohammed Ali, grand and made of alabaster. Here, also, is the celebrated Al-Azhar, the oldest university in the world, and the centre of Mohammedan teaching.

Along the edge of the Libyan desert are the Pyramids of Gizeh, and at their feet reclines the immortal Sphinx, all silent yet

thousand testimonies to the stupendous distance and looked at these stupendous monuments and always, and impressively, they



The Sphinx

THE SPHINX

It is, I think, one of the most astounding facts in the history of man that a man was able to contain within his mind, the conception of the Sphinx. That he could carry it out in stone is amazing. But how much more amazing it is that before there was the Sphinx he was able to see it with his imagination! The more you see it, the more you wonder at it, you adore more strongly its repose, you steep yourself more intimately in the peace about it, that seems to emanate from it as light emanates from the sun.

On many nights I have sat in the sand at a



A Specimen of Egyptian Art
—Cairo Museum.



The Cotton and Weaver Works—Cairo



A general view of the Pyramids



The Temple of Isis

have stirred my imagination. Their profound calm, their classical simplicity, are greatly emphasized when no detail can be seen, when they are but black shapes towering to the stars. The immense base reveals to you the labyrinth within: the long descent from the tiny slit that gives you entrance, your uncertain steps in its hot, eternal night, your fall on the ice-like surfaces of its polished blocks of stone, the crushing weight that seemed to lie on your heart as you stood uncertainly on, sustained almost as by the desert; your sensation of being for ever imprisoned, taken and hidden by a monster

from Egypt's wonderful light, as you stood in the central chamber, and realized the stone was so into whose depths, like some intrepid diver, you had dared deliberately to come. And beyond them on one side were the sleeping waters, with islands small, surely, as delicate Egyptian hands, and on the other the great desert that stretched, as the Bedouin says, on and on 'for a march 'of a thousand days.'

THE Nile

In Egypt one feels very safe. Smiling policemen in clothes of spotless white—



Philae, The Nile

emblematic, surely, of their innocents—seem to be everywhere, standing calmly to the sun. Up the Nile the fallowen waits as kindly as the policeman, smile projectingly upon you, as if they would say, 'Allah has placed us here to take care of this confiding stranger.' An amiable, an almost enticing seductiveness seems emanating from the fertile soil, shining in the golden air, gleaming softly in the amber sands, dripping in the brows, the manes, the silver colles of the Nile. It stands upon you. It ripples over you. In physical well-being you sink down, and with wide eyes you gaze and listen and enjoy, and think not of the morrow.

Pharaoh's Bed

Pharaoh's Bed, which stands alone close to the Nile on the eastern side of the island, is not one of those rugged, majestic buildings, full of grandeur and splendour, which can bear, not 'carry off,' as it were, a cruelly imposed agnition without being affected as a whole. It is, on the contrary, a small almost an airy, and a femininely perfect thing, in which a singular loveliness of form was combined with a singular loveliness of colour. The brighting wash of the Nile, which has changed the beautiful pale yellow of the stone

of the lower part of the building to a hideous and dreary gray—which made us think of steel knifs on which liquid has been spilt and allowed to rust—has destroyed the uniformity, the balance, the faultless melody liked up by form and colour. And as it is with the temple. The effect is specially distressing in the open court that precedes the temple dedicated to the Lady of Philae. It is said that once, beyond Philae, the Great Cataract poured down from the waters of Nubia into the green fertility of Upper Egypt. It rains no longer.

Lovely are the doorways in Philae; enclosing are the shallow steps that lead one onward and upward; greet one the yellow towers that seem to smile a quiet welcome. And there is one chamber that is simply a place of magic—the hall of the painted papyrus, the delicate hall of the flowers.

Old Cairo

Not far from the new Cairo is the old Cairo with its famous Coptic church of Abu Sergius, in the crypt of which the Virgin Mary and Christ are said to have stayed when they fled to the land of Egypt to escape the fury of King Herod.



A View of the Blue Nile—Galla

When I started it last time, a mist hung over the land. Out of it, with a sort of stern energy, there came to my ears loud hymns sung by the pilgrims' voices—hymns in which, mingled with the enthusiasm of desperate adventure for the holiest shrine, there seemed to sound the resolution of men going up to confront the fatigues and the dangers of a great journey through an unknown country. Those hymns led my feet to the venerable

mosques where, like my other Moslem brethren I offered prayer for the first time in that country which is still so sacred to my heart. Old Galla is full of beautiful mosques. There are the 'Illao Mosque,' the 'Red Mosque,' and the mosque of Abu-Talim and about four hundred more.

Egypt calls—this land of sands and ruins, and gold. It has a spell which our hearts overcome.

TO AHURA

By A. J. PATEL,

Deep in the wealth of the forest,
 Deep in the depth of a cave,
 In the secret of the mighty brothers,
 I felt and saw Thy Face.

In the splendour of lightning that runs,
 In the hurrahs of oceanic winds,
 In the clasp, fresh broken, that comes from Thee,
 I knew Thy radiant grace.

In the infinite stars, that wakeen at dusk,
 In the velvet feel of an infant's hand,
 In the pangs of a mother's sad and hard,
 I knew that Thou art Good.

In the hunger yell of an infant's cry,
 In the soft, deep blush of the spring rose,
 In the radiant smile of human tongues,
 I knew that Thou art Love.

In the love, that awakes in my heart in youth,
 In the strange, soft sadness, I saw in his eyes,
 In the speechless way he gave me his heart,
 I knew that Thou art Love.

In the restless urge of my wanderings,
 In the human hopes unfulfilled,
 In the unknown quest of my wayward years,
 Alone I stand, till restraining I find,
 Thou there alone art mine.

THE SECRET OF ABYSSINIA AND ITS LESSON

By SEYMOUR C. NOSS

THE fate of Abyssinia is now in the balance. The outlook for her is exceedingly gloomy. But whatever happens in that part of Africa, the lesson of Abyssinia will remain as a legacy for humanity.

WHAT IS THAT LESSON?

It is this: that in the 20th century a nation can hope to be free only if it is strong, has a physical and military power of itself, and is able to acquire all the knowledge which modern science can impart.

The Orient has succumbed bit by bit to the physical encroachment of the Occident, because it has wrung itself up in self-complacency and lived in artificial stagnation for three centuries and because it has refused to keep abreast of the march of human and scientific progress, especially in the art of warfare. India and China, along with other Oriental countries, have suffered for this reason. Germany, like Japan, Turkey and Persia are still able because they were able to absorb themselves in time.

Like the rest of the Orient, Japan was, at one time, walled up like in peaceful isolation. But the booming of American cannon threw open her ears as a mighty challenge. She would either have to enter the arena of world-competition and world-politics as a strong and modernized nation or go down before the West. She chose the former alternative, huddled herself in time and during the space of 50 years, emerged as a strong and modernized nation. By the time that a serious challenge in her independent existence came from a Western power, she was prepared and her timely preparation saved her. In this hard world, only the fittest can survive.

Abbyssinia is now a test problem. During the latter half of the 19th century, the imperialist nations of Europe—Britain, France and Italy,—began to cast their eyes on her. All of them tried to grab that potentially rich country—but were baffled not only by the harsh and arid, inhospitable top also by the recalcitrant and impossible nature of the country. One nation forgot the ancient military exploits of Lord Napier of Magdala in Abyssinia (Magdala is situated in the heart of Abyssinia) as the overlord of Emperor Theodore by the British in 1868. Failing to partition Abyssinia among themselves—as the rest of Africa had been partitioned—they took possession of all the surrounding areas, cutting off Abyssinia from the sea. Thus a reference to the map will show that Abyssinia is surrounded by Sudan (British), Kenya (British),

Indian Somaliland, British Somaliland, French Somaliland and Eritrea (Italian).

The absorption and unification of Italy took place in 1861—rather late in the day—while the unification of Germany took place in 1870. By that time the available colonial world had been practically divided up by the other imperialist European powers. Hence we find that among the imperialist nations are Italy and Germany. Germany, under Bismarck, looked forward to some territories in south-west Africa—while Italy cast her eyes on Abyssinia and her surroundings.

Italian penetration of Africa began in the sixties of the last century, when Abyssinia was not unified. The Northern part was ruled over by Emperor John and the Southern part by Emperor Menelik, while some other parts were virtually independent. The population of Abyssinia at that time was anything but homogeneous, either from the ethnic or from the religious point of view. The death of Emperor John in 1889 during a war with the Turkish sultan, paved the way for the unification of Abyssinia under Emperor Menelik. Menelik who was crowned as "Negus Negast" (King of Kings) was great as a soldier and as a statesman. Under his leadership the great fight with the Italians took place, culminating in the complete annihilation of the Italian forces at Adowa in 1896. Since then Adowa has been remembered by the Italians as a defeat which has to be avenged.

Since 1896, Abyssinia has had a couple for nearly 45 years. If she had been able to strengthen and modernize her people within this period—as the Japanese did—then she would, probably have survived. But she has unfortunately failed to do so and hence she is doomed. The fault lies not in with the supreme rulers of Abyssinia, who have been patriotic, able and statesmanlike, but with the population. The present Emperor, for example, has shown proof of wonderful diplomacy and statesmanship throughout the present crisis—such as one would expect in a first-class British politician. But dynasty and tribal jealousies unfortunately stain the description of the Emperor's son-in-law, who is a descendant of Emperor John, as the Italians which was announced in the press on the 12th October, is an example of fantastic jealousy. The people are mostly illiterate and slavery still exists as an institution. Last but not least, the glorious victory of Adowa has left the brave Abyssinians in a false sense

of century. This sense of security will prove to be their ruin on the field of battle where they will realize only too late that the lessons of 1905 are not the lessons of 1936 and that the art of warfare has advanced with rapid strides since they met their last lesson at Aden.

Having failed to subjugate Abyssinia by force of arms, the Imperialist powers resorted to diplomatic intrigue from the beginning of this century. The story is told by *New Leader* of London in its issue of the 22nd August, 1935. (To abbreviate this story I shall only tell that Abyssinia was admitted into the League of Nations in September, 1933. In spite of the objection of the British Government.)

PERMANENT ALLIANCE

"Before this Britain had recognized Abyssinia as an Italian 'sphere of influence,' but the desire of Italy was shared by Britain as an opportunity to make her own claim. In 1905, the three Imperialist Powers—Britain, France and Italy—signed a Treaty which formalized the partition of Abyssinia between them. The Treaty contained the usual Imperialist formula about guaranteeing the integrity of Abyssinia, but, in fact, gave Britain the right to regulate the head waters of the Nile, made Italy paramount in Western Abyssinia, and put France in authority over her railway zone."

BEFORE OUR EYES

The next stage in this story of Imperialist strategy came with the beginning of the World War. By Treaty Italy was allied with Germany and Austria, but France and Britain banded together. They signed a secret Treaty which, while Italian Imperialism was promised that the frontiers of her East African colonies should be extended at the expense of Abyssinia.

After the war Britain wanted to make sure of her control of the Nile by building a barrage in Lake Tana. Italy refused to accept this claim if Britain in return would recognize Italy's exclusive economic influence in Western Abyssinia. The British turned the offer down. She was afraid of antagonizing France and believed that she was powerful enough to win through without French support. She self-righteously told Italy that the claim to exclusive Italian influence would be a violation of the Treaty of 1905 which had consecrated the integrity of Abyssinia!

She came later the position changed. The Abyssinian Government had refused Britain's demands, and the British Government wanted Italian support. Britain kept all about the promise to maintain the integrity of Abyssinia in the Treaty of 1905. She began to show her exclusive independence in 1922. She agreed to recognize Italy's claim to the whole of Western Abyssinia as a "sphere of influence."

Then an unexpected rebuff took place. The Abyssinian Government refused the arrangement between Britain and Italy, and threatened to expose the Imperialist design before the League . . .

Refused, Britain tried one tactic. She offered Abyssinia the title of a corridor of 600 square miles of territory through British Somaliland to the sea. The British Government was so sure that this offer would be accepted that maps were published in 1926 marking the Port of Zeila as its Abyssinian portway. To the surprise of the British Imperialists

the Abyssinians rejected the offer. They were not to be lured out of their independence.

To continue the story, in 1928, Italy and Abyssinia entered into a treaty of friendship providing for collaboration in all disputes for a period of 20 years. A further agreement was signed at the same time whereby Abyssinia was granted a free zone at the port of Assab in Italian Eritrea. It is clear that up to this time the two countries were friendly in such ways. Thereafter, a sudden change took place in the foreign policy of Abyssinia. At technical aspects, political advisers and military officers, nationals of other European countries, like Belgians, French, British and Russian were brought in and dealings were carefully explained. When the year 1934 opened, Italian influence on the Abyssinian Government was practically nothing, while British influence was in the ascendant. Moreover, it was talked about that the British Government had come to a separate and secret understanding with the Abyssinian Government with regard to the waters of Lake Tana, without the knowledge or support of Italy. As a consequence, Mussolini came to an understanding with Laval and the Franco-Italian Pact was signed which gave Italy a free hand in Abyssinia.

In all the writings that have so far appeared on the recent and fairly final answer to the question as to why Mussolini decided to launch his Abyssinian campaign just at this moment, two reasons account for this. Firstly, Mussolini felt that British influence was rapidly growing in Abyssinia as it was growing on the other side of the Red Sea—the Arabs, and if it went on unchecked, then Italian influence would be diminished from Abyssinia altogether. Secondly, Mussolini felt that he would get a splendid turn or three years before a European war broke out and that was the only opportunity for Italy to launch the Abyssinian campaign. In fact, historically the Abyssinian campaign seems to coincide the coming European war to the same relation as the Tripoly and Balkan wars of 1911-1913 towards the Great War of 1914-1918.

The question that now must now ask is the issue that is involved in the Abyssinian conflict. To answer the question, I must once again turn to the *New Leader* of London of the 22nd August:

"Abyssinia is the last independent State in the Continent of Africa. The rest of the vast continent of Africa have already been divided up between the Imperialist Powers. Britain has asked the greatest share of the cake; Italy is determined to get the last piece before any other Imperialist Power gets it."

There are four Imperialist Powers which have interests in Abyssinia.

British Capitalism are very concerned because Abyssinia controls the Lake Tana, the headwaters of the Blue Nile, which irrigates the cotton plantations of the Sudan and Egypt. British financiers are concerned because they have control of the

Bank of Abyssinia, which is a subsidiary of the Bank of Egypt.

French Capitalist-imperialism controls the only railway which runs from the French port of Djibouti to the Abyssinian capital, Addis Ababa.

Japanese Capitalist-imperialism is concerned because it wants large tracts of land where raw cotton is cultivated, and because it has a practical monopoly of the Abyssinian market in manufactured cotton goods.

Italian Capitalist-imperialism is concerned because it controls the administration of the ports and telegraphs.

Let us now imagine that the British and French and Japanese Governments are now objecting to the Italian, sincerely because of love of Abyssinia or pure championship of human rights or passion for justice.

For a moment, this is a case of reform. *Talking and the British, French and Japanese Governments object to Mussolini's collecting the fee?*

When the British Government first realized that Mussolini was not playing a game of bluff, they adopted a belittling attitude. The Abyssinian Plot, which is the crime of the generals, admirals and armed services, reflected this spirit and arose in its leading article of the 22nd August:

"Abyssinia is to be the seat of our efforts. If we suffer from this trouble, it is not to be believed that something more substantial can be taken on us. Quite lately! The time, it seems, is being squandered in private quarrels, when that the British Empire is only waiting to be carried on by other men whose destiny lies in the future. The matter that time is wasted, the better it will be for the tranquillity of the world. It is time we made it plain to all eyes, clearly that the British Empire is neither for sale, nor to be had for the asking."

Simultaneously, war preparations were launched by the British Government. About these war preparations, the *New Leader* wrote on the 24th August:

"Since then, whatever talks the public has been still more startled by reports that the War Office has decided to send a second battalion of soldiers to the Sudan, to increase its military forces at Khartoum and Addis, to send a strong contingent of the Indian Army to strengthen the British Legionnaire guard in the Abyssinian capital, and to prepare the Mediterranean fleet for service."

EUROPEAN GUARANTEE

One highly significant paragraph in the *Times* and was thus headed up. Last week the sub-paragraphs throughout Britain received a disclaimer headed "Parrot or General Mussolini's?" It read as follows:

"Acceptance of proposals without preparation. In view of the present emergency, all inland or overseas proposals as War Office service should be accepted for dispatch without preparation, if duly certified by a military officer or a permanent civil servant employed by the War Office."

The authorities have explained that this circular was sent out in error. Apparently 32,000 of these letters (numbered GH1950) were printed last month by the Stationery Office; but it was not the intention to use them at all. The fact that they had been prepared is, fortunately, denied.

In the *Times* issue, the *New Leader* explained the motive behind these war preparations:

"What is the explanation of these developments? The fear that Italy would strain against the broad waters of the Nile at Lake Tanna, in Abyssinia, and then be able to destroy the irrigation of the British Colonies in the Sudan and Egypt; the danger that Italian domination of Abyssinia would enable it to loathe on the Suez Canal, control the Red Sea and command the sea-roads to India, were sufficient reasons for grave anxiety among British Imperialists."

But a further danger to British Imperialism developed.

Mussolini has been justifying that he "was to reason" why the British domination of the Eastern Mediterranean should continue. Mussolini has threatened the narrow gulf in the Eastern Mediterranean and in North-East Africa. In plain words, he threatens the very basis of the lines of communication of British Imperialism to the East, to India and to Australia.

It is a reflection of this ambitious purpose of Italy that she had the National Government and British Imperialists generally to determine to use every means to stop Mussolini. The enthusiasm for the creation of the League of Nations does not arise from a love of peace or a desire to champion Abyssinia. The British Imperialists are hiding their concern behind these "righteous" aims in order to win the support of opinion which is devoted to the League and to the cause of peace. It is actually using enthusiasm for peace to prepare the British people for Imperialist war.

There was such a wave of sympathy for Abyssinia everywhere that at first very few people noticed, except probably in France, that the real motive which inspired the war-party in Great Britain was purely Imperialist. France was sceptical of the new-begotten love of Britain for the League of Nations which Italy was denouncing, because she (France) was still not over the Anglo-German Naval Agreement which had been contracted without French knowledge and approval and which had served to legalize the illegal re-armament of Germany in defiance of the Treaty of Versailles. The French scepticism passed out in their defence that Britain had remained quiet passive when Japan had defied the League and attacked China in Manchuria and when Belgium and Peking had gone to war though both were members of the League.

I shall now proceed to show that when Britain was all but prepared to plunge into another war with all her dependencies behind her—amounting like a miracle happened. Suddenly the shadow of Hitler appeared on the distant horizon and served to paralyze the nationalised sense of Great Britain ready to spring on Italy.

One fact led to elimination of the diplomacy of British politicians in mobilizing public opinion in Great Britain and abroad in favour of their anti-Italian policy. In 1914, the slogan had been: "Save Belgium." In 1935, the slogan was: "Save the League of Nations." Even the British Labour Party and the British Communist Party

fell in line with the National (Conservative) Government of Great Britain. Only a small group of Independent Labour Party men led by Stuart, James Mackenzie and McGovern had the courage and honesty to stand out and proclaim from the beginning that it was going to be neither imperialist war, in which the British workers had an interest whatsoever. But the efforts of the Independent Labour Party were drowned in the chorus of approval which greeted the Government. With this only exceptional national exception behind him, Sir Samuel Hoare, the Foreign Secretary, spoke in July and to the world with a firm voice from the mouth of the League of Nations.

I shall leave it to students of politics to answer how and why the British Labour Party and the British Communist Party gave the go-by to their multifarious pre-war policy in this crisis and lined up behind the Baldwin-Hoare Government. It was certainly a triumph for Conservative diplomacy.

While Britain was seeking her warlike preparations, Italy was not idle. A virulent anti-British campaign was conducted by the press, Italian Press and Sir Roden Cutcliffe, openly proclaiming that he was simply following France and Britain in their religious campaign and was prepared for all retrogresses if he met with ill-treatment from any quarter. Was it this or pulled-up unity that July—like the crisis of 1917—was supposed to come towards which ultimately Great Britain? I think not. Italy was conscious that the development of a super-power during the last decade had completely altered the old values in war and that her superior air-power combined with her small but spectacular efficiency in sea-war had placed her at a superior tactical advantage in the Mediterranean. Sea as combined with Britain.

In spite of what the Italians may claim, there is little doubt that Britain, with the support of her huge Empire, would in the long run have defeated Italy. But, on the other hand, it is quite certain, that the Italian air-land-out of the north efficient in that world war, by common consent, superior to that of Great Britain today—would have done irreparable damage to the British Navy. Britain would, in consequence, have emerged out of a victorious war far weaker than she is today. And with a crippled navy she would have to face the gigantic re-armament of Nazi Germany.

A small group of Imperialist-strategists began to argue that the dramatic rivalrings were bound to result constituted a greater attraction to Great Britain than Italian exploits in Abyssinia. This warning was comprehended and responded by French politicians of all shades of opinion for whom the only concern now is how to prepare for the future German revenge. Ultimately the British Cabinet realised that for them, discretion was the better part of valour. The reason is that though

Hitler has been following a sincere pacifist policy and has no intention of assuming the aggressive as Germany's Kaiser, France, and though all his objectives are in the Eastern and Southern Front, say, in Poland, Austria, Czechoslovakia, etc., even British politicians are suspicious of renewed Germany. They feel that even if Germany has been an incarnation of fighting England or even France, as soon as Germany assumes an attitude to the East and to the South, a change may come when both France and England may be drawn into a war with her, a war not to prevent German aggression in Europe. In such a development, with a capital ally, Great Britain will be at a serious disadvantage as compared with Germany. Besides the German air-force is superior to that of the entire British Empire and with cooperation in land, the German land-forces will soon become superior to those of the British Empire. The only hope of maintaining a balance of fighting power in favour of Britain for a future emergency lies in preserving and enlarging the present naval strength of Great Britain.

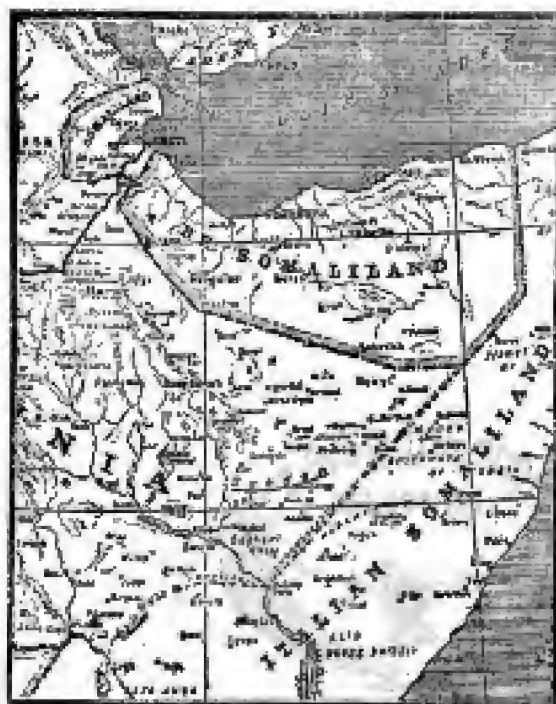
While these calculations and considerations were being carefully culminated upon in Great Britain, Italy announced that, if the war flared by France and Britain in her Abyssinian policy was really completely withdrawn from the politics of Central Europe, and that Hitler a free hand. The effect was remarkable, an extraordinary retreat. Thus Hitler's no-war-war policy frightened France and Britain into continuing the present Europe in 1935.

As a confirmation of this statement, one may refer to the recent speech of the British Premier, Mr. Baldwin, at the recent Conservative Party Conference at Bournemouth. Mr. Baldwin said:

"But I want to say to you that those remarks have confirmed in my own mind doubts and misgivings which have been present to me and my colleagues for some time past. We have, as you know, since the War been more in the way of practical disarmament . . . than any other country . . . We cannot pursue that path longer. The whole perspective on the Continent has been altered by the fact that on two of the leading of Germany. I have no reason to believe in hostile intentions . . . But I cannot be blind to the fact that the presence of another great nation armed along the perspective of Europe at the forefront of aggression under the League of Nations. I cannot regard that myself but since the difference of these intentions may mean that the subject who are fighting their way now to maturity by lines of area the capacity of the League."

It is probable that another factor also served to cast official disillusion on a fight with Italy—namely, public opinion within the British Empire. On this point, the *Daily Mail* (Paris Edition) wrote, on the 26th September, in its leading article:

Some of our leading-day Pressing journals have been stirred getting articles which suggest that the Government would willingly support ourselves even though we believed. The attitude of the people of



policy of the Government should be national now." (*The Times*, 13th October, 1935).

The *Times* of the same date gives the notes that a private meeting of about 20 Conservative M.P.'s led by Mr. L. A. Sneyd will be held to consider the present international situation and the danger of Great Britain becoming involved in the war between Italy and Abyssinia, because in their opinion the effective repudiation of such actions will lead to war. We have now to watch and see what effect is produced on the British Cabinet by this joint pressure from the Right and the Left.

AND NOW ABOUT INDIA

According to their practice of buying no interest in international affairs, the Congress leaders seem to be without a policy on this all-important question. True, there has been a large volume of sympathy for Abyssinia, leaving the public at large—but this sympathy was

immediately exploited by the British Government in view of being borrowed by the leaders of the people. As a result, Indian troops were rushed to Addis Ababa. Why was this done? When questioned in the Council of State about this, the Colonial Secretary in the Government of India replied that "troops had been sent to Addis Ababa with a view to protect Indians and other British subjects."

Are the Indian people really so naive that they can be taken in by such a ruse—must Abyssinia still being an independent country, neither Indian nor British troops can go there to protect Indians. The fact is—as stated in England—that as a result of a special representation—the Abyssinian Government allowed an exam. panel for the British Legation as a special concession (evidently this panel should be provided by the Abyssinian Government). The question now is why this extra guard was taken all the way from India. There were British troops now or then across the border of Abyssinia, e.g. in Kenya, in Sudan, in Egypt and in British Somaliland. Why were they not sent to Addis Ababa? The answer is clear. Indian troops were sent with the idea of committing Indian

support to British policy in Abyssinia and on the other hand, to remind India that the war resources of India are behind Great Britain.

It is now an open secret that during the weeks of August and September we were within an inch of a European war. And but for the warning of a married German, the war would have broken out and India would have been dragged into it. But in 1914, before Indian leaders realised where they stood. The only difference would have been that Italy would have taken the place of Germany and Abyssinia of Belgium. Only a fool would accept the statement of the Commander-in-Chief before the Central Legislature that before Italy gets entangled in a war, we shall be given sufficient notice of it. In the present case, if war had broken out in Europe, Great Britain would have summoned delegates—thanks to the resources of India—but Abyssinia would have shared the fate of Belgium and India

would have continued national, as before. It is to be greatly regretted that the spokesmen of Great Britain at Geneva, with an unshaken impudence, maintained Britain's leadership of India as an argument to prove her Britain's moral superiority over Italy—forgetful of the fact that while in Africa, Britain was mistaking one the rights of women and children of the frontier provinces and the Indian Government was buying such leaders for the Indian people in the shape of the Criminal Law Amendment Act.

It is strange that Italy has been conducting a violent and persistent campaign against the other imperialist powers hoping thereby to secure participation of the wrong that she is doing to Abyssinia. Her semi-official spokesman, Sigismondo Caviglioli writes, for example, in the Italian Press:

"The Committee of Britain is wrong when affirming that the Abyssinian aggression against us is an act considered by the League because Italy has not denounced them at Geneva before. France has not denounced the wrong which provoked her campaign in Morocco nor has England informed Geneva of the obscure situation which has been created in the North-Western Frontier of India where British troops have fought against her popularism on subject to her rule." (The Times, 25th October).

This persistent campaign is now finding all echo in some European countries, e.g. the official organ of the Polish Government, The Courrier Pologne, wrote the other day:

"Why does Great Britain herself always maintain the use of force against the coloured races, so vigorously oppose Italian plans in connection with Abyssinia?"

Among the Governments of Europe, Austria and Hungary, who once under the Italian rule of influence, have openly associated in Geneva that they are opposed to anything against Italy. Germany, being out of the League, has not yet declared her attitude towards the question of warlike, but will probably follow the policy most conducive to her own national interests—present and future. Even in countries that are officially supporting the League in the matter of sanctions against Italy, there is a great deal of suspicion about the most-rational determination of Great Britain, as is evident from the statements of the Press. For instance, I read in the Continental Press the other day that Abyssinia has placed a very large order for clothing with Lancashire firms—the biggest order that Lancashire has received from abroad for years. Likewise, I read that the British are consolidating and extending their colonial possessions near Aden as a counterblast in the growth of Italian power and influence on the other side of the Red Sea.

Now what about the future?

Since French policy is dominating Continental politics, including the League of Nations, it appears pretty certain that one thing will happen. Firstly, in order to maintain outwardly the prestige of the League of Nations which

meets in usual practice, the prestige of the big powers, France and England, some compromise must be taken in the form of economic sanctions. Mussolini himself has proposed the way for this by making openly in his speech on the 2nd October, that he will put up with economic sanctions, however insincere. Secondly, so military measures will be adopted against Italy, nor will such effective sanction be adopted as will improve Italian objectives in Abyssinia. Mussolini has said in a very remarkable work a move will be made by him as a cause Italy. Moreover, Italy has openly hinted that if she is thwarted in Abyssinia, she will try way of revolution, withdrawal from Geneva and give Germany a free hand there. Nevertheless, one would be too optimistic to say that the war-lunger is off. The British Navy remains concentrated in the Mediterranean and Britain has so far refused to comply with Italy's request for the withdrawal of Italian ships. It is assumed by radical newspapers in Britain that the dispatch of troops and the material in the potential war-zone is going on. It is also said that Great Britain has already there, with great reinforcements and has not yet given up the warship. She is, however, trying to cloak her retreat with the slogan of 'collective action.'

They say that every Jack about has his silver lining. So it is in the case of Abyssinia. Abyssinia will go down fighting, but she will stir the consciences of the world. On the one hand, throughout the world of coloured races there will be a new consciousness. The consciousness will herald the dawn of a new life among the suppressed nations. All imperialists are finding uneasy about this phenomenon and General Smuts, whose expedition to it is one of his recent speeches. On the other hand, thinking men in the imperialist countries have begun to ask themselves if the system of colonialism is at all a profitable one. Earl Harold Lusk once in a letter to the Manchester Guardian suggested, for example, that all the African colonies of Great Britain should be handed over to the League of Nations. Of late, Mr. Lansbury has made a passionate appeal for pooling together all the raw materials of the world for the common benefit of mankind. And just but not least, even the disreputable Sir Samuel Hoare was forced to say at Geneva that he welcomed an investigation, conducted in the direction of the proposals of Mr. Lansbury. So even the imperialists 'have' have begun to feel a pinch of conscience.

There are two ways in which imperialism may come to an end—either through an overthrow by an anti-imperialist agency or through an increasing struggle among imperialism themselves. If the second course is followed by the growth of Italian imperialism, then Abyssinia will not have suffered in vain.

FOREIGN PERIODICALS

The Case against Italy

Mr. John Haynes Holmes observes in *Unity*:

The case against Italy in the Ethiopian crisis is innumerable. The (reference) presents at least three cases, which are sustained by the conscience of mankind:

(1) A great European nation, rich, powerful, redoubtable in every weapon of modern warfare, has deliberately provoked attack upon a smaller people, independent, but undeveloped, inadequately armed, and thus inevitably weak. Like a bully, Italy is attacking a self-sufficient but more or less helpless neighbor, like a bandit, she is falling upon a victim unawares, and robbing him of money and perhaps of life.

In her attack upon Ethiopia, it will not surprise Italy to point out that she is doing only what other imperial powers, modern as well as ancient, have done before her. One would have to seek far and observe closely to find an international rule more as timely as this is Abolition Africa. But suppose every page of every history (eternal record of this discipline) (A modern reader is not justified by the innumerable precedents which have preceded it. Furthermore, in this contemporary age, we have been considering the world by the refined application of all civilized standards of behavior to international relationships, and Italy at the same time, for her own selfish advantage, would take us back to days of savagery.

Now can Italy defend her cause by declaring that the Abyssinians are an uncivilized people, a tribe of savages devoted to the practice of war and slavery as elements to the progress of the world's advance? Ethiopia has her own culture, and it may not be as lovely as European culture. But in the case of Italy, it may well be doubted if Mussolini is more civilized than Italia. Sclavism, or the French border her barbarism than Africa. Indeed, if slavery flourishes in Ahab's Africa, it is at least more honest and we believe less cruel than the political slavery which degrades Russia. And if one Abyssinian wage war, it is with weapons less terrible than those which are used every European state, and in this particular case it is in resistance to a war brought against them by invaders who seek to conquer their territory and destroy their freedom. The crimes of Abyssinia, as compared with the crimes of Italy, are as primitive as the most other crime to defend their native land. In the great order of history, it will be Italian and not Ethiopians who will be recorded and thus remembered as among the barbarians of the age.

(2) Italy, in her attack on Abyssinia, is breaking promises, based by every solemn pledge of honor, to preserve the peace and order of the world.

(3) Since the end of the Great War, Italy has based her good faith, as a nation, to at least three great treaties or agreements. First, she is a member of the League of Nations. Secondly, she is associated with the World Court. Thirdly, she is a signatory of the Briand-Kellogg Pact. In each and every one of

these cases, Italy has agreed to abstain from an instrument for the settlement of disputes between nations, or at least not to turn to war itself. In the case of the League and the Court, every means of peaceful settlement has been exhausted, and, third, in the case of the Pact, the exigency of war has been clearly shown to be an act of defense against aggression. In her attack upon Abyssinia, Italy has acted as though these means of peace did not exist, or were so though she had never given her pledge to their support. She makes "a leap of power" of her pledged word, on the one side of a life-and-death struggle for national survival, but of a free-binding expedition for land and gold.

(4) Italy, in quest of her own material ends, is bringing danger to the world. She is carrying her war not only into Africa but also, perhaps, into every continent and island of the globe. She is holding a torch which, kindling a bonfire for her own advantage, may light a conflagration which will consume the city of mankind. Like the negotiations at Sarajevo, in 1914 (say), the French annexation of Ethiopia, any practice in person, would war which will devour itself.

This, we believe, is Italy's crossing offense. Her attack upon Ethiopia is bad enough in itself. History has recorded nothing worse since the days of the Assyrians and Babylonians. But infinitely more terrible is her attack upon Europe, America, the world.

Communion on its Native Heath

The *Chicago World* writes editorially:

Helen Atwater, graduate of Northwestern University, teacher in a Chicago High School, contributed a series of articles (copyrighted by The *Chicago World*) commencing with unusual frankness the actual condition of affairs in Russia. She concludes that she used to be a "palest pink" sympathizer with the Russian government. In that line of mind she went on as "happiest" condition to the Soviet State. In her party were Margaret Sanger, birth control propagandist, and the celebrated Professor E. A. Ross, head of the department of Sociology of the University of Wisconsin as well as an accomplished social worker, teachers and students.

Miss Atwater was shocked at the revelation of things in their early use. She says she feels "the most miserable person in all the U. S. A. is better off than the best educated person in Russia" except perhaps for the party leaders of these men, suffering from the party leaders who have helped the Russian walls and newly these critics well-guarded by troops of soldiers.

Miss Atwater's chief interest in life has been the betterment of the condition of woman. She has heard "in university courses, from the lecture platform, and even from the depths of the newspaper advertisements

of the U. S. S. R. available to "repel the rights of women." But the new, "by the right of the new women of the Soviet" would not to see her husband, that is a big, beautiful, piece of metal, oil, finished and finished material, telling under the last summer day, building a new railroad station. These mechanical women showed their new freedom by being allowed to carry loads, run cement, wash roads and perform the duties of men, receiving great physical strength and energy."

There is stronger stuff than that in her veins, she declares the people at large. "Four, hundreded betrayed creatures—dying the work forced on them by their instruments—dying and dying on the plucky redskins of poor food, always the slaves, the 10th of their leaders who betray them in their own name, with such phrases as 'a dictatorship of the proletariat,' 'blessing for socialism,' 'a classless society.'"

"Water must be carried in pots, women, flowers to the house and then lifted up and poured into the tubs at the top to supply the flushing facilities. Women did this heavy work..."

"We saw one lady creating a bridge a bridge, the last road of my American fellow women's club members could have crossed the thing..."

"I saw women crawling huge boulders into small places...in the spot on the American. Certain coal are observed women partially and partially working signs while several others further on stood a dinner, many, American-made shoes under L."

"There are no hats for women, no gloves, no silk underwear in Russia. But women will, there are no shoes. In the country, today in the present who still has straw sandals, no displayed in the old days. Bags woven around the legs take the place of the high leather boots once considered indispensable."

She reports that in "a Russian city or village, when country road or mountain pass, visitors are approached with the question 'Bolshevik?' the word for foreign country, and that whereas under normal conditions the girls of north of 10 years, the Russians are eager to expose of 10 to 20 or even 30 of them for one American dollar bill."

The alleged abolition of class distinction has not really taken place. "Among my surprise to discover several separate dining rooms in the automobile factory at Gorki. 'Why is this?' I asked. These dining rooms are for the various classes of workers," was the reply. "You mean factory workers do not eat with the peasants?" Yes, the engineers and "technical" black workers—here and most efficient performers load and service the ships and have a special dining room. "Well—where were the plantations of the heroic workers?"

"A classless society is also what the Russian people have found," toward and crowded port belief on the docks of Gorki, on the narrow wooden streets of the town?"

There is one more devastating answer to all production problems—there is no land freedom of children born and none whatever in Russia. I have never yet seen so much as a plausible reply to the question that the present advocates of free speech and free press in America are those who find no objection to the complete suppression of free speech and free press in Russia.

Scolding on the Soviets

Anna Louise Strong writes in *The New Republic* in part:

These questions posed by *The New Republic* as posing the chief attacks against the U.S.S.R., were submitted by me to my friends, chiefly American reporters on the Moscow Daily News. While I take full personal responsibility for the final phrasing of the answers, they also represent the collective judgment of several trained American observers living for several years in the U.S.S.R., who are sympathetic but not bound to the Soviet regime.

1. Is Russia ruled by one man, Stalin, since at least he is the chief of the Politburo and Germany by Hitler?

No country is ruled by one man; this assumption is a fantastic and hence no longer the real rule. Power resides in ownership of the means of production—by private individuals in Italy, Germany, America, by all productive workers jointly in the U.S.S.R. This is the real difference that today divides the world into two systems, in respect to the ultimate location of power.

Formulation of government policies in the U.S.S.R. begins in local factory-producers conferences and local village meetings in which all workers are urged to take part.

No policy is ever suggested by Stalin except as a result of this process. Major policies result from nationwide discussions of concrete conditions, conducted over a period of months; these policies are tailored to your needs and cannot be changed by any individual will. Minor shifts of policy are based on wide, daily sampling of thought in basic "political centers," i.e., big factories.

Men in the U.S.S.R. never speak of Stalin's "power," or Stalin's "will." They speak of his "authority" in the field of politics, of his "leadership" or his "method." His authority is the product of unceasingly applied knowledge, his method is the use of Marxist economic analysis to guide collective will. His speaking words deal in emotional answers, as do those of personal dictators—demagogues. They compensate with remarkable ability the thinking of hundreds of economists, scores of members of the Academy of Science, millions of able members inferring local conditions and demands.

"Authority with us," said a Soviet factory manager to me, "depends on how widely you can think. I can think with the workers of one factory for two years. Others can think for a whole year for five years. We have considerable capacity of managing ourselves and others capable of directing trade unions. But Stalin thinks more widely than any. No one can analyze so comprehensively as he the place of the U.S.S.R. in the changing scheme of world relations, and the place that must be given to each sector of our daily life."

To analyze the mechanical and human forces that make history, and lead the working class of the U.S.S.R. in the age of these forces—such is Stalin's service in a working class that is doing daily, and increasingly, more intense conscious economic thinking than any other working class in the world.

2. Under Stalin has world revolution been organized for the sake of Russian national policy?

Capitalists and Trotskyists like to think so, but neither Russian workers nor foreign Communists do. Even the Five Year Plan is dominated by Russians from the viewpoint of its international significance,

It. The author's appeal for unity of Russian art.

This is another of the questions at which everyone who breathes life. We all know that Moscow is the center for artists of all kinds, and that it is especially in these days when common sense—science, reason and the novel—the Russian art attracts the attention of the world.

To the author in the U. S. S. R. the "center" is not unlike the publisher's reader in America—a person who attempts to forecast the judgment of any future public. If the author disagrees, he looks another reader, in the U. S. S. R. he does not another person. Important plays are immediately covered by reviews attended by leading critics, and even by women and children—the mass audience. Sometimes at night the persons make comments during these programs, which often last for an hour or more. Only an artist who produces for his own solitary enjoyment finds in such comments a loss to creative work.

The Way Out for China

In this article contributed to the October number of *Asia* by Dr. Liu Yung, a Chinese author and journalist, we find the following words of hope:

The only way to deal with corruption in the officials in China is to show them. The sun is really as simple as that. And democracy is an easy thing when we can impeach an official for breaking the law with a chance of winning the case. The people do not have to be trained for democracy; they will fall into it. When the officials are democratic enough to appear before a law court and answer an indictment, the people can be made democratic enough overnight to impeach them. Take off from the people the robes of official prejudice and corruption and the people of China will take care of themselves. For greater than all the other virtues is the virtue of justice, and this is what China wants. This is my faith, and this is my conviction, even from long and weary thoughts.

This time will come, but it requires a change of ideology; the half-minded Chinese must be changed into soul-minded Chinese, and the netizens, agents of race, class and privilege and official sagacity and robbery the nation to guide the family must be overthrown. The masses will be given and laborious. But that process is already at work, invisible, permeating the upper and lower social strata, and as inevitable as dawn. As a time for this will still be unknown and dark. But after a while there will be calm and beauty and simplicity, the calm and beauty and simplicity which distinguished old China, but more than that, there will be justice, too. For that people of the Land of Justice, we of the present generation shall seem like children of the night. I ask for perfection from the friends of China, not from my countrymen, for they have too much of it. And I ask for hope from my countrymen, for to hope is to live.

International Labour Conference and Its Resolutions

The *International Labour Review* publishes in No. 10 the resolutions discussed and passed at

the nineteenth session of the International Labour Conference.

The first resolution dealt with the problem of unemployment which was not adequately resolved. It was submitted by Sir Frederick Stewart, Australian Government Delegate, and supported by Mr. Veschaffel and Miss Ada Pearson, New Zealand Government Delegates. The resolution pointed out that sufficient attention both in quantity and quality is essential to the health and well-being of the workers and their families, and that large numbers of persons are not sufficiently or suitably trained. It further pointed out that an increase in the consumption of agricultural foodstuffs would help to raise standards of life and relieve the existing depression in agriculture. It accordingly requested the Governing Body to instruct the Office to continue its investigation of the problem, particularly in its social aspects, in collaboration with other international institutions, with a view to preparing a report on the subject for the XXII Session of the Conference. This resolution gave rise to an extremely interesting discussion in the full sitting of the Conference and was adopted unanimously.

The second resolution, which was submitted by Mr. Yagi, Japanese Workers' Delegate, pointed out that the workers' trade union right is incorporated in the Preamble of the Constitution of the International Labour Organization, and that a resolution on the subject was adopted by the Conference at its fifteenth Session (1914). It accordingly requested the Governing Body to consider the desirability of taking up the question of one of the early Sessions of the Conference to the question of the workers' right of association in order to prevent the dismissal of workers at the instigation of unfair management on their account of their joining or receiving help from trade unions. A second vote was taken on this resolution, which was adopted by 60 votes to 10.

The third and fourth resolutions were submitted by Mr. Bismuthy Madsen, Danish Workers' Delegate. The first of these pointed out that in several countries, under the pressure of economic depression and under the guise of reorganization and reequipment, steps had been taken prejudicial to the interests of the working class and calculated to lower their standard of living, and that, especially in those countries in which by reason of the prevalence of widespread illiteracy and the lack of properly trained labour organizations, there had been unemployment and extended unemployment in the number of workers. It therefore requested the Governing Body to consider the possibility of instructing the Office to co-operate with the States Members and request them to contribute wage-fixing machinery immediately in their respective countries, if it did not already exist, in pursuance of the Draft Convention adopted at the Eleventh Session of the International Labour Conference. This resolution was adopted by 71 votes to 20.

The other resolution submitted by Mr. Bismuthy Madsen drew attention to the fact that the Conference had, at its fifteenth Session, adopted a resolution concerning the convening of a conference to consider the social conditions of labour prevailing in Asiatic countries, and invited out that, owing to the rapid industrialization of Asiatic countries, the time had now come for the holding of such a conference. It requested the Governing Body to consider the desirability of taking immediate steps for the holding of such a conference at a very early

date. When a vote was taken on this resolution, it seemed to stand in favour of it against 1. The requisite quarter of 75 votes was not obtained, and the resolution was therefore not adopted.

The fifth resolution was submitted by Mr. de Melchior, Belgian Government Delegate. This resolution drew attention to the necessity that the Organisation should devote greater interest to the question which closely affects agricultural labour, and the importance of the fact which the agricultural element has to face in general economic recovery. It accordingly requested the Governing Body: (1) to instruct the International Labour Office to expedite as much as possible its study of the position and conditions of agricultural workers as they result from the application of general legislation, and also in relation to the conditions of the agricultural class in the same country, with a view to proposals which may be put forward and studied later; (2) to develop, in collaboration with the International Institute of Agriculture and other international bodies, the action which is necessary to expedite the collection and application of statistics relating to the most important questions which relate to conditions of agricultural work and rural life and which are connected with the development and future of agricultural production in relation to other branches of economic activity; (3) to take the necessary steps to set up a Permanent Agricultural Committee, including in suitable procedural members of the Governing Body of all three Conferences, representatives of the International Institute of Agriculture and of competent international bodies, as well as persons qualified to represent all classes engaged in agriculture. The Committee should act as its body responsible for collaboration and co-operation with a view to facilitating the decisions of the Governing Body and developing the work of the Conference in connection with agricultural labour. Several delegates spoke in favour of the resolution in the plenary sitting of the Conference, and it was adopted without opposition.

The next three resolutions dealt with the condition of the reduction of hours of work in specific industries. The first of these was submitted by Mr. Hayday, British Workers Delegate. It requested the Governing Body to consider the desirability of placing the question of the reduction of working hours in the textile industry on the agenda of the 1938 Session of the Conference. The Conference adopted this resolution by 63 votes to 26. The second resolution of the kind was submitted to the Conference by the proposal of Mr. Nemethy, Czechoslovak Workers Delegate. It requested the Governing Body of the International Labour Office to take similar action with regard to the reduction of hours of work in the printing and bookbinding trades. This resolution was adopted by 56 votes to 25. The third resolution relating to hours of work was submitted by Mr. Kagan, Netherlands Workers Delegate. It invited the Governing Body to consider the desirability of including the chemical industry in its largest sector as one of the industries for which an international reduction of working hours shall be privately proposed at the 1938 Session of the International Labour Conference. The Conference adopted this resolution by 58 votes to 29.

The fifth resolution, which was also submitted by Mr. Kagan, Netherlands Workers Delegate, related to the question of labour on the agenda of the Nineteenth Session of the Conference for first discussion with a view to the adoption of international legislation

In 1933. It expressed the opinion that it would be desirable that the discussion of this question should be followed as soon as possible by the examination of the question of labour contract, and pointed out that the Committee of Experts on Slavery Labour of the International Labour Office had completed its study of this question and had adopted suggested principles for the regulation of written contracts of employment. It therefore requested the Governing Body to consider the desirability of placing this question on the agenda of the 1938 Session of the Conference. The Conference adopted this resolution by 54 votes to 25.

The sixth and last resolution, which was submitted by Mr. Ruiz Giron, Argentine Government Delegate, stated that it is generally accepted that the trade unions and other agencies affecting the real value of the remuneration of labour involve consideration of questions affecting both the real earnings and the social and economic independence of the workers; that it seems desirable the persistence of the trade unions in various forms, whether within handicraft for important groups of workers, that legislation designed to diminish the abuses of the system and of other practices affecting the real value of wages and salaries in operation in a number of countries; and that it is highly desirable that the benefits of such process should be extended in the fullest measure to workers in every branch of employment and in all countries. It accordingly requested the Governing Body to instruct the Office to continue and extend, and to publish the results of an investigation into the various forms and manifestations of the trade system, two related industrial working conditions from the viewpoint of wages or salaries, and into the legislation governing these matters in operation in the various countries, with a view to presenting a report to the early Session of the Conference. The Conference adopted this resolution unanimously.

Industrialisation of India

The following appears in a paper contributed by Husein Kahn to the *Political Science Quarterly*:

The industrialisation of the East can alone secure a higher standard of life for the masses, better production methods, increased demand and the provision of better facilities for education on the one hand, and lay the foundation for national independence on the other. On the other hand, the great progress of Japan and the resulting better working conditions achieved in this Oriental country in the field of education and industrial advances under the guidance and other help of an enlightened and reform government, were in contrast with the industrial and educational stagnation and backwardness of India under the British government. Without government help the shortage of capital, credit facilities and skilled labour prevented before the World War the industrialisation of India. The World War changed the situation. Indian industrial resources had to be developed to help in the conduct of the Imperial War. According to the census of 1931 only 5.75 per cent. of the Indian population are employed in organized and unorganized industries and in transport, but no account of the large population of India even this small percentage appears to show nearly fifteen million workers. India is fortunate in being able to depend for the procuring of raw materials and the disposing of manufactured articles on its home market. These resources

international penalization will develop quickly. Reflections by death will under peace action and sympathetic guidance from the government.

Youth and the International (449).

E. Helen Kibler writes in the *World Outlook*.

When the League was signed in "The War to End War," numerous newspapers stated the reason, stated as a prayer in the heart of all, "This was your Cuppen again." People said, "We will build a new world order based on international co-operation instead of international rivalry. The fact that we have not done better here does not mean that we must resolve to use our neighbors in every trade, every day, the conspiracy spirit is intended to be for the good of the individual, in the United States of America, there is some sovereignty, still the States are subjected under the federal government at Washington. But each in each case gives up some little privileges for the greater good achieved by greater solidarity. So, too, can the countries of the world be organized, a world community, with each nation the family unit, each looking to own but not, therefore, caring and killing its neighbors."

Youth everywhere spring up on all sides. Young people had not the old habit of thought that, though the Peace was to be found through the bloody channels of War. Young people said, "We remember our tragic childhood with starvation, illness and suffering, all children are bowed under the burden of tension from past wars and from the uncertainties for the next one. Before we can have had a chance to own our future, we find ourselves members of the hopeless army of the unemployed. We have studied the history of past wars and we know that the consequences of one are always the cause of the next. We know that the frightened nations make over a history of fear and conquest and distrust only at the day when it will be strong enough for revenge. On the ground of our fathers, who died as they believed, for the good of their country, we resolve, instead to live for our country and to strive to make it out of a family of the nation of the world." In these young people filled our hope and our faith for the days.

Diet and Climate

In the *Journal of the Royal Society of Arts*, Dr. Harrison Clark, M.A., D.Sc., discusses the causes of persistence of habits in tropical climates:

All diseases were the only means of protection. It would follow that habits would be unknown in the tropics, and, in Arctic regions, during the long winter, would be unknown. We shall see that both these suppositions are false. The most inhospitable Arctic regions are accustomed to a diet rich in fat and live oils, i.e., in Vitamin D, and it is probable that this diet has made their survival possible. On the other hand, some groups of people inhabiting the tropics have social customs which hinder access to fresh air and sunshine, the women and children, while the diet is poor in mineral salts and natural fat. Vitamin D is the only control and correct the metabolism of bone salts and phosphorus if these are present in adequate quantities in the diet, sunlight can only synthesize Vitamin

D if the inhabitants take advantage of the supply thus provided.

In India, and also in Northern China and Manchuria the consumption of opium-smoke and alcohol is connected with the social customs of the people, combined with the payment of the diet. In India never diet could often be conducted by the absolute custom, and both riches and commodities are found chiefly among the races observing the custom of opium, while the diet rich in cereals, poor in meat, good quality milk, fat, and containing so little oil, is not suited to a life without sunshine. Osteomalacia is evident among the women of the opium-eating class and is usually associated with procreancy, which places a great strain upon the calcium metabolism of the mother (Vaughan 1928).

In Northern China, where osteomalacia is also endemic, and where alcohol is in excess, and meat, though considered, the diet is not so to be found in the combination of a very poor diet consisting chiefly of cereals, with an inferior habit of life especially among the women. Hirsch (1925) speaks to a deficiency of Vitamin D in the diet as the cause of rickets, but also the habit of opium smoking, which keeps the people indoors. The custom of binding the feet also prevents the women from seeing sunlight, and the disturbed state of the country and prevalence of banditry hinder the keeping of livestock and production of eggs, with lack of fat.

A particularly instructive instance of osteomalacia is that occurring in the Kangra valley in Kashmir which was first reported by Wilson (1901, 1922). The culture was of high power and mostly field workers exposed to sunlight. In one village, among all persons belonging to the lowest social class, including all ages and both sexes, 88 were found to show some degree of rickets or osteomalacia. The diet of these people consisted of cereals and legumes, with some vegetables of all sorts preserved "butter" fat, only occasionally some meat or vegetables taken. As a substitute of cod liver oil in the form of cod-liver oil was without much effect, but treatment with inorganic phosphorus, with or without cod-liver oil, proved successful if the patients were exposed to sunlight. This fact showed that the scarcity of calcium salts and phosphorus in the diet had previously been not sufficient to allow the Vitamin D derived from the sunshine to discharge its proper function. It is interesting to note that the soil in the Kangra valley is noted to be deficient in lime, phosphorus and magnesia.

Religious Liberty in Turkey

In an article with the above caption, E. A. Montagu writes in the *International Review of Education*:

Action has been taken by the Government to restrict the educational work of religious. In 1901, the Turkish law provided that Turkish children must receive their primary education in Turkish schools. The university declared to accept the diploma of foreign institutions without examination. Whether for these, or for other reasons there has been a marked decrease in the number of students attending missionary educational institutions, and this factor, combined with a reduction of income from America, has led to the closing of several of these.

Disciplined, also, have been placed under the publication and circulation of Christian literature. But in this connection, as well as in regard to its control of primary education, the basis of many of the Government's attacks is directed mainly against Islamic institutions and propaganda, and that Christian missionary work suffers only incidentally. Whether this interpretation is correct or not, it is one conviction that there is more real religious liberty in Turkey today under the Government's secularist policy than there was in previous days under a Muslim regime or than there is at the present time in other Muslim countries which claim enlightenment and a spirit of tolerance.

Our survey of Turkey's past history has shown us a people, first, of a State established on a wholly Muslim basis. Then, during the nineteenth century, efforts were made to compromise between Islam and the spirit of modern progress. After the great war revolution turned its back to the East, but the form of Islam was retained. Now Turkey has concluded that, at least in the affairs of State, Islamism is the only sound road to progress. As years pass, the basis of the country have been cleared more and more of their Islamic taints. Once Islam was predominant, now rationalism in sense of materialism—has replaced Islam. The mass of religious hypocrites in Turkey has flourished with their experiment in State administration but, in the main, it has been a story of advance in freedom of thought and practice.

Turkey today is a secularist country. But before long there may be a searching after true religion. The question has been raised more than once in the British press of the extent to which it is possible to build up a strong national character on a secularist basis. There is significance in the words of Professor Muhammad Emin Bey, professor of philosophy in the University of Samsun, which appeared in the *Observer* of March 1st, 1933:

The religious decline in the sacredness of religion may eventually result in a cessation of the emphasis of religion, and such an outcome may seriously affect the belief in moral concepts, also. Then the real problem comes. How can we find a substitute for the religion which was performing these duties so far? What must we do so that a proper attitude of idealism may be prepared in the souls of youth, and hence controlling the areas of responsibility, duty and moral integrity?

In the answer to that question lies, we believe, the future history of Turkey.

Romania: her Solution of the Minority Problem

In tracing the directed development of the Minority question in Rumania, Rada Florescu writes in *The Christian Inquirer*:

The state guarantees to all the minorities the right to develop themselves in their own way and to achieve their own national language.

They are granted the opportunity to exercise their cultural, economic, and political activities in a most favorable atmosphere.

These activities on the part of the minorities do not worry or vex us, because, according to our principles of government, the maintenance of these national particularities does not affect us as long as, at the same time, emphasis is collaborating to the upbuilding of a really Rumanian community, which would serve the needs of all.

But we cannot succeed under any circumstances unless "racist" conceptions, born of the mentality of the feudal rulers. They assume a predominant superiority over other races and peoples, over whom they wish to rule according to their own conceived ideas.

THE DESTRUCTION OF THE RUMANIAN OVERSEASMAN

In the first place, we have succeeded in making life by means of our agrarian reform a new basis—unfamiliar to the old feudal system of the Austro-Hungarian monarchy by which we have strengthened economically the agrarian population, regardless of its nationality, by dividing among the peasants the large estates which belonged before to the idle feudal classes. This reform—which benefited also Magyar, German, Russian, and other minority populations in the same measure as the Rumanian majority itself—together with our cultural policy to provide schools of all grades for all the minorities (with the result that they are today in a better cultural position than they were before the war), are facts which cannot be disputed by any criticism.

The land thus appropriated was divided by Rumania in small lots to the agrarian proletariat, regardless of race or religion, that is, regardless of whether they were Rumanians, Hungarians, Russians, etc.



INDIAN PERIODICALS

The TableLand

Asia and the World has published the following poem by Paul Yone Noguchi, the Japanese poet:

The table-land from Kyaukse to Kanton, there
downward feet slopes the sun,
Whence a large silent line, came on straight,
like the sun drawn on a falling garden, under the
low blue sky.

Playing a drum. Listening to the music is slow
 One will feel himself as in a dream

Would not that be a god or prince of the people, say?

And the world's 1980s would now become a new 1970.

Once some stars ago I walked here at will under the golden light

In the station. It was a little ^{in English} unorthodox voice —

Rejoice if he had the big dog and the table-laid for

Then I thought this movie should be like that, and

That I had reached the water point must observe.
To-day I will
Take advantage, sending my team back over the

To be afraid, and still to see liberty make a

Is gold and silver. Oh, how they sin or blaspheme
In a dream.

How to reconstruct villages

We make the following extracts from a letter to Sushila Bose from L. K. Kishipit, published in the *Prata-Sankalpa*. After the theme being how to reconstruct villages and begin work among our people :

Having joined the group, artists, scholars, farmers and workers, the learning of a play and songs—II possible the group should be joined by Gaudians, and every idea that can be extracted from him, should be written down. He will have impressive suggestions to make. On the practical and financial, I suggest: mapping out your course and with the help of S. and K. finding out people who would simply enjoy arrangements by perhaps contributing some hospitality. I believe as a matter of fact that by offering an evening programme of games, songs, drama, dance and a play, you can attract a large number of people. By making next programme on a small level beforehand, all age and village would contribute to the richness of actors, hosts, not always

to the extent of fat hospitality and food but in some ways and in some degree with a lack of sympathy they would invite neighbors to attend and have visitors to the care of the most ill of them. I have on many well-to-do people with a 40 mile radius that we should make use of them in the way, and then can make use of it. This may all seem more favored than you would wish, but on the one hand you save time and effort for the main task—learning by making use of sympathetic friends, as you have all through your life. You would have to worry and find, and looking at the Chinese, I think that the most advanced would have been doing for the real task.

Secondly, our concern is partly with the people, their present and their future. Mostly with their past, and to find a thread at the end of the day to open the road, and make the work now is much more.

This all sounds very poetic, but just as it was appearing on our tin, though granting the words the whole sentence might read more like this: I feel that if we ever get a painted and inappropriate book for these wandering Jews, their results will fully justify them. Georgia has plans that are expensive but that would be worth the expense. It would only prove how much could be done in the simplest possible way. I mean of course not to find the richest Jew upon whom you can realize your hopes.

In my investigations we carry a minimum of equipment, discovering only with the village cat. We enter some traditional, or give songs and dances and demonstrations, and head the list could not for money but for food. We spend perhaps three days in a village, four within shortening the season, the houses, the villages and hunting out the quality and quantity and anything of interest. Others will be busy writing or recording singing problems, various social and agricultural, or meeting people. But for general travelling been down to business and we will not spend the evening with the village, and we for the best, then song, dances, drama—on a night, it may all be a critical success.

We must know the people, their background, their creative capacity, their temperament and their love for freedom. We can discover these things from their history and their traditions, from their art, from their literature and their sciences, from their religious and material life as exhibited in the art and architecture and a selection of the Lalupa, Enliten, etc. When we need to have drawing and what a stimulating experience it was for me. I have been painting Chinese writing as discipline and as a creative exercise. I have been writing a series of poems, a series of short stories, and a series of plays that may come.

"Well I leave those brides as they be. You as the masterpieces will select as you wish and discard much as all, but perhaps we might do something of the kind and find new modes of expression, of creative and of kindness."

Gandhi and Socialism

Mr. John Middleton Murray writes this interesting but thoughtful article in *The Argonaut*. Part of it is given below:

In spite of the great difference between the two parties, I had and have come increasingly to feel that Gandhi's doctrine and programme is in accord with our English socialist plan. The Socialists will address and work for a social revolution in the dehumanised society, by which the machine shall be subordinated to human needs, not human needs governed by the machine. For centuries of legend driven at the last to a position essentially the same as Gandhi's. Our ideal is a society, in which the machine is not completely subordinated to the *real* necessities of human life, but the true economy of human affairs within the machine, which possibly may be turned to the benefit of every member of the community, to whom the every right, material and spiritual, it justifiably belongs. But what is that idealised human being to do? His humanity has been so satisfied in two centuries of machine "civilization" that he would be incapable of using his freedom. He would have been trained in the machine like a prisoner released from years of captivity in a dark dungeon.

The problem becomes more urgent when we recognise that in our striving and striving for more, Western men already have acquired freedom from the machine. Our hope and dream: arrival at the permanently unemployed are those who have been gradually liberated from the machine. And straight away it becomes obvious that work—natural and creative work—is a necessity of human life. Without it, our unemployed millions as human beings, their spiritual and physical energies, desert from them. They become incapable of taking part in the political struggle for a new order of society. They themselves recognise that they were better and stronger men while they were still the active slaves of the machine.

And in yet another form the problem becomes created and again acute. The man who is released in socialist politics comes at the last to recognise that on human, moral and legislative effort is necessary. If the politics of Socialism are to be projected from degeneration into a more taking of the line of human resistance, which, though seemingly alien to the recognition of society, it is in fact directed towards a controlled degeneration of society. For once liberated Socialist policy for day needs means, one of two things: either increasing the number of, and the payment to, the unemployed, or disempowering them at the machine guns, on works "of political importance." It is based by no recognition of the fact that both are evil. Work or the machine is itself an evil, and passive subsistence, not about the poverty line, without creative work is also an evil.

It is from here our problem is this: From whence is the moral and spiritual energy to be derived which will permeate Socialism, in a political democracy, from taking this line of least resistance which leads to human degeneration? From what source can Socialism be continuously supplied with faith in its final solution—to create a new society of regenerated men and women?

I am drawn to the conclusion, that this source of inspiration and strength will only be found in some number of men and women who have achieved the spiritual of what Gandhi says—"the voluntary recognition of the duty of bread-labour and all that it involves." Our circumstances are different, and we

must adapt ourselves to them. Our communities will have to be in the state of physical and spiritual "struggle" to obtain the spiritual faith to live, as far as may be, by the product of their own labour for a short period in the year, from those of the unemployed who understand the vital necessity of re-establishing the natural law and rhythm of life we may accept the permanent element in such degeneration the real plan, who are convinced in the obligations of creative society, and can escape there only for brief periods, must therefore be content with the regular "release"—to escape a time from the economic machine. But how this "release," I believe, they would derive a renewal of strength, both physical and spiritual, from simple creative work, from honest living, and above all from the immediate experience of unswerving in simple creative work undertakes is common, which alone will enable them to withstand the innumerable subtle forces which constantly tend to degenerate the ideal of socialism.

The Venereal Problem

Dr. Col. J. M. Shah, M. B. E., F. R. C. S., has recently drawn attention of the public, especially of the physicians, to the above problem in *Indian Journal of Venereal Diseases*. His article is part:

The epidemiological position or basis regarding venereal diseases, even in the larger cities, has long been reduced by the medical profession.

Although in Europe generally the situation in this respect formerly perhaps equally unsatisfactory has appreciably improved since the war. It is to be regretted that in this country no such progress can be recorded. In fact, paradoxical as it may seem, the position in some respects would even appear to be worse than previously.

The main factors responsible for this state of affairs, speaking in general terms, may be said to be:—(a) inefficient treatment by ignorance of the public as to the seriousness of these conditions and the necessity for prompt and adequate treatment and (b) financial considerations.

Unless the public are made fully to realize (a) that these conditions require prompt and efficient treatment (b) that freedom from symptoms on signs does not necessarily indicate cure (c) that systematic tests of cure at the end of treatment are alone proof whether and as desired have appeared, recovery has been achieved and (d) that in some conditions, the syphilis, treponemal (mercuric) the extent of a few thousands of "test" only any suspicion or even promise the most serious and even fatal complications in the treatment, the campaign against venereal diseases is not likely to make any appreciable progress.

Obviously the position is not likely to improve so any medical reform or medical investigation cannot dispel itself merely with treating the symptoms and thus encouraging the patients to remain in hospitals themselves as well when symptoms have subsided.

A Punjab Problem

The Social Service Committee writes volitionally: Recently a delegation of the Gandhi Welfare Association, Lahore, called on the Minister for Agriculture, with the object of drawing his attention

to small classes in public schools. The correspondence submitted by the Association to the Member urged the necessity of laying down definite standards for teachers training boys. It seems that this problem about small classes on the part of teachers in relation to their students is peculiar to the Punjab. Perhaps that a representative Association should give such prominence to the girl and advocate severe measures for the removal of teachers who are so inefficient that they must have become members of the profession. Had a been as numerous in the whole of western provinces would have been found about a long time ago, it was a revelation, we presume, for people in other provinces, to know that this disastrous and wasteful element in the Punjab, when they read the news of the J. S. S. A's recommendations and opposition to the Education Member...The confusion about small classes in schools in the Punjab brings to the mind a larger social problem. The root cause of the evil must be traced to social conditions in the province. Questions such as, whether the percentage of untrained teachers in that province is higher than in other provinces, whether the larger proportion of women to the whole population has anything to do with the evil, whether parental vice is powerful than by tradition, and whether the moral system can be held responsible in any sense for it, deserve to be carefully considered. The subject is an intensely one, but a view of the disastrous effects of the vice on the physical and moral well-being of the next generation, is sufficient to be added in the most practical and seriously nature.

Thoughts on Suicide

In an article on the above subject in *January* (1921) Mr. J. M. Datta, M. A., B. A., writes:

In European countries men and much more prone to commit suicide than in India. In England and Wales, the proportions are about 1:10—the one for every 10,000 in the population. In 1921-22, being 154 per million against 14 for females. In New Zealand the proportion is even greater, the rate being 100 and 40 for males and females respectively. In Japan the rate of male to female suicides is as high as in England and Wales. Even in Japan, the land of honour, the male suicide rate is 50 per cent above that for females.

But in India it is otherwise. Dr. Kenneth Macdonald says:—“The most striking fact in the statistics of self-suicide in India is the excess of suicides committed by females as compared with males. There can be no doubt whatever regarding the reliability of the figures in this respect for the whole country of suicides in India everywhere is an unambiguous and even affecting female.”

But one outcome. Scarcely of female suicides in the slow decrease during the last 20 years.

Twentieth Century Treatise on the Six-Moon

Asia Treatment has published an informative article by Prof. Dhanraj Ghosh, M.A., B.L., on “Twentieth Century Treatise on the Six-Moon to Reflection” (see) which the following is quoted:

You will be surprised at being looking at the prospect of the Indian economy, the world has that the six

month covered Western society that, as one thing had said it has struck an old clock in the West. The point was that main factors—main education, the drama, and the music too. What attention has put a little learning into camp. Instead of the brain, and not all those may a little learning is a dangerous thing—the truth has been that every later has now learned to question why, so that of enlightened, moral progress and conventions, and to make his course of conduct as life more pleasant and inclusion distant—and these elements in the ordinary individual really, very very naturally to see intelligence. I think a new Vedanta who were said, “If there be no God, then a God must be created with his hands and that if society is to be kept in order.” He was a man, man-psychologist who said that. This could be proved, which brings before the very same in all their affirmations, the values, some sense of some deliverance, and the aspect of the act in your personal, much more so than the effect of moral years. On the face of this comes the capacity, provided by philosophy and metaphysics, through whose consciousness a society, instead of being an end in itself, and instead, more, saints, their duties and vision to their beings in the quest of an hour or so, and nobody, suggest anything wrong. It is the complete effect of all these general factors, social and moral by the glorification of, basically as such, that has brought about an awful state of things in America.

Prospects of Ground-Rat Industry in Bengal

Prof. J. C. Ghosh of Dhaka University has contributed an important paper on the subject in *Science and Culture*. The portion of the article relating to the prospects of ground rat industry in Bengal, together with his valuable statistical records is given below:

The replacement of 500,000 acres of surplus rice lands by cereals of a total output of 500,000 acres only, because a huge in the problem. Given administrative money crops can be found in cover the remaining 50,000 acres. But Bengal Department of Agriculture strongly recommends the growing of ground-rat—over the whole of Bengal. The ground rat industry was reported first in 1921-22 valued at 10 crores of rupees. It is now mostly grown in Madras, Central Provinces and Bombay. The total production in 1921-22 is about 3.2 million tons or which the export market is expected to consume 20 per cent. The production of ground rat has increased even during these years of depression by about 500,000 tons. But which was very seriously considered in the Crop Planning Conference held in Serail in June 1924 and then concluded may be given in language of Mr. B. who is the Deputy. Address to the Imperial Council of Agricultural Research:—“The internal market for ground rat in India is extremely important. The internal market for the oil is expanding, and ground rat oil is the one of which is being used by all the new hydrocarbon plants which are producing kerosene. Oil is replacing kerosene of the oil and some kind of vegetable oil. After going into the internal oil export and the increasing demand for internal consumption, then we come to the conclusion that there was room for further expansion especially in those countries where the ground rat area is not very large.” Bengal's present production of ground oil is slightly small and the recommendations of the Crop Planning Conference may be considered with special force.

The method for the cultivation of groundnut is described in letter No. 1 of 1931, of the Bengal Department of Agriculture. It has been found that in Bengal this crop can be grown in a *different* area in the highlands during the summer and the same seasons and in a *different* crop in the lowlands from December onwards. In some localities in Bengal, an acre as high as 50 muskds, net sowing has been obtained which would an income of Rs. 200 per acre of crop even in these days of depression. The average yield in Bengal will however be at the *lowest* estimate 25 muskds or 50 tons per acre. If the produce of groundnut in Bengal is increased at the rate of 60,000 tons per year, with a maximum of 50,000 tons it resulted in five years, the *Indian* market for this crop will not be *completely* deluged in view of the expanding internal consumption. This crop will require about 750,000 acres of land yielding an average income of 400 acres of muskds to the Bengal cultivators. As a matter of fact it will not be difficult for the *Government* to work out satisfactory system of crop rotation suitable to each locality of the province based on the following crops—rice, groundnut, jute and *oil* trading.

A theoretical solution of the problem of crop planning is easy, the practical realisation of the possibilities indicated in such solutions is however *very difficult* task. The cultivation of groundnut in Bengal has not made any progress whatsoever because the scientific knowledge has not been brought to the door of the *peasants* and because there does not exist any marketing organization to handle the groundnut which is *ready* produce. Normal channels of trade are *comparatively* set up when the supply of a commodity from a particular area has become regular but still this has happened, the *planning* marketing work should be undertaken by the Government. The Government of Bengal would have been well advised, if instead of *diverting* away the sum of 10 lakhs of rupees placed at their disposal for rural development on petty schemes of little permanent value, a few years plan had been adopted with this financial backing to develop and spread the cultivation of groundnut in this province. Such a course would have brought to the Bengal peasantry by the end of this period an income which is equivalent to 30 per cent of the present basket price of jute. I wonder why this is *unduly* cannot understand that good drinking water and good cattle will take out of themselves a *wealth* can be made to flow back into the countryside.

A constructive agency is required to bring any such scheme into fruition. The Chamber of the Dacca University is a very thoughtful *scholar* recently advised the *Government* to send the land to go back to the cultivator in a spirit of service to the villages. Such *agencies* already exists a very *different* class in the heart of our young men and in the people and the Government of Bengal to sell it, an organization at a small cost can be easily set up which will absorb the constructive energies of a large section of our educated but unemployed youth and will carry through all planned and comprehensive schemes of *our* nation within a short time.

I have indicated above how well directed and consistent efforts in crop planning coupled with industrial development can bring back a considerable measure of prosperity to the countryside of Bengal. *Many* has endowed this land in which we live, with a *well* who a *relieved* and *healthy* cannot be withheld. It is *with* the people of the land to make no *improper* use of this precious gift. In the Biological world, standards of efficiency are judged by the

machines with which a living organism adapts itself to changing environment, and the *efficient* are not *survived* in nature. In the world of human affairs, the same *unstable* ground, however much we wish it to be otherwise. When will the Bengali find this lesson of life?

Twelve Rules for Happiness

The Delivered *Marathon* and *Abroad* of *Which* *less* the following

1. Live a simple life. Be moderate in your desires and habits. Your simplicity is free from self-seeking and selfishness. Render the *benefit* of this simplicity and try to make it a *permanent* quality in your character, work, and daily life. Simple things are best.

2. Subvert less than you owe. Avoid extravagance. Keep out of debt. To secure ultimate independence, exercise the *free* qualities of *modesty*, *honesty*, and *self-denial*.

3. Cultivate a shifting disposition. The habit of generous movement gives right balance to *human* will. Resist the tendency to *do* things your own way. See the other person's viewpoint. Take a large view of life.

4. Think constructively. Store your mind *constantly* with useful, progressive, encouraging thoughts. Every *valuable* idea you entertain has a *happy* influence on your life. Train yourself to think *clearly* and *accurately*.

5. Be grateful. Be glad for the *privilege* of life and work. Be thankful for the *chance* to *live* and to *work*. Let each day witness to your *state* of thankfulness. Be appreciative in your spiritual attitude.

6. Risk your soul. Did you mind *completely* of your *dependence* on *unstable* thought. Cultivate a *mental* attitude of peace, power, and *power* will *direct* you *world* to *planning*, *service*, *honesty*, *honesty*, *honesty*. *Direct* your *best* efforts of life.

7. Live generously. Give out of the *little* of your heart, not from a sense of duty, but because of the *will* to *serve*. There is no greater joy in life than to render happiness to others by means of *intelligent* giving.

8. Think and pray with right motives. Analyze your motives and impulses, to determine which should be encouraged and which restrained. Develop all *valuable* tendencies. The highest purpose of your life should be to *serve* in *service*, *grace*, *strength*, and *honesty*.

9. Be interested in others. This will *direct* your mind from *self-interest* and other *selfish* habits. In the degree that you give sympathy, and help, with no thought of return or reward, in such degree will you increase the *freedom* of happiness.

10. Live in a daylight consciousness. Live more to the *present* than to the *past*. Take no *valuable* thought for *the* *future*. *Direct* *yourself* today with *everything* *possible* to your *best* *possible*. Concentrate upon *your* immediate task, and do it to the best of your ability.

11. Have a hobby. Cultivate an avocation to which you can turn for diversion and relaxation.

12. Keep close to God. Live and working together depends primarily upon close alliance with God. *Prayer* *when* *come* *His* *close* *daily* *communion* with *His*, *let* *your* *prayer* to *share* *His* *thoughts* for your daily spiritual maintenance, and to

here. An unusual man is a man who indulges in unworldly pleasures, whereas ordinary enlightenment implies the domination of the inner subjective man, the wider receptivity of such emotions. An enlightened man could not be moved any more than a drunken man could walk a rope. The Mahayana point of view on society differs from that of individualism because the concept of sin, as understood in Christian theology, is absent. Sin is not born in the life (in heaven, heaven and a realm of sinners which he must forgive. He said that he was back to the Fatherland, a Buddhist would say. It may also hint the freedom of a few millions of sinners, but ultimately the sin will be forgiven, since man is of the same nature, of the same essence, as the Buddha.

There is thus freedom, particularly in the understanding of a Mahayana Buddha: the realization of the Buddha ideal was a work of the pure Buddhist. Buddhism had, however, reached, it was just that aspect of Buddhism which was eagerly taken over by Europe—perhaps as a reaction against the own weaknesses and limitations. The monks have changed, and the West began to understand that Buddhism is not a rigid, dead philosophy but a living faith, a means of spiritual life, which undergoes a constant evolution.

The Chinese and the Japanese are more active than the Indians, Siamese and Burmese. No wonder that Buddhism, while spreading in these eastern countries, had gradually to take a different aspect. Also it had to be not Confucianism, Taoism and Shinto, and their influence and their effect. The essential difference between Burmese and Mahayana is that, while the first, the Southern Buddhism, is individual, turning inward the Absolute, during the existence of a self, an ego, a soul, and seeking an supreme good (heaven) from the wheel of life, transmuting in various forms. Northern Buddhist emphasizes positive deeds—an Absolute, liberating in different ways, different names such as *Amida*, *Lotus*, *Trinity*, *Heaven* which often have a great or an all-encompassing principle of truth and love; a large universal principle or rather faith, of the individual merged in the Greater Self; and a last goal which is bliss.

Such a philosophy was appropriate to an active, arduous race. The Japanese is not a pessimist, though it is true there is an ambivalence of attitude in his character, even a touch of sadness in his majestic smile. Somewhere else in the world are there so many suicides as in Japan: the reader may easily be surprised. I have no intention of denying that a world-conception based on the transience of everything, on the mortality of everything visible and tangible is likely to develop melancholy—the melancholy of the Stoicists, of the Platonists—but I maintain that the chief reason for the sadness of the Japanese is another source. One who gives up is, for instance, confident that, during a good ball of life, September, given back, may triumph in the future and perhaps perhaps and otherwise. The human being, psychologist long words had a rich field for observation in Japan. He would naturally realize examples of suppressed emotion leading to the "inherited subconsciousness" of men and attributing the Japanese peculiarity of their "collective subconsciousness."

It is true, however, that this results in melancholy life is not, with the Mahayana, the emphasis and the profound attitude: more of the Japanese. There is nothing powerful, noisy, oversteering in their artistic inner: it is calm, restrained. A look, perhaps the gesture of the sculptor of Buddha, Krishna and Michelangelo, and the instrumental art of the Renaissance,

the deeper magnitude of a Dante or a Shakespeare, but it fits in with the gentle beauty of Japanese society; the art of the Japanese is a picture of their soul, and their soul is a part of their country. All this helps to explain why Buddhism has taken such a strong hold in Japan, and also it has assumed such a positive aspect in the helpful Amida—the hope of salvation through the grace of Amida Buddha and the faith and devotion to the being with the inward mystic experience.



The great Amida Buddha at Karakura

A hint to be borne in mind for full comprehension of Buddhism is that the Oriental does not know such a sharp line of distinction between life and death, between the unseen and the tangible, as does the European brought up in Greek dualistic philosophy and Judaeo-Christian faith. In prehistoric times and up to the days of medieval Spain, the Japanese people were accustomed to live in a united family, visible and invisible as it were, with the gods of the mountains, the valleys, the rivers, the trees and the houses. Later on, when this nation quickly withdrew into the poetic realm of belief, Japanese associated with the departed members of their own family, who were regularly present in the ancestral tablets drawn up in the household shrine. And do you ask a Japanese when he offers flowers, rice and wine to the dead what whether they are aware of the love which is bestowed upon them, will smile and answer that because his wife would certainly be surprised, how could he tell you that they existed in just as real, or rather as natural, as your own, just as true as the existence of the cherry blossoms which ripen and wither, replace the old and replace them? But you are not here, if he is an Agnostic, a Nihilist or a follower of Zen, or Amida or Shakyamuni in some of our examples, our gods and our desperate efforts toward liberation, and he will answer you that, after all, it is Buddha, who really knows, because Buddha is the total knowledge, the absolute, omniscient one and the efficient truth.

An American or a European raised in the logic of Aristotle, Francis Bacon or Leibniz experiences some difficulty in grasping Buddhism. It seems to him full of contradictions. A Western student would be likely to put the following question to his teacher: "Tell me, if I feel in me, as you say, what transpires into a new birth after my death? Explain to me what really happens, as this visible world is really so only an illusion, a dream? Surely, as Nirvana, emptiness—*sunyata*—means other death—or is Nirvana extinction?"

The teacher of the teacher to these questions would most probably not satisfy our Westerner. And that is the reason why this mystical religion of oriental peoples, based, at all-reminding here, extending even to examples and plays, this religion of salvation and eternal life, has so few followers in the West. We are fascinated with logic. And we right? Yes, no doubt we are, in so far as we deal with objects, bound in space and existing in time because such objects are subject to the law of causality, and are therefore included in rigid frames of logical propositions. But I believe that we are wrong in trying to draw logic as much as we pretend to deal with subjects of thought transcending space and time, that law of causality, formulated in religious terms, any longer be applied to them. We ought to have realized that since the days of Kant.

But, to return to the indicated questions of our transplant Western student, one must take into consideration the great metaphysical, which religious, between the scientific and occidental schools of thought even the concept of "being." From the oriental point of view a being that is nature, change. The fact that something is subject to change in this fleeting world is a proof that it is not. You ask me that it "becomes," even that it "exists" but not that it "is." Buddha is, because Buddha never changes. Anshu, Buddhi, Yashasvini, Tardus, Bhattacharya are different names for the principle of unchangeability. Buddha is spiritual, but not personal. Beyond him or rather round it moves the ever changeable world of phenomena—phenomena which are only dreams of the Unborn.

Now, what transpires after death? The elements of our death, our thought and our desires are combining into a new dream. We have learned and he is a *prajnaparamita*. One dream fades, another begins, until the very elements being, time dreams will be exhausted, until our, having attained enlightenment, will come to rest; with desires, still, all sense of experience having vanished, he will be one with all.

Nothing is then not a phase but a subjective state. It is neither experience nor volition; in the state of Nirvana consciousness is limited with being. Oh, is not it in other words, the suspended and its momentary it is the trans-moment eye which is liberated, and the immutability of colors in Nirvana is not personal but cosmic.

Now, we must remember that Mahayana is a development of Hinayana philosophy and the adoption of that philosophy to social life. Hinayana was distinctly ascetical. The concern with Buddha and Nirvana spread the message of Buddhism, but as common with the Gnostics, emphasized the ascetic Christianity of the early days of the Christian community.

The Japanese is a warrior. Buddha, too, he has more wars upon the life he lives than upon the *Arhat* he professes. Buddhism has developed in this two-hundred years of changes. Of course the end is an infinite feeling of duty; for this feeling, we dream in every Japanese—why in his Empire, in his country, in his parents, in his patria, in his friends—is the consequence of the sense of solidarity, of responsibility, taught by Buddhism. Just as, in his art, from an early period, as life is for him only a living symbol of duty. The second point to which I refer is a subject to which an exaggerated value is attaching things. The soldier is brave because he does not cling desperately to life, the mother is patient, yielding, and strong because things other all are devoid of reality. To me a third impression, the Japanese Buddhist is like a poker player with multiplied resources; such a man would certainly employ a poor opponent whose whole fortune at one, a thousand dollars is at stake.

Buddhism has been instrumental in developing the art which reflected a state of duty in the Japanese. But these with qualities have their "counterpart," to use an expression of Kropotkin's, in the Japanese nature. It is the gentle touch of individuality, partly derived from the belief in the immortality of human joys and sorrows. This is the background of Japanese art and the background of Japanese life. So true is it that the dream and man he and in order to feel. Ah, after all, is perhaps only an expression of human sorrow;

"*What art the Lord, would he not feel them?*"
But it is also true that only these joys can be shared—perhaps by having more too much—are incapable of tears.



NOTES

"The Root of War Does Not Lie In The Need For Raw Materials"

Before the Twenty-fifth National Peace Conference Sir Norman Angell exposed the common fallacy that the root of war is to be found in the need for raw materials. Said he:

I suggest that the root of war does not lie in the need for raw materials, especially in a world which is suffering from too much raw material. It is not the shortage of material which is the cause of war. No state ever had any real difficulty in getting its raw material in the sense of being forbidden to take it.

If you could give each nation unlimited supply you would not solve your economic problem. You have that fact proved in the condition of the United States today. There can be no victory wider than supplying the world before including raw materials of believers that are more powerful, but this fact does not enable it to solve its major economic problems.

In making provision for economic peace the thing to do is provide for universal expansion for Japan or for Italy or similarly such expansion. The solution is to create in the world a state of economic rights, a freedom of economic movement which will enable any people to live while making its contribution to the economic life of the world.

That the overpopulated condition of industrial countries is the cause of their nationalistic feeling, possession of other peoples' territories is neither similar fallacy. It is only a minute fraction of the vast areas in Asia, Africa and Australasia, belonging to the British, French, Dutch, Belgian and Italian peoples in which their countrymen have settled. It is impossible for them to find white inhabitants for the whole area of these lands. Yet they will not allow others to settle there, or even recognize their as well-respecting human beings.

Mr. Wedgwood Benn on the New Indian Constitution

Mr. Wedgwood Benn, who was Secretary of State for India in the second British Labour Government, first contributed an article to the current number of the *Political Quarterly*, dealing with the constitution imposed on India by the Government of India Act, 1935.

Some critics of the Indian National Congress have asserted that the reactionary features in the new Act are the result of the extravagances of that body and of blundering on the part of Mahatma Gandhi. The following passage in Mr. Wedgwood Benn's article supplies a cogent commentary on such criticism:

In the negotiations for the new constitution the spirit of compromise was gradually diminished. India dropped out of the picture. In the new Bill the emphasis was placed even if the technical name remained the same. There was no mention of Dominion Status at all. There was no attempt to provide that the subsequent word "in the interests of India" as stated in the Bill. What of all these changes, which likewise has been the rule in India, was abandoned and it was decided that the Central Legislature should be chosen entirely by the Provincial Assemblies. This provision conflicted with the extreme conservative character of the Central Assembly and the presence of second Chamber in the province apparently provided any hope of a popular and therefore strong Central Government.

In the Report of the Joint Select Committee on Indian Constitutional Reform it is pointed out in paragraph 32 that "the Secretary Commission, popularly known as the Simon Commission, emphasized in their Report" that "the new Indian Constitution must contain within itself the seeds of growth." Readers of the Government of India Act,

There are some ruling Oriza politicians and chiefs who can individually meet the initial cost, though as a people the Orizans are undoubtedly poor. Government ought also to contribute both to the initial and recurring costs.

Turkey for Turkey

Japan has followed, at least in the initial stages, the policy of Japan for the Japanese. A similar policy is being followed in Turkey.

ANKARA (By Mail).

The new decree No. 2633 makes fundamental changes in the ownership of estates in Turkey under the motto "Turkey for the Turks." All foreigners are required out of economic life. All mining and prospecting should be undertaken only by Turkish companies. All workers and employees should also be Turks. For every foreign specialist or skilled worker employed with the permission of the State, a special contribution should be made to support the national "Mining Institute," which goes to train Turks in mining.

The ownership cannot be transferred to foreigners. These foreigners who are now in possession of estates in Kirgiz and others lose their rights. These foreigners cannot in any way be compensated. It seems the real owners of money paid by them to the State.

It is not yet certain what this means the foreign companies, working the mines. In the coal mines of Thrace chiefly French and English capital is sunk. In the aluminum, where German and French capital—Olivier Bros.

The economic policy followed in Persia is like that followed in Turkey.

After Maharaja's Banishment— Of Course without Trial

RAIPUR, Sept. 27.

Speculations regarding the tenure of the Maharaja of Alwar have been set at rest by the announcement made in a Despatch held under the orders of the Government of India by Col. Ogilvie, A. C. G., Raipur, State.

Col. Ogilvie said that the Government of India had been throughout anxious to spare the Maharaja's feelings, but the responsibility for the announcement is now resting not even on the shoulders of those ill-disposed persons who were carrying on propaganda for the Maharaja's premature return and by deception and subterfuge, were inducing others to sign petitions calculated to disturb the present state of administration. Should these offenders be removed the administration knew how to deal with them and would see business to end accordingly.

Col. Ogilvie announced: "The scheme for relieving the disabilities of the state will accelerate the commencement of Reconstruction carried for at least 15 years, and the Government of India can see no prospect of the Maharaja's return to Alwar within that period."

Col. Ogilvie laid stress on the Government

of India's determination to relieve the State of Alwar from its present position of indebtedness and repair the ravages of past misrule and to set up an administration in the interests of the State and its subjects.

The *Undeniable Times* of October 1, however, writes:

"But this story of 'past misrule' and the damage therefrom, which it is now proposed to remedy by keeping the Maharaja on exile for 15 years longer, somehow does not fit in with a pronouncement of the same Col. Ogilvie at a banquet given in his honour on 24th November, 1932, just a few months before the Maharaja was asked to undertake a trip to Europe. Maharaja's panache of that speech will bear reproduction.

Col. Ogilvie quoted Mr. Boman Malhotra as praising the Maharaja on his late administration: "You have been a very distinguished ruler of a most progressive State. In your actions, in your government, in your policy, you have amply justified those expectations placed upon you by the late Lord Curzon when he named your State. You have borne the burden of your high and traditions which you should steadily and unflinchingly meet. In the course of your reign, you have enriched the material prosperity of the State; and you have led it steadily on the highway of political progress."

Lord Malhotra's remarks should be discounted as being on a par with his "Oh my Indian friends' situation. Col. Ogilvie countered it with his own testimony. Recounting the misrule features of the Maharaja's reign he said:

"The Revenue of the State has fallen from Rs. 30 lakhs in 1903 to 60 lakhs. Nearly 50 lakhs have been spent on making 20 lakhs on buildings and 30 lakhs on roads. A High Court has been established in the capital and the Judiciary has been separated from the Executive. Education has been made free in the State. Religious education is supported on local contributions. The number of municipalities has risen from 8 to 31 and every village possesses a Panchayat Board."

And look at this concluding:

"Your Highness is always ready and eager to mitigate all legitimate grievances of your subjects. . . . Your Highness's disinterestedness and your selfless impartial solicitude for the welfare of your people, whatever may be their caste and creed, have had the effect of steadily consolidating the recent progress in the State itself. . . . Your Highness has been and will continue to be everything in your power to keep every subject of your State in a condition of happy contentment."

The Daily daily proceeds to observe:

Now the Maharaja, who was held in such high esteem by the A. C. G., almost overnight turned into a ruler whose very presence is to fear the State yet danger is a reality which India admits. The "past misrule" cannot refer to developments between 24th November, 1932, and 21st February, 1933. And if it did, by all means of logic, the Maharaja ought to be free from Alwar. Nevertheless, he has been being in exile for the last two years and more and for another 15 years at least he cannot think of coming anywhere near his State.

On the last occasion, Col. Ogilvie is so many

words told his Highness that he could always rely on the support and sympathy of the Imperial Government, and on his own assistance and advice in the Maharaja's endeavours to maintain law and order by just and free action. Now, he holds a leading "order" the orders of the Government of India, and proceeds to announce that the Maharaja has been guilty of "murder" which really killed Suchi in anger, such is life.

It may be suggested that it is a case of mistaken identity. The Colonel Ogilvie of 1932 is not the same person as the Colonel Ogilvie of 1935. They are namesakes but not the same person.

Communism Will End in Russia, says Dr. Will Durant

"What is truth?" said jesting Plato, "but would not wait for an answer,"—is a well-known sentence. One may similarly ask: "What is the truth regarding Soviet Russia?" And the answers are many, differing poles asunder. So we publish as many versions as we can, proceeding from responsible persons.

Dr. Will Durant, the distinguished American writer, is known in India as the author of *The Case for India*, which was reviewed in *The Modern Review* some years ago by Rabindranath Tagore. His observations on communism printed below, have appeared in the *Los Angeles Evening Herald and Express*:

Dr. Will Durant, noted writer, philosopher and student of human nature, today was on record predicting the overthrow of the Russian Communist regime.

"It is a Utopian dream that cannot be achieved," he declared. "Such an irrational objective cannot last long. Power, greed, ambition and love of family are inherent in the human race and can only be destroyed by force."

BUREAU—48300—London

Dr. Durant, who is lecturing at the summer session of the University of California at Los Angeles, spring into international fame a few years ago with his book, "History of Philosophy," and is now writing a history of the world.

In his comment on Communism, the famous philosopher simply observed that "a radical becomes a liberal with \$5000 and a democrat with \$10,000."

WILL DURANT, continued

Conditions of poverty and grossly diseased life when he sought the perfect society on a visit to Russia. He said:

"Communism is taking on the aspect of a state religion, the people of necessity being to look up to something to relieve them from their terrible slough," he said. "Russia is having trouble at home, Germany and Japan both much less with slavery rights, ready to step in at any opportunity, and the only matter of time before peace

industry takes over the more non-committed industries and shops. I saw distinct evidences of that three years ago when I was there. Russia are becoming increasingly disoriented with the empire of today and the end is in sight."

Exaggerating India British Declarations of Intentions?

San Francisco Chronicle of August 11, 1935, is responsible for the following:

Domestics Thence Hence Comes San Francisco

London, Aug. 12.—Indians are to be taught every century in the largest ships of the British navy. The new ships will be commanded by Indian Indian officers, the naval officers co-operating and the gun crews, and gunners will be Indians.

This will be a ship which outrages the day when India, like other dominions, will have an entirely British Indian Navy to command the empire in time of need.

This decision has not been taken rashly or as a short-sighted move, because of previous naval talks. For the last three years, when Admiral Watson, admitted the famous report that India was responsible vulnerable from the sea, Indian officers and men have been undergoing instruction training to gunnery in the royal Indian marine, recently reconstituted as royal Indian navy.

Continued For Coast Fleet

As first the gunnery school the armed ships, which form the nucleus of this fleet was disappointed in the course. When British sailed India the British Indian is now entirely under the sea.

The gunnery school and the gunnery ship, still being under the sea, and the gunnery ship, has been sent. For there has been so much instruction, every Indian officer and sailor and they have learned themselves to gunnery with such that Admiral Beckett's report from the East India station, which he saw concerned in the place of Watson, have suggested the stability in Whitehall.

Source: Source: Source

The Indian has taken in gunnery. His range practice can compare with that of any of the dominion's fleet. The latter have had decades of building the Indian has had three years and the highest surface gun which has been employed was a four inch.

They will be great training material in handling the numerous guns of weight like the four and the Queen Elizabeth.

In these various complex command, under British supervision, will ultimately be handed over to Indian officers and men, and the targets will be at ranges of 17 and 20 miles.

WILL DURANT, continued

India armed alone, will do the domination work and India alone will be required as signposts.

If these facts are accepted then it is the situation of Whitehall to hand over to the royal Indian navy one of the most class officers of the royal navy to become the captain of a ship and Indian fleet while it is being built in 20 years will become as much as most in service before and politics in the Indian navy is today.

This above is a sample of British propaganda in relation to what wonderful things Britain is going to do for Indians.

Will some M. L. A. or other put questions in the Legislative Assembly to ascertain what fraction or multiple of a dozen Indians will have the advantage of the training so magniloquently described above?

The Royal Indian Navy is a pompous and imposing name. But it has no super-dread-naughts, dread-snaughts, cruisers, submarines, etc. "At present the sea-going units comprise the 4 sloops *Indus, Hindustan, Ganges, Ohio* and *Lawrence*, a surveying vessel, a patrol and a tender, used for target towing." And this hapless array of sea-going units is for a country having an area of 1,935,670 square miles, with thousands of miles of sea-board, and a population of 353 millions. Moreover, though it is called the Royal Indian Navy, its commanding officer is a Britisher, its Indian personnel is microscopic, and it can and will be used for British imperial purposes without the consent and even in defiance of the opinion of the people of India.

Women as Heads of Departments in Nagpur University

The following item of news has appeared in several Indian papers:

Nagpur, Oct. 1.

Mr. M. H. Nigpi, Vice-Chancellor of the Nagpur University, has appointed the following three ladies to be the heads of the department of studies noted against their names with effect from 21st October, 1935. The appointments have been received with satisfaction in Nagpur, and elsewhere since this is the first time that ladies have been appointed in such responsible posts in the University. 1. Miss E. S. Ramo Rao, M.A., L.T., B.A., Geography. 2. Mrs. Cornelia Dutt (Hunt), B. A. Mrs. Harabai Tarkar (Dattatraya Shrinani), B.A., P.H. (Mendham).

How Thirty-six Is Equal to Six Hundred and Nine

The *Dumfries Standard* writes:

Mr. L. R. Taitne, M.P., complained that the Indian Merchants' Chamber had not been fully heard.

The Deliberative Committee ought to be able to carry out, and it had to be sure that this is the Chamber of Commerce and European Trade Association. Indians should possess a proper sense of proportion, as we have always said.

While the European Trade Association with 36 members had no one who, said Mr. Taitne, the Chamber with 265 members had also got only one seat.

He knows that these shopkeepers represent ignorant ignorance like those of the common Indian.

merch, tailors, etc., on whom the European community has to depend for its comforts.

Mr. A. Corbett, M.P., said the Indian Association could not make its membership larger than the number of retail traders, namely, 26.

We are afraid not, though their importance could be increased in any sense either by the Government, or the Deliberative Committee.

L. R. T. said that 36 crores of capital was involved in the Indian Merchants' Chamber, and asked how much capital there was between the 26 petty-cashiers and housewives.

But while an oligarchy and aristocracy are needed to protect the 20 crores, the *Viceroy* has special powers to remove the 26 shopkeepers.

The *Viceroy* designate made an important announcement in the International Congress' Exhibition in London, on the new constitution.

Just to show the importance of British shopkeepers in the new scheme, to suppose:

"Think in the future of India," says a headline from D. B. to Lord (Gladstone's) speech in progress.

Something like a lakh can, by which Indians are to believe that they have secured full responsible government, while the goods provide their oligarchy.

"Liberty and Right Reason"

All journalists, if not all who value "liberty and right reason", should take note of what was said at the unveiling of the *Manchester Guardian's* "Statue" Memorial to Mr. C. P. Scott and his son, Mr. E. T. Scott, which came off in August last in the vestibule of the offices of the famous newspaper which still embodies their faith and courage. The present editor, Mr. W. P. Chasins, who is maintaining admirably the great tradition of the *Manchester Guardian*, paid a tribute to the two men whose work the bronze plaques with their heads in bas-relief commemorates. Said he in a notable speech:

There arose—a statue at which neither the one nor the other took any great account—erected on a firm moral basis. They embodied a clear philosophy of right and wrong; in the problems of the daily newspaper they applied the principles of freedom. They possessed in their minds what Milton called that "true liberty which always with right Reason dwells."

Milton says that when a man breaks the rule of Reason and does his lowest thing, then it is easy for a Tyrant to take away his sacred liberties as well. We may think, and rejoice in thinking, that there were some examples of that noble heritage of freedom which will make this country safe against the coming of tyranny. We may think, too, with what intensity they would have resisted every encroachment on the sanctified freedom of this country, the "sanctuary of liberty," and with what faith they would have guided the Service Committee that now affords the world, believing that a steady flux of light and reason, like a stream of particles bombarding an atom, will in time disintegrate and dissolve the strongest opposition.

The Scotts led among the multitudinous things

the hurry through the columns of a newspaper, the things that are in the domain of all India and common to all Indians, and even if all they wanted something dear will not do. The reason was that, whenever they did, they always looked to the end as well. One day thirteen years ago the view from Kashiwanagar said, "Whoever thus looks to the end, remember the end and then what must be done." But, indeed the daily paper is not an end in itself, a thing of the day alone. It has its split, its duration, which no alien hand can take away and so we feel much deeper.

We are, submitting the two Sams, may make bold to say of newspapers when John Milton said of books—and in fifteen years will find more about the Sams than in any other medium—"Books are not absolutely dead things, but do contain a principle of life in them as it is in seeds as the seed was where sprouts their race." A newspaper is in one way like this a seed, for the inheritance it is should live and grow as it does and grows itself.

The work of the Sams is to do, situated in the line, is the papers of their time. But what they did and were it will stand in the world if it is a lesson that works far beyond the range of the physical eye.

Official Action to "Prevent Priceless Materials for Posters"

A note issued from Simla by the Director of Public Information runs as follows:

The rich heritage which Southern India possesses in no large number of temples remarkable alike for their size and the wealth of sculptured and geographical material is well known to students of Indian architecture. An alien influence, few people, however, realise the real value of these southern monuments and the great harm done to the cause of history by the indifference and neglect to which they are subjected at the hands of the lower public, and sometimes by those who are charged with the task of looking after them. The archaeological department has already taken steps to collect, study and publish as much of the inscriptions as possible, but thousands of inscriptions not known to be copied and deposited. The importance of these inscriptions, which are veritable mines of information regarding the life and times of the princes and people in the past ages, cannot be exaggerated and it is of the greatest importance that well informed public opinion should range itself on the side of those who are making efforts to preserve these priceless treasures for posterity.

One of the most harmful practices, which has resulted in considerable damage to sculptures and inscriptions, is that of whitewashing again which the archaeological department has repeatedly tried to stop. The practice, however, has continued to grow from year to year till there are hardly any temples with monuments that have not adopted this utterly unnecessary practice in one form or another. Valuable inscriptions are in this way damaged beyond recognition, and valuable sculptured pictures hidden for ages under thick layers of sludge. It is hoped that the enlightened public will co-operate with the Archaeological department and receive their influence on temple edifices and places of interest directly, who can be induced to adopt this superstitious practice. Inscriptions having of large on sculptures, pillars, panels and decorated doors in meeting houses, places which were by just a step to, in these monuments are in the world. The position of public opinion is to form the management of temples in regions outside of which much of which they may be missing and restore the inscriptions, sculptures, etc., to their original condition.

The activities of similar cash and price notwithstanding, such as the Kashiwanagar Temple, inscriptions, another source of danger to the historical records and sculptures preserved in old temples. In some of the ancient monuments often at an enormous expenditure of money, old (sculptured) and sculptured pieces, are sometimes collected and employed in new masonry or placed in the foundations of new constructions without regard to the scientific and artistic value of them. It is hoped that the good sense and rational common sense of the more enlightened members of the community will be so engaged in such places that when antiquated works will soon disappear and remove the danger in which these ancient records are exposed.

The Hindu Religious Endowments Board, which is functioning in the Madras Presidency, has with advantage taken up the matter and issued on these monuments in such places, it is that should help to preserve every stone of the old structures, temples and shrines, which are in the past, and thereby induce persons to respect the great historical value of such other monuments.

Official Precept and Example Differ

The foregoing official note represents the official precept to be followed by the public and the precept is misinterpreted. But the official advice does not tally with the official practice and example in matters archaeological. Adequate efforts are not made by the Government of India to preserve for future generations of Indian India's priceless archaeological materials. The sums provided in the budget for archaeological work are quite inadequate. Indians have given practical proofs of capacity for undertaking and carrying out archaeological excavations and investigations and determining their value. But, far from employing capable Indian archaeological officers in continuing work in fields discovered by them and from making adequate arrangements for the training of students in archaeology for having a sufficient supply of such officers in future, Government have by legislation given to foreigners the right to do archaeological work in India and appropriate its results to an extent unprecedented and unusual of in any other ancient country having materials like those in ours. The least which Government should now do is to attach to each foreign archaeological expedition working in India a quota of Indian archaeological officers and

a batch of Indian students for receiving practical training.

Exploitation of Indian Archaeological Finds By Foreign Agencies

The immediate occasion for writing as we have done above in the foregoing notes will be plain from the following questions asked by Mr. C. S. Muthuranga Mudaliar in the Legislative Assembly on the 19th of September last and the answers given to them :

Is it a fact that some important archaeological finds have been allowed to be taken out of India by foreign countries?

For the Government, please let the fact that some finds were taken from Ashmolean Museum, East Asiatic Museum, the British Museum, the Musee Grévin in France, the Metropolitan Museum of New York and the Berlin Museum?

What does India with the full knowledge of the Government of India? If so, how did the Government allow such things to happen, and are the Government prepared to stop such things in future?

In reply Sir Ginja Shankar Bajpai stated that

The Government were not aware of any archaeological finds being taken out of India since the passing of the Ancient Monuments Preservation Act, 1903. The antiquaries referred to by Mr. Mudaliar were probably taken out of India before the Act was passed. Section 17 of the said Act itself is designed to prevent the removal of antiquities of value.

Interpellations followed.

Mr. Muthuranga Mudaliar : Is it a fact that the Government have permitted Indian Archaeological Societies to carry on excavations in select sites in South India? If so, what are the Societies that have been granted such privileges? What are the places and Societies that have permitted to work on?

Continuing Mr. Mudaliar asked would not the Government feel bound to carry on the excavations themselves? If the said Societies the Government could not take up the work at once why did not the Government wait till funds are available?

Are the Government prepared to see that foreigners are not allowed to meddle with our antiquaries?

Sir Ginja Shankar Bajpai : A license for the excavation of a site at Changanur in the Madras District of Hind has been granted to the American School of Indian and Iranian Studies.

The Government regret that funds to carry on excavations on any large scale cannot be made available until the financial situation improves. The archaeological finds, both historic and prehistoric, available for excavation in this country are an enormous staff of it is highly probable that more than a very small fraction of them could be explored by skilled agencies during the next hundred years.

Outside assistance under proper safeguards is, therefore, to be welcomed. Such safeguards will be found in Section 20-B of the Ancient Monuments Preservation Act and the rules made thereunder.

In spite of the financial situation being as it is, Government find no difficulty in spending money lavishly on their pet civil and military projects. For this reason, the Indian public can never be convinced that no money can be provided for archaeological work on an adequate scale. If sufficient money were found and proper arrangements made for training capable Indian students in archaeology, "outside assistance" would never be necessary. As for "outside assistance under proper safeguards"—well, Indian expert opinion is that the safeguards are not such as would protect Indian interests.

Saying that Nature and Man's Earth have preserved India's priceless treasures in their womb under the ground for ages, why do not the British Government wait a century or two longer to see whether Providence cannot preserve India's heritage, instead of allowing some part of it to be carried away to foreign countries? India has no glory to be proud of at present. Why pride the posterity of India the pleasure and the pride of finding and interpreting Indian antiquities in their own way, as all other civilized peoples are now doing?

There were further questions and answers in the Assembly.

Mr. Muthuranga Mudaliar : Are the Government aware that some species of honey, actually are offering in various beautiful specimens at Binda Bazaar? Is the Government prepared to prevent such things?

Sir G. S. Bajpai : The Government have no information but if the Hon'ble Member will quote specific instances they will consider the question of taking suitable action.

That further progress with excavations of the two prehistoric sites discovered in South India 25 years ago and one at Perambalur in the Chingleput District and the other at Arkattalur in the Tiruvallur District would not be made for want of funds was the reply given by Sir Ginja Shankar Bajpai replying to Mr. C. M. Muthuranga Mudaliar, at the Assembly today.

Sir Ginja stated that the question of conducting further excavations at the same sites would be considered when more funds become available. Continuing Sir G. S. Bajpai said that the Government had an archaeological complex survey of the places that are worthy of excavations, but they are in possession of less of the same important sites.

Asked whether the Government are prepared to take up the work of a survey at an early date the Hon'ble Member said that it is not possible for financial reasons.

An old Dr. Selvam cynically described

patriotism as the last refuge of second-rate, so "financial reasons" may be described as the last resource left on some occasions for officials at their wits' end for a reasonable reply. For other occasions of similar use are the expressions "reasons of state," "in the public interest," etc.

Archæology in Afghanistan

Kabul, Sept. 21.
His Excellency Sarfar Azad Ali Khan, Minister for Education, who had gone to Basrah, is decide about the steps to be taken to preserve the beautiful Buddhist remains there after consultation with the engineering board attached to the canal. A plan calling about two lakhs of Afghan rupees has been prepared.

The total revenue of Afghanistan is estimated at about one hundred and fifty million (Afghani) rupees, or a little more than four crores of Indian rupees. The total Government revenue of India, Central and Provincial, in 1934-35, was Rs. 294,34,33,485. If the unadvanced Afghan Government can spend two lakhs of Afghani rupees out of a total revenue of 150 millions of Afghani rupees for deeply preserving the relics in a single place, the very advanced British Government of India ought to be able to spend 2,72,320 Indian rupees for the excavation and preservation combined of unique archaeological remains in each district containing such things—for example, Nawaishah in Sind, mentioned in a previous note.

The Literally Priceless Archaeological Finds should Remain in India

It should be borne in mind that the remains at Bamian in Afghanistan are of the ordinary Greco-Buddhist kind, whereas the archaeological finds in Sind are unique and epoch-making, and have compelled historians to change their ideas of ancient Indian history radically in many respects. Hence, they are literally priceless. Everything of such description found in India, should be kept in India. If duplicates, triplicates, etc., are found, they should be kept in different museums in India and it is only after all the principal museums have been supplied, if possible, with such duplicates that the question of allowing foreigners to take any of them away out of India ought to be considered.

This has not been done in the case of the Harappa and Mohenjo-daro finds. Hence they should all be brought back to India, and kept in the different principal museums in this country.

When on a visit to the British Museum in London, we found that some magnificent Amaravati sculptures had been given to that museum by a former Secretary of State for India. What right had he to rob Amaravati of these priceless possessions? Would he have displaced a single stone of any Mahamegalan tank or shrine?

Archæological Activity in the Indian States

Many Indian States are entitled to praise for what their Governments have done to discover and preserve ancient remains. H. E. H. the Nizam's Government has spent a large sum for preserving and publishing coloured facsimiles of the frescos at Ajanta, and it has an archaeological survey department of its own. Travancore and Mysore have done notably archaeological work and continue to spend considerable amounts in such activities. Bhopal has paid and pays for the preservation of the remains at Sanchi. There are museums at Ujjain, Banash, Marichchnaj, Jaipur, Jodhpur, etc. Every ruling prince and chief, however small his territory, ought to encourage archaeological excavation and investigation, if there is anything ancient to be found in his state.

One thing more the Princes ought to do, if they are not doing it already. They should award scholarships to deserving students of ancient Indian history and get them trained in archaeology. The most brilliant and able among them should be sent abroad for further study, observation and training. They should visit Egypt, Iraq, Palestine, Crete, Greece, Italy, etc., on the one hand and Java, Bali, Annam, Cambodia, etc., on the other. Those who want to specialise in museum work should visit the principal museums in Europe and America. All such students should be required to submit periodical reports of their work abroad to the proper authorities through competent scholars of the places of their sojourn.

Faridpur Women's Conference Demands

Faridpur, Oct. 29.

A largely attended women's conference was held at Orakandi, Faridpur, under the auspices of the Hindu Girls' Board Mission, Mrs. Mahanarayana Ganguly presiding.

The conference adopted resolutions urging the Government to take up the following under the Child Marriage Restraint Act as emergency cases; to award capital sentences to the highest class of murderers to those who offend against women; and immediately to bring into operation the Bengal Compulsory Primary Education Act. The necessity of eradicating work laws as would prevent a man of above 45 from marrying a woman below 18 was also stressed by the authorities, which appealed to the Government for sanction of adequate grants for raising the Best Girls' School, Girls' M. E. School in the nature of a high school.—*Associated Press.*

All the resolutions are worthy of support.

As regards capital punishment for heinous offences against women, it will be remembered that the late Justice Syed Amir Ali of the Calcutta High Court suggested in the eighties of the last century that such sentences should be pronounced in cases of gang rape and the like, mentioning the precedent that in Australia such sentences were indicated as 'harrikins' in similar cases, so long as necessary.

Legislation for preventing elderly and old men from marrying young girls is also necessary. Last month a retired district and sessions judge named Braja Lal Das, 81 years old, married a 14-year-old girl against her declared wishes, by getting her father Rs. 15,000. The marriage ceremony was to have been performed in Calcutta. But some young men there coming to know of the preparations prevented it. The details of their efforts are tragic-comic. Failed in his attempt, the bridegroom in his dotage married the young man, and wandered aimlessly in the streets. The bride, when asked whether she would marry the dotard, said, "No," adding that he was her father. And yet, driven away from the city, the bridegroom and the father of the bride have made a victim of the girl in the native village of the father. Surely such things should be prevented by law. There is a strong volume of opinion against such marriages and it may be hoped that even the Yarnashram Sadranga Sangha and the Brahman Sabha will not oppose such legislation.

"Something Valuable in Ayurveda"

Calcutta, Oct. 29.

As proposals from a representative medical body for a scientific investigation of the Ayurveda system would be favourably considered by the British Medical Association, declared Dr. G. C. Anderson, Secretary of the Medical Association, in an interview here. Dr. Anderson was one of a party of nearly 200 distinguished members of the British Medical Association who passed through Calcutta, today, on their voyage home aboard the P. and O. liner, Hajira, after attending the recent Congress at Melbourne.

"I have no doubt," declared Dr. Anderson, proceeding, "that something valuable to the medical world could be found in the system known as Ayurveda, but it is a pity that Indian and Chinese doctors trained in the West have not themselves carried on the work of investigation." He also said that it was possible the next meeting of the British Medical Association might be held in India.

This is not the first time that Western physicians have pronounced such opinions in relation to the Ayurveda.

It is not quite correct to say that Indian doctors trained in the West have not at all carried on the work of investigation in Ayurvedic medicine.

Those who want to carry on such investigations will obtain much help in some directions from the late Major R. D. Baner and his co-workers' *Indian Medicinal Plants*, of which a revised and greatly improved and enlarged second edition is nearly ready.

Poison Gas and Aeroplane Bombing "Barbarous Persecution of Science"

LONDON (By Air Mail).

"We now with apprehension are gazing towards the fatal questions in this and other critical countries as to how the use of poison gas, of poisoned bombs and gas attacks on the civil population.

"We consider this the most barbarous persecution of science and industry that has yet occurred in human history. We feel sure that if practised, it will, in a short time lead to the breakdown of civilized life."

This attack on the bombing of civilians from the air was passed through the National Peace Council by some of Britain's greatest scientists, including Sir Frederick Hopkin, F.R.S. Nobel medalist physicist, Mr. Julian Huxley, Mr. Bertrand Russell and Sir Daniel Hall.

The statement continues: "The method (anglic) in the British Government's air expansion programme of concentrating air attack by means of (English) bombs is our condemnation. The scope, area of this principle by the Government has already increased general apprehension of air attacks in Western Europe. Active defence by intercepting air craft and unobtainable gas, etc., even, it is believed, only result in casualties in the attacking force without preventing more than a small fraction of possible damage."

The statement God repeats the warning recently issued by the National Peace Council, that the Home Office's plans for the defence of the civil population, on the one hand are inadequate, and on the other calculated to produce a dangerous illusion of security.

Meanwhile the interests concerned the Government intends to be taken against an attack have been reviewed by Wing Commander F. J. Hobell. Another noteworthy is change of the air and communications departments of the Home Office. These include the setting up of first aid and decontamination posts, namely clearing stations, an intelligence service for information, and the issue of registration and protective clothing to all the *Anglo-Indian* forces.

Though this is the opinion of some of Britain's greatest scientists—and of some of the greatest scientists elsewhere—the British Government in India have recently bombed villages beyond the N.W. Frontier from the air, and Italy has been using poison gas and bombing the civilian population of Abyssinia from the air in her war against that country.

Incidentally, we draw our readers' attention to the article by Mr. Wilfred Wallock, ex-M. P., in the last August number of this *Review* showing that there is an real protection against air attacks.

It was at one time supposed that as Mussolini is the dictator of *civilized* and *scientific* Italy, he would not have recourse to the savage and barbarous use of poison gas (we must beg pardon of real savages and barbarians, who neither knew how to prepare poison gas nor used it consequently). So *The Manchester Guardian* asked: "But are the Italians going to use gas at all?" Its way of reply is added:

"It is difficult to suppose that the Italians have no intention of using gas in the Abyssinian campaign. Italy is one of the Powers that signed the Gas Protocol of the year 1925 without reservation. This protocol is an international treaty and is now in force. Italy has not shown much regard for international treaties of late, but it is questionable whether any Power can defy treaties without any fear at our level. If Italy uses gas in her campaign, the shock to world opinion will be considerable, and some the less so because yet another treaty will have been violated."

The great British newspaper then went on to hope that

"even if she [Italy] doubts it in her national interest to invade what she calls a barbarous country, she will refrain from a method of warfare more barbarous than are the alleged barbarians themselves could think of."

And yet *civilized* Italy has been using barbarous methods of warfare (even true barbarians) and still more *civilized* Britain has

been using another barbarous method of warfare.

Widespread of Knowledge By Increasing Postage

The representation, submitted by a deputation of the Publishers' and Booksellers' Association of South India to the Director-General of Posts and Telegraphs during his recent visit to Madras, for reduction in postal rates, will be supported by the publishers, booksellers and authors in other parts of India, as well as by educators, students and the general public.

Among countries claiming to be *civilized*, India beats the record for poverty and illiteracy. The law of her children and fewer still among her illiterate adults receive education. Among the children who receive some instruction, many lapse back into illiteracy, which is due in part to the lack of supply of cheap interesting books. Such being the state of the country, high rates of postage on books are a prohibitive tax on the spread of knowledge.

The deputation pointed out among other things that in the case of small (and we may add, even big) and popular, moderately priced books, the postage is often as much as or more than the price. Such a statement is not at all surprising. Formerly, a book weighing ten talas could be sent by post for half an anna. At present that would cost one and a quarter annas, the first five talas costing three pice and the second or its part two pice. Formerly publishers could send small packets of notices and descriptive literature for advertising their books for two pice. That costs three pice now. Formerly value-payable packets could be sent at half an anna, and registration cost only two annas extra. At present all value-payable packets must be registered and the registration fee has been increased fifty per cent to three annas. Formerly, the money order commission for a five rupee V. P. packet or less was only one anna. Now it is ten annas.

Recently the Nawab of Chittauri, who officiated as Governor of the United Provinces for a short period and hence ought to know, is reported to have declared that our Government is socialist. One may go a step further

and say that as a great leveler it is even commonplace. For, it takes salt, tobacco, stimulants, knowledge, spiritual disputes, pilgrimages, and intoxicating drugs alike.

Calcutta European Capitalists as Pilgrims by Third Class to Katra ?

Recently the North-Western Railway of the Punjab published an advertisement in a Calcutta business weekly selling at Rs. 1-8 per copy, inviting pilgrims to Katra via Jammu, offering them cheap third class return tickets. This weekly is read by business men who travel first class and who do not go on pilgrimages to Indian holy places. And the third class return tickets advertised are not sold at any station east of Simkot in the Punjab! And therefore the advertised high-priced Calcutta British weekly is the best medium for such an advertisement!

Even official patronage of British-owned newspapers ought to be decent.

Mahatma Gandhi's Appreciation of Folk Songs

In the introduction to Mr. K. M. Munshi's "Mahatma and His Literature" Mahatma Gandhi writes:

"The degraded condition of that Bengali Sahasrab, a folk, whom I do not remember to have ever met, has made me feel like his remarkable collection of folk songs of the province as they found existing in. They are the literature of the people. The middle classes of the province to which they were before are attracted by them, even as we of Gujarat are attracted by the songs of folk in the language of the masses of Gujarat."

Mr. Arthur Henderson

This late Mr. Arthur Henderson, whose death is mourned not by Britishers alone, began life as an iron-worker, but began to take active part in politics from the time when he became the circulation organiser of a newspaper. He was at first a Liberal, but when the Labour party was formed, he joined that party and rendered considerable service to it by his organising ability. He was a member of the ministry in the coalition cabinet during the last great war as well as in the two Labour cabinets—in the first taking ministry as home secretary and in the second as secretary for foreign affairs. He became a world figure as President of the

Disarmament Conference. That last conference proved abortive and that the Powers favoured re-armament instead of disarmament was not due to any want of zeal, sincerity or industry on the part of Mr. Henderson. He was a sincere advocate of world peace and worked for it unrelentingly. As a pacifist, he was awarded the Nobel Prize for peace and the Carnegie peace prize.

Calcutta University Sanctions a College But Not the Bengal Government

The Bengal Government in the Ministry of Education has maintained the reputation which it acquired by refusing sanction to the establishment of the Ashutosh Training College which the Calcutta University had approved, by refusing sanction recently to the establishment of a college at Medinipur for which Mr. Haldimann Nay, a local citizen, had offered a donation. The Calcutta University had given its approval to the foundation of the college. According to a press report, Government sanction has been withheld on the grounds that a college is not required at Medinipur and the sum offered is not adequate. The people of the locality and the Calcutta University are better judges of local educational needs than the Bengal Government. If the money offered was insufficient, the Bengal Government should have maintained the amount required and asked the people of Medinipur to raise it and apply for sanction again—meaning, of course, that that Government is keen on the spread of education.

We think the donor and the people of Medinipur should accomplish a technical institute to teach such small industries for supplying local, provincial and Indian needs, as would be able to hold their own against outside competition. The establishment of such an institute would not require the approval of the Education Ministry of the Bengal Government.

A British Labour Leader on the Eritrean Question

It would seem from Sir Samuel Hoare's speech in the foreign affairs debate in the British House of Commons that the railway were inclined to drink down or temperance. Sir Samuel was criticised by Major Atlee for his views and attitude.

LONDON, Oct. 12.

In the course of the foreign affairs debate today, Sir Samuel Hoare's speech in the Commons may have led him to declare that the League policy was based on the need of substituting national considerations for those of the League and ultimately of the great world economic community.

Major Arthur welcomed Sir S. Hoare's stand for the Covenant but criticised Government's earlier reaction. He said the present position was largely due to the failure to act in the Sino-Japanese dispute. Labourites supported the economic sanctions and the League system but the League must be made a reality for the future.

SIR THOMAS LLOYD-JONES

Major Arthur might have wished to get rid of every suspicion of their being unwelcome in the Abyssinian question by snatching any advantage which the present situation gave them. The Nile water supply should be a matter for the League with Egypt should be relieved from her present relationship with Britain and the Sudan should be administered under the League mandate.

NO ITALIAN LEAGUE OR COVENANT

Major Arthur criticised Government's Mediterranean policy and said the Labourites were prepared to support such measures as were necessary to fulfil the League obligations but would not give themselves a blank cheque. The Labourites speak as to the polls with the programme of Socialism and peace, being revealed, they were "impossible—Sinner."

Britain, France and Italy to Partition Ethiopia?

The following extract should be read along with Mr. Subhas Chandra Bose's article in our present issue:

LONDON (The Associated Press).

Alfred, Foreign Editor of the "Sunday Express" in his issue of October 11, says:

"So far as Abyssinia is concerned France, Italy, Great and Macedonia are agreed. The map of North Africa is to be changed to the advantage of all three."

"It is already changed but they are not satisfied yet as to the exact allotting of certain parts."

"The differences lie chiefly between Mr. Eden and Mussolini. Each is determined to acquire the most economically profitable portions combined with the maximum of strategic advantage."

"Britain with an eye on Egypt demands control of the Western area. But this system and the centre are also the most favourable for Italian settlement."

"Windfall is considerably worried about Morocco, the fortified Italian port in the Red Sea."

"This is the second why previous massive arrangements with Italy over the division of Abyssinia have become known for General. El Mussolini had engaged his attention to the East—but he, in an interview of Italian Socialists—the matter would have been settled outside the League of Nations."

"But the Duke, who is prepared to do the fighting, wants the pick of the prize. Britain disagrees, but is telling him to go on with it. Any country opposed will have the effect of weakening him when it comes to the final division of spoils."

"And then there will be silent treatment in the event of Mussolini's intention to hand over the west and share control of Central Abyssinia. By that time, Italy will have lost much strength and the feeling against Mussolini in Britain will be such as to make even war possible."

"Hence the Military and naval preparations are an absolutely necessary to suppress the League economic sanctions, even supposing that will be seriously opposed"—*United Press.*

Bengal Education Minister's Primary Education Scheme

On the first of August last, the Bengal Education Minister published a resolution on the re-organisation of education in Bengal dealing particularly with primary education. This was followed by a communication on the 24th of that month, substantially modifying the original scheme of primary education. Other additions, alterations and withdrawals have been made in speeches delivered by the same official. All this shows that he does not possess advisers who are competent and disinterested in the improvement and spread of education above all other considerations, and that he had not given due thought to the subject.

The scheme has been subjected to drastic criticism in the press and on the platform and by individuals who understand and take interest in the educational advancement of the province. In the memoranda submitted by the Calcutta University and the Bengal Education League, both weighty documents because of their intrinsic worth and the importance of the bodies whose opinions they embody, the Minister's scheme has been considered in detail. In giving it such consideration, the University and the League have had the advantage of previous criticisms, which they substantially endorse. If the Bengal Government be not above learning a lesson in any matter, the wisest course for it now to adopt would be to withdraw the original scheme in its entirety and draw up a fresh one in the light of public criticism and consultation with the opinion of educationists and others interested in education.

No Mention of Speaker Patel's Foreign Publicity Worker in Bombay Unnecessary

Last month the citizens of Bombay assembled at a public meeting to celebrate the

ambassador of the late Mr. Vinayak Patel, speaker of the Indian Legislative Assembly. Mr. Bhakhtai Desai took the chair. All the speakers, including the chairman, paid glowing tributes to the memory of the departed patriot and leader. It was suggested that the erection of a statue of speaker Patel would be a fitting memorial to a great leader. It was also announced that henceforth the Congress House, which had been named after him, would be called "Vigraha Bhawan."

Mr. Nageshwar Master, vice-president of the Bombay Provincial Congress Committee, said in proposing Mr. Bhakhtai Desai to the chair:

The late speaker V. J. Patel after taking the chair as the member of his constituency. Though there had been occasion when Bhakhtai differed from other leaders, he had always kept in the foreground in the country's service as leader.

Mr. Bhakhtai Desai said among other things:

It is not only our women, Mr. Vinayakbhai, who gloried in the freedom of India and how it could be achieved. One of the widest circles that the speaker was on his speaking tour after the Poona Conference was Sir Patel. He had then come to Geneva to address the Council of International Affairs. The speaker, Sir Lloyd and Sir. Robbins were met and discussed as to what was the best thing to do to further the cause of Indian freedom, under the conditions that existed then. It was Vinayakbhai's words that the Congress should challenge a division at the polls to prove to the world that the Congress had the backing of the country. This was the request for Mr. Patel to hold the above was not his long experience and his long hard knowledge of the Western mind and methods, which has convinced him that for only great that would come and that was to prove that the Congress had the backing of the country.

Sir. Patel was Mr. De. Vaidya and others to keep a good deal about England and his remarks by leaders. He also visited America and returned himself so much that the memory became impossible.

All this was convinced Vinayakbhai that the Western world appreciated the dynamic back to prove the backing of the country, however narrow the franchise might be. As soon as compromise permitted, the Congress showed to the world that the country had the fullest confidence in the Congress by accepting the polls and one of the present members of Vinayakbhai had been fulfilled.

One would like to know whether the late eminent patriot said nothing to Mr. Bhakhtai Desai with regard to publicity work done in relation to India when they met at Geneva.

The speech of Mr. Jankarad Mahes. included a narration of the following episode:

It would be remembered that the Congress-India-Chief after arriving India, left for Assembly

hall. He was not present when the Indian members were talking to the chairman of the Congress-India-Chief. Afterward, after waiting for some time, came out with an announcement that it was a surprise but the Congress-India-Chief should not be present in the way when it was being replied to. He said it would not allow such things to happen in the Assembly. The latter must then, unless the Congress-India-Chief apologized to the Chair for the absence, he would not be allowed to make a speech in the Assembly again. A struggle ensued between the British and the Congress on the one side and speaker Patel on the other. It was suggested that Mr. Desai had been approached by the speaker regarding an apology from the Congress-India-Chief. Speaker Patel did not bridge on fact and the Congress-India-Chief did apologize to the Chair.

A similar occasion arose during the last session of the Assembly, the absence being the Home Member. But the present speaker did not show similar fineness.

Mr. Harnaraj, Mr. Gokuldas Khatri, Mr. Gangadhar Patel and Mr. S. K. Patil also took part in the proceedings of the meeting.

It is curious that not a single speaker, according to the Bombay Chronicle's report, referred to the wish of him whom they had just to finish that some truthful propaganda and publicity work on behalf of India in foreign countries was needed, for which he had left a lot of reports by his last will and testament. How dear that wish was to his heart will be clear when it is remembered that it was for doing such work in America and Ireland that he gave himself no rest, with the consequences that he could not recover from his last serious illness.

It may be that very conscientious lawyers have doubts whether the money for such work was really left for Mr. Subhas Chandra Bose in right legal form (we non-lawyers have no such doubts, for the testator has given a little of the law). But it does not least doubt that Mr. Patel wanted such work to be done and left money for it. If Mr. Bose be not considered entitled to make use of the money for work to be done as desired by the departed leader, by the work he done in some other manner by some other man or men. But why omit all reference to the subject in a meeting held to do him honour—and in which, by the by, another dear wish of his was needed to having been fulfilled by the Congress?

Months ago, a rumour was started at and circulated from Bombay that Government would misappropriate the money if given to Mr.

Sukhla Chandra Bose. Why Government would do it, was not explained. Mr. Bose has made it quite clear that, if he got it, it would be used in a lawful way for lawful work. But assuming that those who have it in their power to make over the amount to Mr. Bose really wanted to do it in order to faithfully carry out the donor's wishes, and assuming that they believed the money to be well founded, they would have kept the money in a safe place somewhere outside the British Empire to hand it to Mr. Bose in due course.

It was stated next that the particular passages in the will referring to the matter could have some other meaning than that generally given to it. Of course, there are lawyers and lawyers, and some may be prepared even to prove that white is black, if it be necessary to do so.

It would be deplorable if the suspicion proved correct that provincial jealousy and Congressist party feeling stood in the way of the money being placed in the hands of Mr. Sukhla Chandra Bose.

"Swayamsewa" or Gate-keeping Religious?

ANAND, Dec. 24.

Recent events were witnessed in the District Judge's chamber when the judge before a letter worth over a lakh of rupees intended to the chamber a number of letters, among them were several University graduates. The gift, however, referred to the letter bearing a remarkably handsome endorsement.

Present prominent the girl, student majority about two months ago. Effluence she had been living with her paternal grandfather and a maid, appeared by the District Judge, was her legal guardian.

As before to a letter the girl confided numerous other of students from a host of eligible young men. Recently she made an application to the District Judge for permission to make her own selection from the circle.

The District Judge, Justice Bhagwan-das, met for the girl and her grandmother and arranged for them a series of interviews with the candidates in his retiring room in the court.

The procedure, packed with a host of prospective bridegrooms, was reminiscent of the premarital ceremony of the lastest days of the Indian empire when a princess had to choose her husband from a number of princes invited by her guardian.

As each visitor stepped into the retiring room he was subjected to a close scrutiny by the girl, her grandmother and the Judge. He had to answer a series of questions as to his age, status and other kind qualifications.

It is stated that two candidates, one of them a first class B.A. at the Arts University and the other a graduate of the Allahabad University, were

specifically recommended by the Judge but the girl expressed her preference for a businessman under pressure, son of a local advocate.

The high condition was heartily congratulated by all those present in the room when the Judge did not object to the choice made by the heiress.—United Press.

Congress and the Indian States People

Mr. Manishankar Trivedi, General Secretary, Indian States' People's Conference, has issued a statement to the press about that part of the proceedings of the last A. L. U. C. meeting at Madras which related to the people of the Indian States. He says therein in part:

The States people have no reason to be discouraged by the apparent delay sustained by the amendments based upon the numerous applications of their cases at the last meeting of the A.L.U.C. at Madras. The personal appeal of the Congress President and Sardar Vallabhbhai have triumphed over the most hostile organisations and unworkable plan for amendment at issue in enabling the Congress attitude towards the people of the States as was shown by Mr. Motilal, Mr. Karamchandani and Mr. Gandhi and other members.

The encouraging feature of the discussion lies in the fact that the Congress committee have pleaded sympathy for the present business of the Congress and avoided opposition either to the merits of the case or to any one of the arguments advanced in favour of the proposed amendments.

Mr. Trivedi proceeds to state:

It has taken more than a century for the British Government to succeed in dividing India into British India and Indian India for the first time in Indian history by the then issue of a British made constitution but the mass people are confident that it would not take more than a few months for the Congress leaders now in all its ranks in thought, word and deed the fact that India is one and indivisible a fact that cannot be contradicted by any convenient interpretation of the Congress leaders.

We appeal to the Congress members to depart from their ideology and philosophy which tends to make us so indifferent to our own National aspirations and aims to regard our position as something unchangeable if not unassailable.

We believe that the daily burning wish of the masses of personal rule period in view of the fact cannot be denied by denying their dignified efforts to the mere of being only. But at the same time we are surprised to learn how the vital issues connected to the demand proper representation to the mass people in the constituent Assembly, etc., were avoided with the force of personal appeal and influence.

Regarding the suggested constituent assembly Mr. Trivedi says:

We mean that the idea of depriving the mass people of their right of representation in the Constituent Assembly on the same basis as British India is also equally remote from the minds of the Con-

great Antisocials. Besides, we hope that they do not come to deny the masses people their legitimate rights and proper position in any federal Constitution that the Congress may accept.

As regards the new constitution imposed on India, Mr. Tripathi observes :

The Congress has rejected the new Federal Constitution. However, it is apparent that Congressmen will utilize the franchise embedded in the New Federal Constitution. The glaring mistake done in accordance of the Indian Nation, viz., the state people, is to accept their of their legitimate rights of having the franchise as equal basis ought to appear to the Congress authorities to extend their support to the state people's cause more vigorously. This law alone should inspire them to be more generous in their attitude towards the state people.

The statement concludes by invoking the principle of solidarity :

But the state people would be guilty of having accepted their duty towards an external cause if we wholly ignore upon the Congress for our economic, political and social our own responsibilities in the matter. The most appealing suggestion that has come out of the A.I.C.C. demands an Indian ought to strive to be organised and equipped police officials, and workers, the state having in view that well meaning states that have help those who do not help themselves.

Discontinuance of Ramilla at Allahabad

The negotiations for the revival of Ramilla celebration at Allahabad having broken off, a public meeting was held there on October 3 last. The correspondence that passed between the District authorities and Mr. Niranjan Lal Bhargava and the negotiations that took place for a settlement between him and some Muslim representatives were explained by Mr. Bhargava. Mr. Keshu provided over the meeting and the speakers, besides the chairman and Mr. Bhargava, were Messrs. A. P. Vaidya, Parmeshwar Singh, Dda Sarda Raj and Mr. H. S. Bera. The following resolution was passed :

After public meeting of the citizens of Allahabad also having heard the correspondence that passed between the District Magistrate of Allahabad and Niranjan Lal Bhargava, the latter representing the Hindu section of holding the Ramilla celebration and Messrs. M. B. Bhatnagar and Mahesh Varma Sharda and Mohi Mohammed Bhatia on representing the Muslims of Allahabad, arrived at conclusion in the meeting of the Muslim leaders on agreeing to the Hindu's asking for the Ramilla procession according to the programme given by Niranjan Lal Bhargava, strongly condemn the refusal of the District authorities to permit the procession to be held on according to the agreed programme and deeply regret that the Muslim authorities agreed at permitting the Ramilla celebration in the circumstances these demands to the

way of open protestation and thereby displayed unbecomingly intemperate and other indifference to our Hindu feelings.

The meeting further requested the provincial Government to require into the circumstances under which permission for taking out the Ramilla procession had been refused by the District authorities and to adopt measures for the removal of the long-standing grievance of the Hindus of Allahabad about the stopping of their annual Ramilla.

It is not strange, though it is deplorable that, though the representatives of the Hindus and the Muslims, who were the parties concerned, had come to an agreement regarding the names and the feasibility of the processions, the district authorities refused permission to take them out.

"New India Steam Navigation Company"

We welcome the formation of the New India Steam Navigation Company for steamer traffic between India and Burma. It is necessary that a public meeting was held last month in Rangoon to welcome its representatives at which all Indian and Burmese communities took part. We hope it will be run by enlightened men on correct business principles.

All who undertake any shipping enterprise should particularly bear in mind two things. One is that they must know the details of the business thoroughly ; and the other is that so long as enterprising is not put on an equal by legislation, any new Indian enterprise of this character is bound to be at the mercy of the British companies engaged in the carrying trade in Indian waters.

Wear in Emergency ?

Emergency is defined in English dictionaries prepared even by Britisheers as "a sudden fracture demanding immediate action." But here in India the British rulers appear to think that there has been a state of perpetual emergency for more than a period of thirty years, and therefore ordinances and ordinance-like laws have been the order of the day. To meet this state of emergency, the Government of India have got their Criminal Law Amendment Act by the process

of certification by the Governor-General. Bengal had already passed such a measure. Bowring has followed suit. Now the Punjab is debating one. And the other provinces may have similar provisions made, ostensibly for public safety, but really for safeguarding bureaucratic and autocratic rule. But that it is necessary for each province to have a separate Act. For the All-India Act is sufficient for all the provinces; and even that was not necessary, as there were already laws in the Executive Summary which were quite sufficient to meet their needs. But they act on the principle, "*Adhikara na shesha*," "It is not wrong to have something extra and to spare."

"The Development and Continuation of Terrorism in Bengal"

As all these all-India and provincial Acts have been and are being passed to meet what are officially called subversive movements, and tendencies, real or so-called, communal clashes and riots, and the like, it may be useful to note the genesis of such undesirable things as stated by competent observers. Let us take, for example, what has been officially styled terrorism in Bengal.

In course of the debate on the Criminal Law Amendment Bill in the Legislative Assembly in September last, Mr. Akhil Chandra Datta, Deputy President of that house, said, according to the official report:

"Now, Sir, while dealing with this aspect of the question, I want the development and continuance of terrorism in Bengal may I invite the attention of the House to the clear exposure by one who is not an opponent of the Opposition benches, but by one who may be regarded as one of the Honourable the Leader of the House, I mean the Honourable Sir Nripendra Sen."

The Honourable Sir Nripendra Sen said: "You won't find there anything to support your view."

Mr. Akhil Chandra Datta: At one place, Sir Nripendra Sen said:

"Scathing can be a more genuine (in filling the) formula with well-considered hope arising from the conviction of its complete futility for that service. The Hindu will be justified in feeling that justice brought has been done to them, and the belief that they cannot have their legitimate share as an effective voice in the Legislature will be a formidable recruiting agency for swelling the ranks of sympathisers of terrorism."

Then, in page 132 of this book, called *1936 N. N. Sen's Speeches and Paragraphs*, we find that when he was conversing with Mr. Wilson, the President of the European Association, in London, he put this question:

"Am I right in feeling that, judging by the

members of the movement who were being expelled from their jobs for these offences, their view is probably that, in the present condition of the Hindu is not a foreign rule, and, therefore, foreign rule may be set at naught."

That can be questioned. I do not know whether there was not only legislation and suggestion conveyed by the question and it was not without purpose. The answer was:

"So far as it is due to my reasoning thought as all, it is definitely due to that. In a great measure, these boys are taught while they are absolute pagans, and their emotions are worked on until they get into a state of hysteria over a minor matter to right beyond the scope of reasoning at all, but as far as reasoning comes to it at all, you are correct in your statement."

Meaning thereby the statement contained in the question.

Another question put the rise:

"Do you think that, if the Bengal Hindu would come to the Legislature and try to work out his subversive demands, it, then would result in increasing sympathies of terrorism, and make the movement?"

The answer was this:

"I think it does that will undoubtedly be the tendency, but I think it will take a considerable amount of time."

Then, there is another question:

"The Hindu is that it follows that if the Bengal Hindu had that they have a legitimate grievance, and their long away from the Legislature, knowing their position, and, as you, it will really help Amritsar and the terrorist movement in Bengal?"

The answer was this:

"Any lack of legitimate grievance on the part of the movement would have that effect, so far as that movement is concerned."

Then, Sir, in another place, the Honourable Sir Nripendra Sen said:

"It is, in my view, an association may appear between the financial movement and the terrorist movement, but looking before the surface it is fairly obvious that directly linked in Bengal and general discontent and internal movement, because the Hindus, having no suitable resources, were unable to achieve anything in furtherance of the financial activities of Government."

The Honourable Sir Nripendra Sen said: Quite right.

Mr. Akhil Chandra Datta: Mr. Nripendra Sen said, at a public night. I have cited those passages to show that he is quite right and what is clear is that that this movement is being developed and fuel is being supplied to these terrorists by whom has been supplied in these questions by the Honourable Sir Nripendra Sen, namely, the Legislature does to the people.

"Terrorism in the Punjab"

As regards "terrorism" in the Punjab, Mr. Akhil Chandra Datta said:

I shall not speak as to the real causes of the terrorist movement in the Punjab. I shall, however, say only this that, as in Bengal, the conditions place the explanation. So, in the Punjab, it was the Jallianwala Bagh massacre which brought into existence the terrorist movement there, in this connection, but I call the attention of Honourable

agement will no longer do. Mischief-makers have come to K. Evidently these mischief-makers are now active in the Indian States as well as in British India—perhaps equally in both, or more so in the former than in the latter.

Dr. J. N. Maitra

Bengal and India have lost a distinguished physician and citizen in Dr. J. N. Maitra. He attained great distinction as a oculist. As a councillor of the Calcutta Corporation he took active interest in the matters of this city. As a nationalist of the Congress school, he made his influence felt in the wider public affairs of the country. It is much to be regretted that he died at the age of only 54.



Dr. J. N. Maitra

Captain J. N. Banerjee

Captain Jitendra Nath Banerjee was the youngest brother of Sir Surendranath Banerjee. By profession he was a barrister-at-law. But he was best known as a physical culturist. He was the ideal strong man of Bengal in the days of our youth. And even when he was past seventy—he passed away last month at the age of 70—he bore a chest and shoulders

and muscular frame were a sight to see. He continued to his last days to encourage all manly sports and exercises by his presence and advice. His benefactions for the encouragement of physical culture amounted to



Captain J. N. Banerjee

Rs. 1,00,000. He lived and died a bachelor. Though he was known chiefly as an athlete, he was a man of culture and was connected with the Ripon College of Calcutta, founded by his famous brother, for years as a member of its governing body and latterly as its president, and with other cultured organisations.

An Appreciation of the Late Member by an Opponent

SOMER, Sept. 27.

Dr. Dehnbach in a statement is proud regarding the new State action of this Assembly and: "Politically we have done well. We had promised our voters that we would do our best to repeal the oppressive laws. We have carried that promise so far as it lay in our power. On the social side we have largely ignored questions of ill-hits importance such as the question of the depressed classes, the abolition of Hindu widow and child marriage. We have owed a great debt in this respect to the leaders of the House, the Honorable Speaker, but for whose help we would not have been able to do anything. Of course we had directly or else in him as well as to his colleagues and the House." —and P. C.

Mrs. Sarojini Naidu at Madras Women's Conference

In opening the Women's Conference in Madras Mrs. Sarojini Naidu said :

"I am one of those fortunate persons who have never believed that the Women's movement is an isolated thing, that it is to be supported, fostered and cherished and nursed apart and all that kind."

"I hear a great deal in other parts of the world about women, about women's part of things. I have never understood the meaning of this isolation, this segregation, this deliberate discrimination, of women from the common human rights of humanity. We must bear in mind that when we are the whole people we do not see it in the sense of a separate derivation or something apart, something called in, something hedged round by limitations of sex. But as rather slow to realize our beliefs, our faith in our own thing, our right to be an India outside just of the Indian, with a destiny of its own, a struggle, a common vision, a common achievement earned by a common sacrifice."

"That, I think, has been the spirit in which Indian women have come here what is continuously known as the common assessment of the world."

THE LONDON JOURN.

After all, whatever women in their nature of feminine think or feel, we at any rate in India should realize that we are not working towards a new ideal. We are working towards the present, towards an action that has been the fundamental virtue of our civilised nation. That we have come to realise ourselves as one people for our own sake, for our own dignity, for our own sense of responsibility for our own destiny, for our own sense of duty, for a moral belief that women in a civilised country, I am not one of those who has ever suffered from that dreadful inferiority complex that looks outside its own strength for its own recognition or deliverance."

As regards social reform, Mrs. Naidu said that

"She was not interested in one reform or another in any particular detail. Different problems existed in different parts of the country and these were things which should be adjusted in those places alone. There could be no hard and fast rule as to what social reform should be. The fundamental principle of social reform was the right of every individual to live his life to the fullest extent; if that was understood, the social problems would have been solved. Each generation should and would solve its problems and there would be gradual progress."

Madras Women's Conference

As President of the Madras Women's Conference Mrs. Margaret M. Cousins dwelt in her speech on the progress made by the women movement during the last ten years.

"The women of the country have not met, they have not met together, they think things out together, they follow leadership, they initiate new schemes such as the Home Science College, the Khadi Five Year Plan, the Movement for Women's status in the new constitution, legislation for the abolition of child marriage, by equal rights of inheritance, health insurance and labour reform."

She dealt with the impact of compulsory primary education, the teaching of Hindi, the appalling illiteracy in the country, the evils of child marriage, etc.

Concluding she referred to women's attitude towards their country. The new education imposed on India is a new mode of thought and it will produce. How are we women people to walk in it? But as the National Organisation for women is going to do, how it is to be so we are better placed to resist and remove its shortcomings and imperfections and at all steps to protect all the older and valuable of civilisation.

Some of the resolutions passed are summarised below.

The Conference suggested that the new provisions in regard to the Hindu law were inadequate and recommended the women to make the fullest use of such powers. The Conference strongly recommended that the Instruments of Instructions may be issued by the Governor-General and Governors that women should be given duties of responsibility in the administration of every Province as well as Central Government especially in the Department of Education, Health, Labour and provision to make for all part was women to be appointed in such positions Public Service Commission.

The Conference decided that property has been made the only basis for qualification for membership in the Council of State, in the exclusion of educational qualifications and also totally disregarded of the subject of studies for women's consideration. The Conference also urged strengthening of the League in the attempt to abolish war. The resolution resolved to recommend to the Government to encourage Hindi teaching in schools and colleges.

Berar Women's Conference

Dr. Mrs. Malinobal Subbaskar presided over the Berar Women's Conference held last month at Aurangabad. In her presidential address she dwelt on the need of universal literacy; general education; education for developing citizenship; a separate curriculum for girls; the prevention of child marriages, unequal and unequal marriages, and polygamy; amending widow-marriage; overhauling of the method of dowry among Indian women; ruthless destruction of superstitions and blind faith in gods; and amelioration of the pitiable condition of widows; etc.

She proceeded to say :

"In order to gain freedom with honour we improve our own condition we should also keep with political development. We start from the adequate representation in Council."

"Women should be taught details of education, then their political, method of election and voting rights. An important women's committee should be established to arrange and get prepared. List of

where. It will not do to remain indifferent to politics. Those who take political action about one achieve all other rights."

Mrs. Subbathanku then dealt with the influence of literature to all forms of action upon the new social forms and suggested means to impart knowledge to women in large. She then pointed for studies of accountability which may be achieved by women. Finally she advised "Sangathan" classes of all communities to work political and affairs organisations for which she said Swadeshi are necessary.

She concluded saying "Self-reliance and self-help are the only remedies for our development. The Institute vision of carrying others while grown in women should be developed in the rank of the All India Women's Conference also. I try to feel that life be placed in English and close to the way to success and I assure you that if we help ourselves progress is not far."

Mr. C. V. Chinnaiyand on Studies in Journalism

In his Mysore University convocation address, which was an able and thoughtful discourse, Mr. C. V. Chinnaiyand made five suggestions for the consideration of the competent authority. The fourth suggestion was contained in the following passages:

I would repeat the students of Mysore University to consider the leadership of studies in journalism more or less on the lines of the course in the London School of Economics. I am glad to notice that Mysore University is moving in this direction. The newspaper press has come to stay. Whatever attempts, legislative or otherwise, may be made, hereafter to free its regular or control it, I do not suppose that any unscrupulous person thinks it possible or desirable to suppress the press altogether. It does its own business or rather, it is obvious that a more efficient and responsible means of regular advantage to the state and the community than any less efficient and responsible. This end, in my opinion, can be best achieved by the expansion of education to journalism in the subjects which they have daily and weekly to discuss. In our country more than in lands where education is widely diffused among the people, the press not merely moulds but creates public opinion. Should not the learners themselves be informed? Courses of lectures on training journalists on political, economic and social, to name the three most important of subjects, cannot but prove beneficial. It directly is the journalist, indirectly is the state and the community.

The question of instituting journalistic studies has been before the Calcutta University for several years. It was proposed on the suggestion of the Madras University later. But the Mysore studies and students have already made some progress in dealing with it, at least nothing done by their Calcutta conferees.

The importance, usefulness and fullness of journalism as a profession do not require

enumeration. Wendell Phillips, the American orator and reformer, declared that if he held the power to make the newspaper of a country he would put one who made its enlighten and live. In Bombay the other day, in the course of a talk on journalism, Mr. K. Natarajan unhesitatingly pronounced that diploma in part which he observed that "The greatest single factor in the making of the destinies of future India is the press."

We have been all along in favour of the proper and liberal education of would-be journalists, and we continue to hold the same opinion.

Propaganda for India

The September number of "Indian Press," issued from Geneva by Mrs. Harapp, gives the following figures "which give evidence of the same, other countries which suffer its ability spend for propaganda abroad?"

Italy	£1,000,000
Japan	£ 100,000
New France	£1,000,000"

"We have looked for the figure of English propaganda but without success."

The Congress has not yet done anything in this direction, though it has recognized its utility in a general way.

"What should India Do with the New Constitution?"

In the same periodical the Rev. J. T. Sunderland asks the question, "What should India do with this new constitution? His answer is:

"Speaking very frankly, I venture to say: It seems to me that the just and proper course to be pursued in India is for the Indian National Congress, and such other political parties as there may be, to issue a public statement or proclamation accepting the following:

(1) It is the solemn avowal of all English peoples that the only authority or power that has a right to issue a constitution for any nation is the nation itself.

(2) The New Constitution which Great Britain proposes to issue on India has been framed solely by a British power, and not by India.

(3) Therefore, India can no other self-respecting or just course in future except to decline to accept the said Constitution.

(4) Following such a public statement, or proclamation, it seems to me the policy to be adopted should be uniformly the pursued by India in coming her leaders, agents, delegates, contacts and spreading themselves, in every possible form way, both in the Press and in public opinion.

all efforts of the Government to make the Constitution its own and every restriction on which the rights and free liberties of the Indian people are based are open.

I may well agree that if the above indicated policy is accepted upon and pursued for the Indian people, it will be likely to mean a long and weary struggle, with many discouragements and bitter humiliations. But is there any other policy which promises success? It succeeded with Ireland. It carried out with self-sacrificing persistence, and unflinching determination, and it did not fail to succeed in India?

This, then, is my message. Whether you do or not, at least it speaks the sentiment of a sincere and sincere belief in India's right to a place, even more among the world's free and great nations.

U. P. Secondary Education Conference

An interesting, instructive and useful feature of the U. P. Secondary Education Conference held last month at Cawnpore, which was a success, was the industrial and educational exhibition held in conjunction with it. As girls' and women's education in India has made very little progress, the number of women in the teaching profession is much smaller than the number of men teachers. The United Provinces are not an exception to this rule. It is, therefore, noteworthy that the chairmen of the reception Committee of the Cawnpore session of the U. P. Secondary Education conference was Mrs. Nabin Koss, Lady Principal of the Janki Balika Vidyalaya Intermediate College. In extending a cordial welcome to the delegates she made an appropriate speech, in which she dealt on the status of secondary education, the health of the rising generation, the problems of girls' education, the disabilities of teachers and other kindred topics.

The presidential address of Professor E. Abner Shah, M.A., D. Litt., M.Sc., was thought-provoking and instructive and contained much statistical and other information.

Acceptance of Office by Nationalists

Congress men and Liberals have been discussing the question of acceptance of office under the new constitution. It was discussed at the last meeting of the All-India Congress Committee at Madras. On the whole that Committee was right in not pronouncing any opinion of its own on the subject, keeping it for disposal at the next plenary session of the Congress at Lucknow.

We have been all along against acceptance of office by nationalists, whether of the Congress or the Liberal school. We have not changed our opinion. It is true that if very able and staunch nationalists become ministers they can do a little more good work than weak-kneed ministers. But they cannot do much and can do nothing at all as regards things that really matter and are necessary for the winning of self-rule by the nation. Ministers, both in the central and the provincial Governments, will be practically powerless. Even if they be allowed some power, that can only serve to put the money into the delusion that the new constitution is not so bad after all.

The best use of their ability, time and energy which nationalists of all schools can make is to form a united and strong Opposition. If some of them become ministers, not only will these men in office be practically powerless as well as idle, but such a step will create a division in nationalist ranks. These Ministers must generally vote in the legislatures with the Government, whereas their brethren as members of the Opposition must criticise them, oppose them and vote against them. There is plenty of room in the new constitution for subversive, non-called co-operation by the bureaucracy; but there is no room for carrying out nationalist programmes in any essential matter.

Congress and Brahmin Prejudices

That some very prominent Congress leaders are not Brahmins does not prove either that the Congress is or is not a Brahmin movement. There have been and are other leaders who are Brahmins. If it be shown that the majority of prominent Congressmen were and are either Brahmins or non-Brahmins, even that will not prove that it is a Brahmin or non-Brahmin organisation. The real test is whether it works for national welfare or sectional welfare. No one can show that its resolutions and activities were meant to give power to any particular caste, or race or creed. That shows that it is a national body. It does not stand in the way of any community, caste, race, political party, social party or religious party holding it and broadening influential and leading members.

Advances in India

Last month a report on the progress of education in India was published in the papers. That showed mainly what progress had been made in supplying the public with facilities for travelling by aeroplanes. Though some progress has been made, it is not much for a huge country like India.

There ought to be another report showing what facilities there are for our youth to learn aviation and aeronautical engineering. Such a report will make it plain that India is extremely backward as regards the provision of such facilities. For such a state of things both the Government and the public must shoulder their fair share of the blame.

That the D. K. Ray Memorial Association has offered a scholarship or two to girls intending to learn flying under the auspices of the Royal Flying Club at Dhanu is some satisfaction.

Dr. Ambedkar's Threat and Suggestion

Dr. Ambedkar's threat and suggestion that he will leave the Hindu fold and lead his followers also out of it to some other fold which will secure to him and them a status of social equality, will not have been in vain if it leads the Hindu community to make haste to do away with "untouchability" and remove the really galling disabilities under which many Hindu castes labour.

As regards equality of social status, whatever the socio-religious theories advocated by the followers of Islam, Christianity, etc., may be, it is a hard fact that there are depressed classes among Mohammedans and Christians also, whether one calls them *ummal-him* or not. As for Buddhism, we are not aware that Indian Buddhists are in practice a casteless community. Are the Sikhs and the Arya Samajists really casteless? We do not ask these questions in order to unfairly defend or minimize the scale of caste life and untouchability, but to indicate that the mere profession of Mohammedanism, Christianity, Hinduism, Sikhism, Arya-Samajism, etc., cannot secure for any mass of men equality of social status. Advancement in education and culture and economic improvement are

required for the elevation of social status. Those who have been inviting Dr. Ambedkar and his followers to come into their folds have not told the public what arrangements of theirs are ready for the educational, cultural and economic betterment of thousands of neglected untouchable and poor men, women and children.

Dr. Ambedkar and men of his way of thinking should ask themselves what they have done to destroy the mutual exclusiveness of the scheduled castes themselves and to create largeness of spirit among themselves.

Taking conversions in its true spiritual and ethical sense, one can never say that it is synonymous with the profession of a new religion, or that when there is conversion no more there is necessarily any spiritual and ethical change for the better.

Hinduism is not a narrow, limited, creedal religion. There are many kinds of Hinduism, ranging from primitive animism to the refined life and doctrines incarnated in the classical Upanishads. Moreover, in recent times, Hinduism has been made used by many to include Jainism, Buddhism, Sikhism, Brahmoism, Arya Samajism, and any other faith which has had its birth and development in India. So, we do not think any one born a Hindu who has made a broad study of Hinduism in all its phases can have any reason to accept any non-Hindu and non-Hindu religion.

All the depressed class leaders who have spoken out and the majority of the rank and file who have done so have declared themselves against Dr. Ambedkar's suggestion. They think that it will do harm to the community. If carried out.

The Sankarabhartha of Kanpur itself has made a suggestion which shows his liberality of spirit. He has asked Dr. Ambedkar to form a new sect within the Hindu fold, like the *Madhwa Samaj* and the *Arya Samaj*, and has promised to give it his approval and recognition. We would point out to his revered Hindu high priest with due respect that Dr. Ambedkar is not one of the same type as Ramanand Ray, Devendranath Tagore, Dayananda Saraswati, Keshub Chunder Sen and Almonst Sastri, and that they did not want any ecclesiastical recognition from any

one for the religious bodies to whose spiritual and moral needs they ministered.

All depressed class leaders should recognize, no matter actually how, that there is now a greater awakening of the Hindus as a collective class ever before. "Class" Hindus should make ever-increasing efforts to do their duty to the depressed classes, including the duty of giving them the highest Hindu religious instruction.

Lord Zetland on "The Press in India"

LONDON, Oct. 5.

At the annual dinner of the India House and English "Newspapers' London Committee, Lord Zetland was the chief guest.

Sir Stanley Bred, presiding, mentioned that in order to enter its proposed name the Committee in future would be known as the Indian and Eastern Newspaper Society.

Lord Zetland, after paying a tribute to the way in which the Press in India, Burma and Ceylon had undertaken the task of educating public opinion on the reforms, said that he had stood with great satisfaction the tendency observable on the part of those who opposed the passage of the Bill to accept Parliament's decision now that the Bill had been carried and to produce a favourable atmosphere for bringing the reforms into operation.

In this passage in his speech and other passages, for the "press of India" Lord Zetland meant the British-owned and British-edited papers of India, not the Indian-owned and Indian-edited papers. For all papers which are Indian in the latter sense and which are of any worth have throughout opposed the passage of the Bill, but not a single one of them has shown any tendency to accept the measures after its enactment. He thus practically ignored the existence of the really Indian press, among which there are Indian papers and periodicals which are in no respect inferior to but are in some essential respects superior to the Anglo-Indian papers. The Anglo-Indian papers are in India but not of it.

His deliberate recognition of only the Anglo-Indian press and his equally deliberate and conscious ignoring of the Indian press would become plainer still on a perusal of the following passage. Said he:

The Press of India had supported the constitutional proposals of the British Government in a spirit of enlightenment and good will based chiefly upon their knowledge of the habits of India, and of the struggles at the time of the Indian Bill, which were now taking place and which had been for a number of years past and above all their understanding of all that was at stake from the point of view of the relation between the people

of the East and those of the West. The press of Britain went quick—and take—to take their cue from the press of India.

Can you will his lordship name a single leading Indian-owned and Indian-edited paper which has supported the constitutional proposals of the British Government and from which the the press of Britain took their cue? The answer. His speech is calculated to mislead foreigners to believe that our papers support the new constitution, which they do not.

As regards fiscal policy, Lord Zetland said:

It seems to me quite clear that Britain had no intention of imposing conditions on India in the exercise of any particular industry in India.

No more economic policy could be pursued than the proposal of one opponent of the India Bill at opposing on the new Government of India arrangements with regard to the fiscal policy. The Marquess of Zetland made: "I stand by a policy of goodwill under which Indians themselves will see that they have as much to gain as we from the exchange of goods."

All this talk of India's "good will" reads extremely funny and tragic considering that the new Government of India Act has bound India "hand and foot" in matters of currency, exchange, trade, etc., by naming the Governor-General with various discretionary special powers and by the chapter on "commercial discrimination."

His lordship would have been right if he had said, "I stand by a policy of compulsory good will under which Indians will be compelled to see that under the circumstances they have a little to gain from the exchange of goods."

Infringement of Poona Pact by Subbarajoo

The original plan of Government, under the Communal Decision, was to create separate electorates for the depressed classes. The Poona Pact was secured by Mahatma Gandhi's resolve to fast unto death. This pact modified the original communal decision, by providing for the representation of the depressed classes through joint electorates with reservation of seats for them. This modification in favour of joint election is being sought to be nullified by the Provincial Governments by means of a subterfuge. In their schemes for the delimitation of constituencies they have provided a certain number of multi-member constituencies

in which out of the vote is reserved for the scheduled or depressed castes. The voting is to be by single non-transferable vote. What ought to have been done was that in these multi-member constituencies each voter should have been allowed as many votes as there were seats in them. But there being only one vote for each voter, the depressed class voter will generally vote for some depressed class candidate, and the "caste" Hindu voter will vote for a "caste" Hindu candidate, so that there will in effect be really separate elections by separate electorates under the disguise of joint electorates. This will lead to tension of feeling between the "high" and the "scheduled" castes. Owing to their economic and social dependence on "caste" Hindus many depressed class voters may feel compelled to vote for some "caste" Hindu candidate. This will lead to further estrangement of feelings. If in multi-member constituencies voters were given as many votes as there were seats, both "caste" voters as well as depressed class voters would have been enabled to cast their votes for both classes of candidates, thus promoting amicable relations between the various castes.

This coming plan to nullify the Poona Pact has been duly noted and condemned by Rao Bahadur M. C. Rajah, who represents the depressed classes in the Legislative Assembly. He will bring the matter to the notice of the Indian Delimitation Committee.

Qualifications of Bengal Upper Chamber Electors

In the instructions issued by the Bengal Government for the preparation of the Provincial electoral rolls for the Upper Chamber, the qualifications for Mohammedans are much lower than those for Hindus. This means that, in the opinion of the Bengal Government, Mohammedanism in itself fits its adherents for citizenship so greatly that they do not require other civic qualifications to the extent that Hindus require. In the result, many Hindus will not have the civic right of franchise which they would have had, if they had been Mohammedans. This is an example of religious inequality.

What King George V Expects

The British Parliament has been prorogued. In his speech His Majesty King George V

has expressed his trust that the new Government of India Act will produce contentment and well-being in India.

Vain hope.

H. P. Medical Conference

The United Provinces Medical Conference was held last month at Cawnpore. Dr. S. N. Sen was the chairman of the reception committee and Major D. R. Banjit Singh the president. Both made speeches of a practical character. The many resolutions which were passed were important, and in the interests of both the public and the medical profession.

Ananda Chandra Ray of Dacca

Mr. Ananda Chandra Ray, a leading member of the Dacca Bar and the leader of public opinion in Dacca, died last month at his town residence at the age of 52. He was not suffering from any specific malady. In him a landmark of old Bengal has disappeared. He joined the Dacca Bar in 1883 and retired in 1908 after 40 years' extensive practice. He played a leading part against the Bengal partition in co-operation with the late Sir Surendranath Banerjee and others. He was the first Chairman of the Dacca Municipality under the Bengal Municipal Act and was elected a member of the Bengal Council after the enactment of the partition.

Young Britons Wanted by Whom?

Addressing the Oxford University convocations last month Lord Kitchener said that "For many years Young Britons would be wanted for the Indian Civil Service." Yes, they will be wanted by Britain to form parts of the steel frame, but not by India. Every post in the Indian Civil Service can be held quite efficiently by Indians.

Mr. Jinnah on the New Constitution

Interviewed on his return from England, Mr. M. A. Jinnah said: "We all know that the new constitution has been forced on us." Whom does he mean by "us"? Mohammedans like him cannot say that every part of the constitution has been forced on them. They like the Communal Decision. All true Indian Nationalists, however, who are the majority of politically-minded Indians, can truly and sincerely say that the new constitution has been forced on them.

Living Wage for Spinners

The resolution of the Council of the All India Spinners' Association by which the spinners are to receive a living wage is greatly to be welcomed. It is really momentous, as Gandhiji calls it.

Village Work by Mahatma Gandhi's Followers

Those followers of Mahatma Gandhi who live in villages exactly like the houses of the low three and do all kinds of village work there, including weaving, have our whole-hearted respect and admiration. Nameless and faceless, they do not stand in the first light. They are low houses nevertheless and are the real representatives of the villages they work in.

Babu Rajendra Prasad's Tour

During his long tour Babu Rajendra Prasad, the Congress President, does not spare himself, though his health has been very unsatisfactory. His replies to peasants and other workers—and in fact to all who have occasion to petition him—are such as befitt the President of an organisation which claims to represent Indians of all races, castes, creeds, castes and classes.

Funerary Claims in Lahore

With reference to the recent funerary outrage in Lahore, *The Tribune*, the leading paper of the Punjab, writes:

The funeral rite which was performed at Lahore on Wednesday, and as a result of which one Sikh was killed and two others seriously injured, and a Hindu who tried to grapple with the mobsters was wounded, will cause, a thrill of horror and indignation among all honest and law-abiding people in all communities. Even if it proves to be a mere accident, as we hope with all our heart, that it will, in any case, be sufficient to call for a vigorous investigation and for the stringent punishment of the persons or persons to whom the offence was brought home. On the other hand if, as is suspected in many quarters, the action in this case has a more organised behind it, it may prove the starting point of a reconsideration of lawlessness. Whether the suspicion is or is not well founded, only a proper inquiry can show, and we hope that in view of the very important issue at stake the authorities will make the most efficient inquiry into the matter.

Without, of course, suggesting the remotest connection of the crime with the Criminal Law Amendment Bill of the Punjab, our contemporary observes:

There is another aspect of the matter in which it is impossible not to refer. The acceptance of this view of the psychological action upon the Criminal Law Amendment Bill is under consideration, will it run for hours, involving the hands of the makers of the Bill and makes it even harder for them to carry it through the House than it would otherwise have been. We hope with all the warmth and eagerness we can express that this will not be the case, and that an impartial member of the Legislative Council will, in the interests of the movement, bring to the House involved in this Bill are much larger and wider than the suppression of communal disorder and crimes. Important as such suppression undoubtedly is, and that these one after and progressively better ways of dealing with communal trouble themselves than by playing in the hands of a Convention not responsible to the people are available to its control powers which is the very necessity of cases have been and are liable to be used for very different purposes, especially for the satisfaction of individual and public vanity and the strengthening of the freedom movement.

Whitehall Not To Control India's Fiscal Policy?

[LONDON, Nov. 25.]

"I shall be a little tired of Londoners, if I expected that there is the remote chance of India's fiscal policy being again controlled by Whitehall," said Lord Zetland in a speech in a dinner given by the Indian Chamber of Commerce. He added: "There is no such chance. We must look to other means for future reduction in prices on fiscal imports. These means must come as persuaded the people of India, that the real interest of both the countries in the domain of commerce lies in a policy of reciprocity and the prospective advance on these lines are infinitely higher than ever in past times ago."

One does not know whether to weep or to laugh when one reads words like the above, which may deceive ignorant foreigners to believe that India possesses or will possess fiscal autonomy. This sort of rhetorical abetting cannot deceive Indians.

Olympic Games at Berlin

The following 49 countries will take part in both the Winter and Main Olympic Games at Berlin:

Albania, Argentina, Australia, Austria, Belgium, Brazil, Bulgaria, Canada, China, Colombia, Czechoslovakia, Denmark, Egypt, Estonia, Finland, France, Germany, Great Britain, Greece, Haiti, Holland, Hungary, Iceland, India, Irish Free State, Italy, Japan, Lithuania, Latvia, Luxembourg, Latvia, Mexico, Monaco, New Zealand, Norway, Peru, Philippines, Poland, Portugal, Romania, South Africa, Spain, Sweden, Switzerland, Turkey, Uruguay, United States of North America.



NAUGHTY
By A. da Fonseca

Picture from L'Espresso

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THOMAS CARLYLE

By J. T. FUNDERLAND

PROBABLY it is safe to say that, in all English literary history, there is not to be found a more striking character, or one who more startled and stirred the generation in which he lived, than Thomas Carlyle.

There are two ways of looking at every life—at its external events or at the manifestations of its internal experiences of thought and feeling. Most lives that are worth studying and richest and most eventful in their inward history. It is so with Carlyle's. The story of his life so far as external events are concerned is short and simple, if not commonplace and uneventful. His real life history is to be found in his books. These reveal that he lived a life of thought and feeling more stirring, more transcendent in energy, more fiery, than that of almost any man of modern times. Napoleon had not a more ferocious or burning anger than Carlyle. But Carlyle's force expended itself through the pen, Napoleon's through his sword. Let us first look briefly at the externals of his life, then more fully at its inner aspects.

Thomas Carlyle was born five years before the end of the Eighteenth Century—that is to say, in the year 1795. The place of birth was Ecclefechan, Dumfriesshire, 60 miles south of Edinburgh. Though spending most of his literary life in England he remained a true Scotsman all his days, clinging to his broad Scotch tongue and his rugged Scotch character to the last. Burns was not a true Scot than he. Taught first at a parish school and later at a academy or grammar school, at fourteen he walked to Edinburgh and entered the university, where he studied for six or seven years

with a view to entering the ministry of the Kirk of Scotland. But before the time came for him to begin his ministerial work, he found himself growing distrustful of the truth of many of the doctrines which in the Kirk he would be expected to preach. Accordingly he abandoned all thoughts of the pulpit, and busied himself in letters. This was when he was twenty-four years old.

But the point of literary effort which he chose was to prove a rough and ready man, difficulties to overcome which would spend any but the sturdiest heart.

The first literary work that offered itself was writing for the *Edinburgh Encyclopedia*. This he took hold of with right goodwill, and within the next five years wrote nearly a score of articles,—among them biographical sketches of Montaigne, Montesquieu, Nelson, and the two Pits. He also made important contributions to *The New Edinburgh Review* and other journals.

Soon we find him plunging into German literature, and devoting to it all the leisure time he can possibly find,—meanwhile visiting Germany and forming an intimate friendship with Goethe which lasted until the death of the latter in 1832. Englishmen at that time knew almost nothing of the literature of Germany. Carlyle saw how rich that literature was, and determined to give it to his countrymen.

In doing this about he wrote a life of Schiller, and translated Goethe's *Wilhelm Meister* and other German works of importance. If he had never done anything else

except to open the door as he did for England into the treasure-house of German poetry, philosophy and sciences, that alone should entitle him to lasting fame.

But so far he was only at the beginning of his real literary career. At the age of thirty-one he married one of the most beautiful and intellectually brilliant women of his time, Jane Welsh. She brought him some financial means, so that from that time on he was able to shape his literary career mainly as he chose. For a time after their marriage the two lived in Edinburgh. Then they decided upon the bold step of going away far into the country and taking up their residence at Craigenputtock, a small estate belonging to the wife, fifteen miles from Dumfries, among the granite hills and black fucosus which stretch westward through Galloway almost to the Irish sea.

Writing to Goethe soon after, Carlyle thus describes their way of life in the new home. "In this wilderness of heath and rock," he says, "our arable lands (with a green oasis, a track of plowed, partly inclosed and planted ground, where corn ripens and trees shed a shade, although surrounded by ferns and rough-wooded sheep. Here, with no small effort, have we built and furnished a neat and substantial dwelling; here, in the absence of professional or other office, we live to active literature according to our strength, and in our own peculiar way. We wish a joyful growth to the trees and flowers of our garden; we hope for health and peaceful thoughts to further our aims. This rock of ours is the loneliest in Britain, six miles removed from any one who would be likely to visit us. But I cannot here solely with the design to simplify my life, and to secure the independence through which I could be enabled to remain true to myself. Nor is the solitude of such great importance; for a stage-coach takes us speedily to Edinburgh. And have I not, too, at this moment, piled upon the table of my little library, a whole cart-load of French, German, American and English journals and periodicals—whatever may be their worth?"

Six years—from 1825 to 1834—Mr. and Mrs. Carlyle lived in this lonely wilderness home. Emerson visited them while they were there, as did other rare spirits. Witness Emerson of his visit:

"I came from Glasgow to Dumfries, . . . and inquired for Craigenputtock. It was a long fifteen miles away. I found the house well kept, healthy hills, where the lonely scholar nourished his mighty brain. He was tall and great, with off-the-face brow, set-shoulders, and holding his extraordinary powers of conversation

in very earnest; clinging to his hostess, away with evident relief; full of fiery associations, and with a strong sense which focused everything to better vision. For with the objects, and inside the man, set a power to speak as with a flood of words, except the minister of Dumfries."

The loneliness, however, did little to Carlyle; for he had his books and his thoughts to which he lived day and night. To him these Craigenputtock years were wonderfully fruitful. Here he wrote a large part, and, taking on the whole, the best part, of his splendid critical and biographical essays—among the number, those on *Kitchin*, *Goethe*, *Bacon*, *Heine*, *Vulturno*, *Spinoza*, *Johnson*, *Diderot*, the *Nicholsonian* *Lord*, *Early German Literature*, and *German Poetry and Biography*. Here also were written those two very remarkable papers, *Characteristics and Signs of the Times*, which contain the germ of his social and ethical philosophy. Finally, here was written *Sartor Resartus*, that indescribable work—that book the like of which had never been seen in the heavens above or the earth beneath, or in the waters under the earth,—that strange, wild, beautiful, fantastic, exalting, artificial, inhuman, pathetic, pastoral, wise, foolish, strangely stimulating and inspiring and altogether wonderful Essay on the Philosophy of Clothes,—which was ridiculed by half the literary world, and yet, which was destined by and to be recognized as one of the great books of the Century.

But if the loneliness of Craigenputtock affected Mr. Carlyle the least of opportunities for work, it was nothing less than cruel to Mrs. Carlyle, who loved society and was fitted to help a queen in any intellectual or social circle. To her the isolation grew to be more and more oppressive. She longed to get out more where there were people. At last he also began to feel a desire to be among men.

Accordingly at the end of six years they resolved to go to London.—London, the great heart of the world,—and for the rest of their lives make their home there. Accordingly the year 1834 finds them taking up their permanent abode in that city, at No. 5 Cheyne Row, Chelsea, a spot which long association with them was to make famous. Here Mr. Carlyle lived, with his wife, thirty-two years, until her death; and then fifteen years longer, alone, until his own death in 1881.

The first work written by Carlyle after removing to London was his *History of the French Revolution*. This occupied him for three years. It may not be generally known that the first volume was written twice over,—the manuscript having been accidentally burned when it was nearly ready for the printers. But

after a few weeks of rest, the author set resolutely to work and wrote it over again. As a mere ethnological narrative of events, the *History of the French Revolution* is of little or no value—no indeed Carlyle evidently did not care to make it of value in that way. But as a series of vivid pictures, powerful in their light and shade, and drawn for the most part with a very remarkable and conscientious accuracy, representing the leading events and chief men of that logic and world-shaking revolution, Carlyle's work is invaluable. It is difficult to find anything else in literature to be compared with it. It is not only a great work; but, considering that it was written by an Englishman, whose veins were full of Puritan blood, and who was perhaps the strongest hater of Democracy that the Nineteenth Century produced, it is a singularly fair and just work.

Allison and other English historians give us to understand that during the so-called Reign of Terror the streets of Paris ran with blood. But Carlyle is careful enough to remind us that ten times as many persons as perished during the whole Reign of Terror are often shot in a single battle, over which the nations sing glorious Te-Deums. And further, he is fair enough to tell us that not for generations had there been a time when the people had a few political and religious leaders and agitators, but the twenty-five millions of the people of France suffered less than during that very Reign of Terror. We may truly enough call the epoch of the French Revolution a wild, dark time, but it was not all dark, nor half so dark as many a political and religious fanatic tries to make out. And, moreover, dark as it may have been, out of it has come glorious light for the world. Moreover, as Carlyle, not only in this but in many other of his works, insists, the world will have its French Revolutions, and its Reigns of Terror, and continue to have them, not only in France but in many another land, until the wise begin to take thought of the ignorance nursed them, and the rich, of the hunger of their poor, and men and governments learn justice and equity.

During several seasons following the completion of the *French Revolution* Carlyle delivered series of lectures in London, upon German Literature, the *History of Literature*, 'the *Foundations of Modern Europe*,' and *Heroes and Hero-Worship*. The last was published as a book, and forms a work somewhat in a class by itself, which by not a few persons is liked better than anything else that Carlyle wrote.

Eight years pass and we have from him

just a work worthy to rank with his *French Revolution*;—it is his *Life and Speeches of Oliver Cromwell*. Truly, the French historian and critic, calls this Carlyle's masterpiece. It is a collection of the letters and speeches of the great Protector, so commented on, and so edited as to form a continuous narrative. The impression which they leave is extraordinary. Great constitutional histories hang heavily about this compilation. The author wishes to make us comprehend a soul, the soul of Cromwell, who to him was the greatest of the Puritans, their chief, their hero, their model. His narrative resembles that of an eye-witness. An old-time seaman who had collected letters, scraps of newspapers, and daily added reflections, interpretations, notes and anecdotes, might have written just such a book. At last we are face to face with Cromwell,—the real man. We have his words, we can hear the tones of his voice; we are, in connection with each action, the circumstances which produced it; we observe him in his tent, in council, with the proper background; his face, his costume, every detail is here.

Carlyle grandly admired Cromwell long before he began to write about him. His task is truly a labour of love. The painstaking toil which he bestowed upon his *French Revolution* was great; but it was small compared with the toil he went through in looking up documents, facts, information, given of the most indirect and incidental kind from every imaginable source, that could throw light upon the character or deeds of Cromwell. That a complete revolution has taken place within a generation or two, in the way in which Englishmen think and speak of the great Puritan leader, is due mainly to Carlyle.

Next after *Letters and Speeches of Cromwell*, Carlyle gives us a brief and charming life of his loved and early-lost friend, John Sterling,—whether a great book or not, at least a most interesting and inspiring one. I confess that I myself like it better than anything else from his pen, unless it be his wonderful biographies and literary essays written in his early years.

In 1840, Carlyle put forth his small book called *Chatterbox*, a work portraying specifically and in some detail "the bitter discontent grown fierce and mad, and the wrong conditions of the working class of England."

In 1844, came his *Past and Present*, a larger work than *Chatterbox*, in part devoted to telling about a certain "hitherto obscure monk named Sumner, unexpectedly made Abbot of Saint Edmundsbury, in the reign of Henry the

Eight), and the rest of the book made up of unrelated chapters under such characteristically Carlylean titles as "Midas," "Sphinx," "Minotaur's Fall," "Gospel of Manurelains," "Gospel of Dilettantism," "Labour," "Democracy," "Sir Jacob Windbag," etc.

These two books represent the least attractive side of Carlyle. While they contain much that is good and true, much noble protestation against the flagrant evils of the time, they repel by their extravagance and violence. Where they should reason they too often denounce. Where they should weigh they too often scold, even if they do not descend to rant and bluster. They represent a regrettable tendency in Carlyle which increased with his advancing years.

The last great book that Carlyle gave the world was his *Life of Frederick the Great of Prussia*. To its production he devoted fifteen laborious years. If the French Revolution and the Cromwell were monuments of toil, what was this? It seems as if there was nothing that could be found out about Prussia, its King, its people, its customs, its geography, etc., that Carlyle did not make himself master of, before he began to write. As he goes forward with his history we see him "penetrating the tangled mists of the petty politics of the day; clearing up the obscure intrigues and plans of rival courts and cabinets; denouncing many a high-sounding myth, which had got itself passed off as veritable history. From countless baskets of chaff he winnows the one grain of wheat. His descriptions of battles and sieges are masterpieces, as meticulously true as those of Napier, and hardly less picturesque than those of Froissart."

The work is not only wonderfully comprehensive in scope and accurate in details, but it is written with great power. The present writer cannot agree with its point of view in making such a hero of Frederick, a man who, though he had many great and noble qualities, was yet morally unworthy of such laudation as Carlyle gives him.

When this monumental work was completed, Carlyle was an old man. During the few years that still remained to him he occasionally broke the silence by some briefer work, not especially important. What attracted most attention was a small book entitled *Shooting Niagara*. But it did him no credit; his best friends regretted it; many critics described it as a trifle. His health was gone; he had long suffered severely from dyspepsia; the tendency to cynicism which had always been his weakness, had greatly increased with his age and his physical infirmities; he was no longer the powerful leader and

inspire of his generation that once he had been. Now he was hardly more than a memory and at best of a great past. It was time for him to lay down his pen. He died at the age of eighty-seven.

What is the world's debt to Carlyle? I think I may say that, for one thing, he did as much as any man to reform the method of writing history. Before he came on the stage, history was mainly a record of battles, negotiations, parliamentary debates and court intrigues. But Carlyle lifted up his voice and loudly declared and kept declaring, "These things are not history." "What good is it to me," he expostulated, "though irreverentible battles and battles keep dining in my ears that a man named George the III was born and bred up, and a man named George the II died; that Walpole and the Pelhams, and Chatham and Rockinghams, and Shaftesburys and North, with their coalition or separation ministries, all quoted one another, and valiantly assembled for the thing they called the supper of Government, but which was in reality the spirit of faction?" . . . The thing I want to see is not Red Book Lists, and Court Calendars and Parliamentary Registers, but the *Life of Man in England*. What was it, though, suffered, enjoyed; the form, especially the spirit, of their intellectual existence, its inward enjoyment, its inward principle; how and what it was, whence it proceeded, and whither its goal."

If we reflect that when Carlyle wrote these words, the English-speaking world had no Macaulay, Motley, Froese, Lerley or Green, we see how much ground he had for his position. His own histories certainly exhibit what he claimed historians should always embody, viz., a record, not of the mere materialities and superficialities and incidents of history, but a record of the life of man. So that it is not too much to say that the great and admirable change in the method of writing history which has taken place within the past fifty or sixty years, is probably due more to the author of the *History of the French Revolution* than to any other single man.

Of Carlyle as a poet I will not speak, though there are not wanting critics of a high rank who pronounce him the greatest poet of his century; and certainly in such elements of poetry as vividness of imagination, splendour of imagery, profound insight into men and things, passion, pathos, and power of expression, it would be hard to find his superior in his own or any other century. Scores and hundreds of passages might be cited from his books in proof of this.

It has been said, and probably with truth, that the two men who exerted the most influence upon English thought during the reign of Queen Victoria were Thomas Carlyle and John Stuart Mill. Emerson says: "This is the key to the power of the golden mean; their spirit diffuses itself." It is true of both Mill and Carlyle that for a full generation the spirit of each, in a remarkable degree diffused itself over the whole English-speaking world. It is difficult for us today to realize how great the influence of Carlyle was, but the fact that it was so long ago. His influence during the last forty or fifty years has unquestionably been to a very marked degree in the decline; but his power over the younger men of the middle of the last Century was certainly very great.

Much is said in disparagement of Carlyle's literary style, and certainly it was a style that no one should copy or imitate unless he wants to make a laughing-stock of himself. But it was Carlyle; it fitted the man. As well talk disparagingly of his gait or the colour of his hair as of his manner of utterance. Many call his style barbarous; others affected. "One critic says he copied it from the German Jean Paul Richter," another says: "Nay rather, if it is a copy of anything it must be of the Swiss mountain." I think it should not be spoken of as affected, or as copied from anybody or anything. It is his own; the natural, necessary, rugged, rugged dress of his own rugged thought. As well expect the lightning to dart in graceful carved lines, as that the fiercest, most furious lightning thought of Carlyle could express itself in smoothly rounded sentences. The note must grow to the form of an oak, rugged and gnarled, yet impressive in its own way.

It is complained of Cartrio that he is a sentimental, emotional writer, allowing his feelings to drive him to extravagant expression. We cannot form a judgment of Carlyle that will be at all correct unless we bear in mind that there are in this world two widely different classes of writers, with widely different missions to fulfil, and therefore requiring to use radically different methods. One class is made up of men of cool judgment, accurate expression, logical understanding, and broad views. We go to these writers for information, for exact knowledge, for careful discriminations. To this class Carlyle does not belong, and to judge him by standards applicable to this class, would be to show our own folly, and to do him great wrong. But there is another class of writers as less useful in their own way. They are men of feeling, imagination, enthusiasm, often of deep insight,—men set on fire by new truth, so that

they express it in such new, strong ways, and with such burning words, as to make it ever more than would not otherwise receive it. Thus they fire the world. Among this class of writers Carlyle finds his place. Probably this class has as important a work to do as the other. If you want cool, careful instruction, among European writers go to Mill, or Kant, or the Scientists. But if you want mental quickening, if you would have thoughts kindled in your brain like sparks struck from flint, as if you desire to have the world and all human life filled with grander meanings, or to be yourself lifted up to momentary tops of earnest purpose, courage, and strong resolve, then go to men of the Carlyle type.

What of Carlyle as a social and political reformer? Here he is both weak and strong. He is strong in finding out and dragging to view the social and political weaknesses and vice of the time. He is strong in denouncing and exposing sham and hypocrites which *woken* governments and set out the heart of sinners; but saving from society. In these directions he doubtless did great good. But he is undeniably weak in adding his criticisms too often to become mere tirades, and his exposure of evils mere complaints or schemes which suggest no remedy, or if a remedy at all, one that is pitifully inadequate. Let us not judge him too harshly for this. Often the very best thing to providing a remedy for evil is to show men clearly that they exist. This done, there is hope that a remedy may be found. Until this is done, cure is impossible.

I think it is plain that Carlyle did an important work in leading the modern age towards far grand men. People never make much growth in the direction of the moral or spiritual, who do not have ideals shining above them. But in no way are ideals made so real, as by being set before us in the form of men who have actually lived and felt and dared and suffered and achieved. He therefore who lifts up before our eyes the great and noble souls of the past, and makes them live again, so that we are stirred by them to admiration and reverence, does us as high a moral service as it is possible for one human being to do for another. This service Carlyle did in a most effective way for his own and succeeding generations.

Moreover, in doing this he accomplished another service to the world,—indirect but important. He helped correct the mis-*old* teachings of a school of writers, then popular in England, who were endeavouring to show that in the progress of civilization individual

man are nothing, and physical circumstances and environment are everything. This whole school of writers, that make everything dependent upon physical causes and leave man as a distinctive force out of the account, found a very powerful opponent in Carlyle. Mightily he contended that man is something more than a puppet created by non-intelligent circumstances and made to dance his life-dance by wires pulled by non-intelligent forces. With indignant eloquence he asserted that man is a free spirit, placed in the world as a king, and not as a helpless slave. The great potent as well as the most beneficent factors in history, he pointed out, are his great men. He himself, with his powerful personality and his great influence upon his age, illustrates this thesis.

But if Carlyle laid such stress upon the value of great men, what was his attitude toward the ruin and filth of humanity? Here we are presented with a paradox. In seeing so clearly and convincingly the great men of the ages, he seemed largely to lose sight of, and to have little regard left for, the great, suffering, toiling, suffering masses of common men.

Scarcely less strange than Carlyle's distrust of the people, and scarcely less regrettable, was his distrust of science. Incredible as it seems, he was not simply indifferent to science, he was distinctly hostile to it. This was manifested constantly in his conversation, and it comes out in a hundred places in his writings. Yet he had many friends among distinguished scientists, who remained his friends because they were great enough to recognize the genius and to overlook the limitations.

Above everything else, Carlyle was a mighty teacher of sincerity. Whether he lived in an age of greater sincerity and boldness than former ages, or than our age, it is perhaps difficult to judge. But he saw around him, as he believed, a vast array of shams and hypocrites,—in religion, in government and in society. On every side he saw, he thought he saw, men and women speaking and acting to be seen of men; professing patriotism for selfish ends; cheating and shaming neighbours while wearing the garb of friendship; building churches on foundations of greed and dishonesty that were crumbling; seeking forms and liturgies and going through religious ceremonies that were largely hollow words. Into the midst of these and all other shams and pretences and hypocrites of his time Carlyle came, with fiery soul,—thrusting the keen blade of his sarcasm through lies, right and left,—letting the Thor hammer of his denunciation fall on the devoted head of

everything that he deemed falsehood and un-reality—and crying with trumpet tongue in the ears of men, governments and religions—"Truth, Honesty, Sincerity! In God's name let us away with lies and have them." And his rapier thrusts, his Thor hammer blows, his fiery words were not in vain.

Carlyle did not hesitate to use satire in treating of religious things as well as in treating of social matters. Here is a specimen: "I wonder," he says, "if Jesus Christ were to come to London to-morrow, whether anybody would take any notice of him? Yes: Lord Houghton would give him a breakfast. And some one else would give him a dinner; and next morning people would say, 'How good Christ was last night! But the Great one better thought!'" Some of Carlyle's most stinging satire was directed against the narrow and selfish orthodox Gospel of theological soul-saving, and escape from hell. Save the soul, Carlyle insists,—save him from ignorance, greed, brutality, self-seeking, laziness, hypocrisy,—save him by knowledge, truth, industry, unselfishness, reverence. Lead him to faith in the eternal right, and in the Powers above him, and have no further fear about his soul, or about any Hell. Only the coward shies about his soul and seeks to be delivered from Hell. The true man only inquires how he may make himself *more* a man, and gladly accepts any hell that he deserves.

While doing a work seemingly in some measure destructive of the externalities of religion, Carlyle never said a word derogatory to what he regarded as pure religion. What he hated was religious sham. It is doubtful if any man of the last century fought more valiantly or with more telling blows for what he regarded as the great virtues of truth, righteousness, justice, duty, love, faith, reverence, worship, God, than Carlyle. If he hated sham, he also hated materialism in every form, whether in its vulgar aspect of money-worship, or in its more intellectual aspect of a materialistic science or philosophy, which annihilates spirit and crowns matter king in the universe.

What are we to say of Carlyle as a moral teacher? This question has been answered in part already, but more should be said.

There is no denying that he has grown faint as a teacher of morals. We shall be sorely disappointed if we go to him expecting to find a man whose utterances will always be on the side of what will seem to us right. He is by no means to be followed implicitly or without discrimination. For example, he takes the side of the masters as against the slave

When the subject of the abolition of slavery in Jamaica is up for discussion in England, He justifies Cromwell in his inhuman measures in Ireland. He often recalls the vices and brutalities of Frederick the Great in his virtues. If he were living today, and were a member of Parliament, he would unquestionably stand with Winston Churchill in denying that the people of India are fit to rule themselves, and in demanding that India's New Constitution shall be one of such to hold them more firmly than ever in chains "for their good" under the dominance of their British masters.

Thomas Carlyle had many faults. This there is no denying. If these represented the whole man, we might well turn away, refusing him honour, admiration or praise. But this is far from the case. In our study of him we have found, in his writings and in himself, characteristics and qualities, both intellectual and moral, which by every canon of just criticism and judgment must be pronounced noble, as well as others which must be declared deplorable.

It was odd of him in his day, and probably with truth, that he was the most talked-about literary man in the English-speaking world. Whether the talk was chiefly for him or chiefly

against him, it is hard to tell. What seems to be true is: A few loved him, loved him ardently; more hated him; nearly all respected and admired him and few denied that he was a great man. Notwithstanding the Scotch nature, the rugged strength, the, at times, almost brutal fierceness and plain-speaking of this strong modern prophet Elgin, Carlyle possessed deep within him, a gentle and tender heart. He was blessed with a gifted and noble wife, one of the most gently women of England, whose death, long before his own, left him lonely and well-nigh heart-broken. It is no wonder that during those last years of his life, when he missed and mourned her so, it was his habit to visit the spot where she was buried, and there alone, where no eye could see, kneeling on the precious sod, again and again kiss her grave.

When Thomas Carlyle died it was like the fall of a great oak in a forest. True, the mighty oak was not beautiful. Indeed beauty would too petty a word to use in connection with so rugged and marked a forest giant. But whether beautiful or not, it was tall, majestic, awe-inspiring, easily a king among trees. And its fall, when it came, like that of Lincoln, "left a massive place against the sky."

ORTHODOX OF ALL RELIGIONS, UNITE!

By JAYAHARLAL NEHRU

SOME years ago I happened to be in Benares and as I was driving through the narrow city streets, my car was held up by a crowd. A procession was passing through and, apart from the processioneers, there were many sightseers and little boys intent on sharing in the fun. Curious interest, me and I got down from the car to find out what was about. The procession was certainly an interesting one and it had certain unique features. We saw Brahmins, the most orthodox of their kind, with all manner of nose-rings proudly displayed on their foreheads, matching shoulder to shoulder with bearded Monks; the priests from the ghats fraternized with the mullins from the mosques; and one of the standards they carried in triumph bore the flaming chakra: *Shree Jyotirman Jai Ki Jai-Victory to Hindu-Muslim Unity!* Very gratifying, we thought. But still what was all this about?

We were held out from their cries and the many other standards they carried. This was

a joint protest by the orthodox of both religions against the Sarda Act, for perhaps it was a Bill at the time which prohibited marriage of girls under fourteen. The priests and the holy of both faiths had joined ranks and banded to declare that they would not submit to this outrage on their deepest convictions and most cherished rights. Were they going to be bullied by the threats of so-called reformers men giving up their right to marry child-wives? Never! Love or no love they would continue to marry little immature girls—*see* was not post-pubescent marriage a sin?—and thus enhance the glory of religion. Had not a noted *Latika* (physician) of Benares stated that in order to preserve his adherence to the ancient *Dharma* and his abhorrence of non-forged religions like the Sarda Act, he, even he, although he was nearly about sixty years of age, would marry a girl under the prescribed legal age? Faith and religion had built up their great structures on the sacri-

lines of their veterans. Surely the movement against the Sarda Act would not lack its martyrs.

We mixed with the crowd and marched along for some distance by the side of the procession. Devadas Chavli was with me and some Bengali friends and many we were recognized by the processionists. They did not welcome us or shower greetings on us, and I am afraid we did not encourage them to do so. Our looks and attire separated us from the ranks of the faithful—we had neither beads nor caste marks—and we carried on an indifferent and somewhat aggressive commentary on the procession and its sponsors. Offensive slogans were hurled at us and there was some jostling about. Just then the procession arrived at the Thun Hall and for some reason or other started stamping. A bright young person thereupon pulled some crackers and this had an extraordinary effect on the serried ranks of the orthodox. Evidently thinking that the police or the military had opened fire, they dispersed and vanished with exceeding rapidity.

A few crackers were enough to put the procession to flight, but not when a cracker was required to make the British Government in India a surrender on this issue. A little showing, in which boldly enough the Muslims took the leading share, was enough to kill and bury the Sarda Act. It was foolish enough at first with all manner of provisions which hindered its enforcement, and then it gave six months' grace which resulted in a very spate of child marriages. And then, when the six months were over? Nothing happened; child marriages continued as before and Government and magistrates looked the other way while the Sarda Act was torn to shreds and cast to the dogs. In some instances the police who ventured to bring a breach to a court, himself got into trouble for his pains and was fined. True, in one instance a Punjabi village who had given his ten-year daughter in marriage and deliberately broken the provisions of the Sarda Act despite warning, was sentenced to one month's imprisonment. But this move as the part of the Magistrate was soon nullified by the Punjab Government who hastened to send a telegram ordering the release of the offender against the Act (This case has been taken from Miss E. F. Rattihau's interesting little book: *Child Marriage*).

„What were we doing all this time? We were in prison. For six years now we have been quietly in prison, sometimes as many as sixty or seventy thousand at a time. Outside, a strict censorship prevailed, meetings were forbidden and an attempt to enter a rural area

was almost certain to lead to prison, if not worse. The various emergency laws and denial of civil liberties were certainly not aimed at preventing support of the Sarda Act. But in effect they left the field clear to the opponents of that measure. And Government in its distress at having to combat a great political movement directed against it, sought allies in the most reactionary of religious and social bigots. To obtain their good-will the Sarda Act was set upon, extinguished. *Hindu-Muslim Unity for Victory to Hindu-Muslim Unity!*

The Muslims deserve their full share in this victory. Most of us had thought that the child-wife evil was largely confined to Hindus. But whatever the early disposition might have been, Muslims were evidently determined not to be outdistanced, in this matter, as in others, by Hindus. So while on the one hand they claimed more seats in the councils, more jobs as policemen, deputy collectors, subordinates, chaprains and the like, they looked on with the mark of increasing their child-wives. From the most remote taluquas in Guah to the humble workers, they all joined in this movement, till at last the 1931 census proclaimed that victory had come to them. The report of the Age of Consent Committee had previously proposed us to revise our previous opinion but the census went much further than had been expected. It told us that „Muslims had actually surpassed the Hindus in the proportion of their child-wives. In Assam „Muslims have now far the largest proportion of child-wives in all the early age groups;“ in Bihar and Orissa the census tells us that „Whereas the proportion of Hindu girl-wives (including widows) below the age of ten has increased since 1921 from 105 to 140, among Muslims it has increased from 36 to 202.“ Truly a triumph for the Sarda Act and the Government that is supposed to enforce it.

Last it be said that our enlightened Indian States lag behind on this issue, the Government of Mysore has recently made its position clear. A voracious member sought to introduce a Child Marriage Restraint Bill, on the lines of the Sarda Act, in the Mysore Council. The motion was stoutly opposed by a Dharma Beladur on behalf of orthodox Brahmins and a Kinn Beladur on behalf of Muslims. The Government generously permitted the official members to vote as they liked, but, oddly enough, the entire official bloc, including two European members, voted against the motion and with their votes helped to defeat it. Religion was again saved.

This instance of the Sarda Act was a revealing one for it showed that all the shouting about

Hindu-Muslim friction and animosity was exaggerated and in any case, exaggerated. That there was such friction no body could deny, but it was the outcome not so much of religious differences as of economic distress, unemployment, and a war for jobs, which put on a smouldering fire and in the name of religion divided and excited the masses. If the difference had been essentially religious one would have thought that the activities of the two high would be the farthest removed from each other and the most hostile to each other's traditions. As a matter of fact they combine vigorously enough to conduct any movement of reform social, economic, political, both look upon the person who wants to change the existing order in any way as the real enemy; both cling desperately and rather pathetically to the British Government for interference when crises that they are in the same boat with it.

Nearly twenty-two years ago, before the War, in January, 1914, the Aga Khan wrote an article in the *Edinburgh Review* on the Indian situation. He advised the Government to abandon the policy of separating Hindu and Muslim and to rally the moderate of both sects in a common camp so as to provide a counterpoise to the radical nationalist tendencies of young India, both Hindu and Muslim. In those days attention was confined to nationalism and did not go beyond the official plane. Even so the Aga Khan sensed that the vital division lay not along religious lines but along political—between those who were so harassed for British domination in India and others who desired to end it. That nationalist issue will dominate the field and is likely to do so as long as India remains politically subject. For today other issues have also assumed prominence—social and economic. If radical political change was desired by the moderate and socially backward elements, much more are they terrified by the prospect of social and economic change. Indeed it is the fear of the latter that has created on the political scene and made many a so-called advanced politician retreat its steps. He has in some cases become frankly a reactionary in politics or a camouflaged reactionary like the communalists or an open reactionary of his class interests and vested rights like the big landlords and industrialists and industrialists.

I have no doubt that this process will continue and will lead to the taking down of communal and religious animosities, to Hindu-Muslim unity—of a kind. The communalities of various groups, in spite of their varied

hostility, will embrace each other like long lost brothers and sweep away in a new joint campaign against those who are not for radical change, politically or socially or economically. The new alignment will be a hostlier one and the issues will be deeper. The indications towards some such grouping are already visible, though they will take some time to develop.

Sir Muhammad Iqbal, the champion of the autonomy of Islam, is in radical agreement with orthodox Hindus in some of their most reactionary demands. He writes: "I very much appreciate the orthodox Hindu demands for protection against religious reformers in the new constitution. Indeed this demand ought to have been first made by the Muslims." He further explains that "the encouragement in India of religious minorities on the ground of modern liberalism tends to make people more and more indifferent to religion and will eventually completely eliminate the important factor of religion from the life of the Indian community. The Indian mind will then seek some other substitute for religion which is likely to be nothing less than the form of atheistic materialism which has appeared in Russia."

This fear of materialism has driven many liberals and other middle groups in Europe to fascism and reaction. Even the old enemies, the Jews and the Freemasons, have turned up their bitter hostility of two hundred years to form the common enemy. In India communism and socialism are understood by relatively very few persons and most people are still hostile against them and are sincerely ignorant about them. But they are influenced partly instinctively because of their vested interests and partly because of the propaganda on the part of Government, which always stresses the religious issue.

Sir Muhammad Iqbal's arguments, however, take us very much further than merely anti-communism or anti-socialism and it is worthwhile examining it in some detail. His position on the issue of suppression of all reforms, in it should be remembered, stands the same as that of the Reactionist Hindus. And even a party which pretends to call itself Democratic or Nationalist, for perhaps some other name—it is difficult to keep pace with the periodic transformations of half-born western gentlemen in western India declared recently in its programme that it was opposed to all legislative interference with religious habits and customs. In India this covers a wide field and there are few departments of life which cannot be connected with religion. Not to interfere

with them legislatively is a mild way of saying that the orthodox may continue to stave off reform and no change will be permitted.

Sir Muhammad would go further for Islam, according to him, does not believe in tolerance. Its solidarity consists in a certain uniformity which does not permit any heresy or non-conformity within the fold. Hinduism is utterly different because, in spite of a common culture and outlook, it lacks uniformity and for thousands of years has actually encouraged the formation of innumerable sects. It is difficult to define heresy when almost every considerable variation of the general theme is held by some sect. This outlook of Islam is probably comparable to that of the Roman Catholic Church; both think in terms of a world community owning allegiance to one definite doctrine and are not prepared to tolerate any deviation from it. A person belonging to an entirely different religion is preferable to a heretic, for a heretic creates confusion in the minds of true believers. Therefore a heretic must be shown no quarter and his life must be suppressed. That, essentially, has always been, and still is, the belief of the Catholic Church, but its practice has been toned down to meet modern 'liberal' notions. When the problem fitted in with the theory it led to the Spanish Inquisition, the *auto da fe*, and various atrocities and wars against Christian non-conformists in Europe. The Inquisition has a hell about now and we shiver in shock at its cruelties. Yet it was carried on by high-minded, deeply religious men who never thought of personal gain. They believed with all the intensity of religious conviction that the heretic would go to hell if he persisted in his error, and with all their might they sought to save his immortal soul from the eternal pit. What did it matter if in this struggle the body was made to suffer?

Islam is obviously different from the Roman Catholic Church because it has no Pope, no regular priesthood, and not so many dogmas. But I imagine that the general exclusive, intolerant outlook is the same, and it would surprise me to find facts for the suppression of the sect before it spread. Cardinal Newman denying the nineteenth century assumption of the progress of our race said that "our race progress and perfectibility is a dream, because revelation contradicts it." Further he said that "it would be a gain to this country were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion, than at present it shows itself to be." He was referring to England.

I wonder how far Sir Muhammad Iqbal

would accept Cardinal Newman's dictum, applying it to Islam of course. I imagine that quite a large number of both Hindus and Muslims would agree with the Cardinal, each thinking in terms of his own religion. Indeed, I should say that most truly religious people belonging to almost any organized religion would agree with him. Personally I entirely disagree with him because my outlook is not that of religion. But I think I can dimly understand the religious outlook and to some extent even appreciate it. Granting the supreme importance of certain dogmas and beliefs the rest seems to follow. If I am absolutely convinced that a thing is right, it is absurd to talk of tolerating it. It must be suppressed, removed, liquidated. If I believe that this world is a snare and a delusion and the only reality is the next world, then the question of progress or change here below hardly arises. Because I have no such absolute convictions, and the beliefs I hold in matters of theological and metaphysical religion are negative rather than positive, I can easily understand a 'tolerant' individual. It costs me nothing in mental suppression or anguish. It is far more difficult for me to be tolerant about other matters relating to this world in regard to which I hold positive opinions. But even then the opinion has not got the intensity of religious belief and so I am not likely to favour legislative methods for the suppression of opinions and beliefs I consider harmful. Not being interested in the other world, whatever it may be, I judge largely by the effects I observe in this world. I am unable therefore to find a supernatural sanction for inflicting cruel physical or mental harm below. Perhaps also most of us of the modern world (Socialists and Hindus excluded) are far more squeamish in the matter of causing pain or even watching it with amusement than our great old ancestors were.

Thus we make a virtue of our indifference and call it tolerance, just as the British Government takes credit for impartiality and neutrality in matters of religion when in reality it is supremely indifferent to them so long as its secular interests are not touched. But there is no shadow of toleration when its administration is criticized or contemned. That is indeed, to be executed by long years of prison.

Sir Muhammad Iqbal would thus like to have, so far as Muslims are concerned, a strict uniformity and conformity enforced by the power of the State. But who would lay down the common standard which was to be followed? Would there be a kind of permanent commis-

tion of the Jamiat-ul-Uloom advising the secular arm, as the Roman Church used to advise the prince of Europe in the days of its temporal glory? Sir Mohamed, however, does not seem to appreciate of the present generation of Muslims and Hindus. He says that "in the modern world of Islam ambitious and ignorant Muslims, taking advantage of modern Press, has shamelessly attempted to lurch the old pre-Islamic Muslim outlook at the face of the twentieth century." On the other hand he expresses his sorrowful contempt for the "so-called 'enlightened' Muslims" who "have gone to the extent of preaching 'tolerance' to their brethren in faith."

The objection or reservation of a competent authority to interpret the ecclesiastical law under various conditions will be no easy matter, and it is well known that even the Jews and the orthodox Christians disagree amongst themselves. Orthodoxy ultimately becomes one's own duty, and the other person's duty is his own duty.

If such an authority is established it will deal presumably with the Muslims alone. But Islam is a proselytising religion and questions touching other faiths will frequently arise. Even now doubtful cases arise, especially relating to girls and women who, with little thought of religion, marry a Muslim orelope with him or are abducted by him. If they slide back from the strict path of the faith are they to be subjected to the terrible punishment for apostasy?

In the purely religious sphere then we might have, if Sir Mohamed's suggestions were carried out, the institution of a kind of Inquisition with heavy fines, excommunication, punishment for apostasy, and a general suppression of 'so-called 'enlightened' Muslims' and a prohibition of the practice or breaching of 'tolerance.' Other spheres of life would be equally affected by Islam and Hinduism do not believe in confining themselves to Sunday observance. They are week-day religions invading every department of life.

The next step is obviously one of full application of the personal law in strict accordance with the current texts. In theory this personal law is still applied both to Hindus and Muslims in the British courts, but in practice many changes have crept in. The criminal law at present prevailing in the country has very little, or perhaps nothing, to do with the old Muslim or Hindu codes. In civil law the divergence is not marked and inheritance, marriage, divorce, adoption, etc., are supposed to be according to the old directions. But even here

some changes have crept in and attempts are constantly being made to widen their scope (joint marriage, divorce among Hindus, Hindu Ad., etc.). In regard to inheritance there is the very curious Quidi Rariate Act affecting the Quidi taluqudas which lays down a peculiar and unique rule which is applied equally to Hindu, Muslim or Christian taluqudas.

This tendency to drift away from the old personal law will have to be stopped if the orthodox have their way. An attempt to do so is now being made by the Family Pining Council where a 'Muslim Personal Law (Shariat) Application Bill' was recently referred to a Select Committee for report. I have no idea what happened to this Bill afterwards. In the course of a debate in the Council on this Bill a speaker analysing the fundamental principles of Islam said that "if the Bill were passed they would have to see the law was carried out strictly in accordance with the Shariat, for no non-Muslim could administer the Shariat. He was opposed to the partial enforcement of the Shariat and wanted its full enforcement."

The demand that only a Muslim should administer the Shariat seems reasonable for non-Muslims can hardly enter into its spirit. If the Muslims have their separate courts with their qadis, there is no valid ground for refusing the same privilege to the Hindus or any other religious group. We shall thus have a number of courts of law functioning independently in each geographical area for each separate group. It will be something like the capitalizations of semi-colonial countries but in a greatly exaggerated form for the whole population will be divided up and not merely some foreigners. Perhaps that will be a logical development of our communal separate dominions.

Each group of these separate courts will have its own laws and methods of procedure. Some difficulties will no doubt arise when the parties involved belong to different religious groups. Which court are they to go to and which law to follow? Perhaps mixed courts will grow up to deal with such cases and some kind of amalgam of laws and procedures be adopted by these courts. Criminal cases are likely to prove especially troublesome. If a Hindu steals a Muslim's property whose law is to be applied? Or in the case of adultery where the persons profess different religions. The choice between the two codes might have serious consequences for the punishments might vary greatly between them. I am not sure what punishment Hindu law laid down for theft or adultery, but I have no idea (I write subject

to convictions) that according to the old Islamic law, following Moslem parallels, the thief has his hand cut off and the adulteress must be stoned to death.

It seems to me that all this will produce a certain confusion in our administration of justice; there will be considerable overlaps and friction. But it may lead indirectly to one good result. For more lawyers will be needed to unravel, or at any rate to profit by, the tangled web of laws and precedents, and thus perhaps we might lessen to some extent the widespread unemployment among our middle classes.

Other far-reaching consequences would follow the adoption and application of the joint views of Sir Mohammad Iqbal and the Sanataniist Hindus. The ideas aimed at will largely be subject to some inevitable adjustment with modern conditions; the reproduction of the social conditions prevailing in Arabia in the seventh century in the case of the Muslims or those of India two thousand or more years ago (in the case of Hindus). With all the goodwill in the world a complete return to the golden ages of the past will not be possible, but, at any rate, all available difficulties will be prevented and an attempt will be made to stereotypes our social and economic structure and make it incapable of change. So-called reform movements will of course be frowned upon or suppressed. The long centuries of the law of sedition may grow longer still and new crimes may be created. Thus to reproduce the abolition of the purdah (veil) by women might (from the Muslim side) be made into an offence to preach the loosening of sari restrictions on swimming night (from the Sanataniist side) be also made criminal. Boards may become de rigueur for Muslims; caste-purges and tapakats for Hindus. And of course all the orthodox of all stages and hues must join in the worship and service of Property, especially the extensive and wealthy properties and endowments belonging to religious or semi-religious bodies.

Perhaps all this is a somewhat exaggerated picture of what might happen under the joint regime of the Sanataniists and Muslims, but it is by no means a fanciful picture, as any one who has followed their recent activities can demonstrate. Only two months ago (in June 1945) a Sanatani Dharmra Conference was held in Barwadi. The holy and learned Swami who opened the Conference told us that "no-education, divorce and premarital marriages would mean the annihilation of Hindutva." I had not realised till then that these things, or rather

the absence of them, were the main props of Hindutva—this is rather involved but I suppose my meaning is clear. The chairman of the Reception Committee of that Conference further told us that he "viewed with grave concern the growth of the Indian women's movement and asserted that the women may now fighting for equal rights with men did not represent the real women of India. They are merely agitators who have thrown modesty—the outstanding quality of Indian women—to the winds."

I am afraid I cannot bring myself to agree with Sir Mohammad Iqbal and the Sanataniists. Partly the reason perhaps is a personal and selfish one. I do not think I shall act as a real under their joint regime: I may even land myself in prison. I have spent a long enough period of my life in prison under the British Government and I see no particular reason why I should not do so under the new dispensation. But my personal fate is of little account; what matters is the larger theme of India and her millions. It is an alarming thing to me that with six millions slaves and five like herds of the field, we ignore their lot and talk of vague metaphysical ideas and the best of their souls; that we shirk the problems of today to juggle about about yesterday and the day before yesterday; that when thoughtful men and women all over the world are considering problems of human welfare and how to better human misery and stupidity, we, who read movements and rising costs, should think complacently of what our ancestors did thousands of years ago, and for ourselves should continue to grovel in the ground. It astonishes me that a poet like Sir Mohammad Iqbal should be insensitive to the suffering that surrounds him; that a scholar and thinker like Sir Mohammad should put forward fantastic schemes of States within States, and advocate a social structure which may have suited a past age but is a hopeless anachronism today. Does his crafting of history not tell him that nations fall because they could not adapt themselves to changing conditions, and because they stuck too long to that very structure which he wants to introduce in a new form in India today? We were not wise enough in India and the other countries of the East in the past and we have suffered for our folly. And we to be so singularly foolish as not even to profit by our and other's experience!

Bertrand Russell says somewhere: "If existing knowledge were used and tested methods applied, we could in a generation produce a population almost thirty times from

disease, maintenance and stability. In one generation, if we choose, we could bring in the millennium." It is the supreme tragedy of our lives that this millennium should be within our reach, so tantalisingly near us, and yet so far as almost to seem unobtainable. I do not know what the future has in store for India and

her unhappy people, what further agonies, what greater impositions and tortures of the soul. But I am confident of this that whatever happens we cannot go back inside the shell from out of which we have emerged.

Visves (Dusseh Jull)
28/8/34

DAUGHTERS OF SINDH

By SAGENDRANATH GUPTA

DAUGHTERS OF SINDH—AND OF INDIA.

Imagine a modern Rip Van Winkle waking after fifty years of personal slumber and looking about him in astonished bewilderment, then realising his age and looking around again so sadly himself that he is not dreaming. That is my feeling to-day as I unfold you before me, visions of grief and misadventure which were denied to my eyes when I served Sindh half a century ago. Many changes have taken place during those decades; but this is the most important of all that the women should have pushed aside the purdah and come out into the light of day. It was the same some years ago all over northern India and the gentler and finer half of the population remained in seclusion, shut out from the light of the sun and the winds of heaven—*maurya-purda*, unseen of the sun. In the Punjab, in Sindh, in the United Provinces and Bihar and in Bengal it was everywhere the same, the method to move about as they chose, the women peeped in the houses behind the purdah, which no one ventured to lift. So tantalising was the rigour of this custom that in certain sections of society and in some Indian States it was considered bad form to make any inquiry about the daughters of a visitor. In the usual conventional questions about health, a man was asked whether his sons were well. No inquiry was made about his daughters. This was the case in cities and towns; in villages and rural areas the purdah was not strictly enforced.

Men in India generally claimed that they were descended from the ancient Aryans and prided without stint the ancient institutions. But they never seemed to consider that the purdah was an un-Aryan custom. With scarcely any reservations women in ancient Aryan India were as free as the men. No serious disabilities were imposed upon them. The ancient

Sanskrit books are full of the names of remarkable women, women learned and wise, women also in the ways of the world, gentle women of surpassing loveliness, heroic women sparing death, women whose deaths measured death. Ganga, the daughter of a Kishi, was as wise as a Kishi. Lilavati was the greatest mathematician of her time. Where else in the literature of the world shall we look for such names as Sita and Savitri, Draupadi and Dhanvanti, Kausalya and Rukh? No ideal of womanhood can be higher than that represented by these names. And yet suddenly, in despite of the ancient Aryan tradition, women were debarred from public life and bound themselves in seclusion to the houses behind the insupportable privacy of the purdah. How this change was brought about is not quite clear. To a certain extent it must have been due to a desire to imitate the customs of the Moslem rulers of the country. The purdah system is wholly a Moslem custom. It is practised by all nations and tribes which have embraced Islam. In Arabia, Persia, Tartary, Turkey and Egypt the purdah is universal. Even if women had to go out in the streets they were never seen unveiled. The *durban* and the *chulama* completely covered their features. In India the purdah was even more rigorous for Moslem women of good families never ventured out on foot out of the house at all. Another reason why this custom was adopted in northern India may be that it was not safe for women, specially good-looking women, to be seen abroad. The powerful Moslem nobles were above all laws and they could forcibly seize and bring into their harems any woman they pleased. With the introduction of the purdah among the Hindus there was a distinct change in the attitude towards women. The ancient Aryans treated women with all honour, all

courtesy, all civility. Women found a place in the councils of men, they were associated with public affairs, they shared responsibility. The purdah fell as a partition between men and women. Insensibly, the relations between them changed. Not that there was any ill-treatment or positive neglect of women, but there was an undesirable decline in their status in society. Their remoteness from the outer world, their exclusion from all affairs outside the immediate family circle necessarily narrowed the sphere of their usefulness. Their education was neglected. Their intellectual stature was dwarfed. The home and domesticity absorbed all their thoughts, all their energy. They had no concern with the more serious problems of life. With the purdah barring access from the home, with no knowledge of what lay outside their outlook on life lost breadth and keenness. Yet men were content wearing elegant over the glory of yore, forgetful that the chief glory of a race is the exaltation of its womanhood, and deaf to the cry appealing their ears, that the glory is departed.

I have said that fifty years ago the women of Sind were invisible. This must not be taken literally for I had fleeting glimpses of them at Hyderabad, Hala, Sukkur, Shikarpur and other places. They were the mothers, more probably the grandmothers, of the present generation. They were unlike the women and girls of the present day. They dressed differently, they wore ornaments which have become obsolete and gone out of use. The ivory bangles covering the arm like a bag pumilus of armour, the gorkwan nose-rings, the delicate ear-rings, the fluttering peignets and the stoney slippers are no more to be seen. The ornaments now worn are fewer and lighter, the graceful and becoming sari has replaced the frack and pyjamas, the slippers and shoes are up to date. The women of Sind are now mixed like their sisters elsewhere and match them in gross and attractiveness.

This matter of dress is an important thing for it is an indication of a distinctive nationality. There are different ways of wearing a sari. The women of Maharashtra and Madras do not put it on in the same way as the women of north India, but the sari is essentially a feminine garb. It is drapery of a fine artistic conception, clothing the limbs in folds of matchless grace, yet in no way hampering their free movement. While the men of India dress in various ways, never donning the upstide, tight-fitting European costume the women, with a queer instinct for the beautiful and befitting,

have chosen the sari all over India. The ancient Sanskrit books unfortunately do not give a complete description of the clothes worn by the ancient Aryans. Of male attire only a few details are actually mentioned. The *ushnik*, or turban, was the common head-dress; the *uttaranga*, or dhoti, corresponding to the Roman toga, covered the torso and the upper part of the body. Two outer garments were worn, the inner and the outer, the *antariava* and the *pativava*, but the fashion in which the outer garment was worn is not known, though it was obviously a short. Sandals were worn on the feet. Of the attire of women the details are even more scanty. In two instances, however, an opportunity is offered for forming some idea of the dress worn by women. The first is when Draupadi was dragged by the hair by the fiendish Duhshasana to the open assembly where Yudhishthira had staked and lost her in a frenzy of gambling. Not content with humiliating her and calling her a slave woman Duhshasana attempted to strip her of the garment she wore. Draupadi prayed to be spared this outrage: she added this owing to the period of uncleanness she was wearing only a single garment. We saw the drama moving swiftly and fiercely. The four younger Pandavas, each possessed of the strength of a lion, looking on in watchful but helpless impotence, because every one of them had been staked and lost, and belonged to the winner; the mighty Bhima rising up and calling upon Sahadeva, the youngest brother, to bring fire so that Bhima might turn to ashes the hands of Yudhishthira, the hands that had gambled away a kingdom and even the liberty of four brothers and had exposed Draupadi to this outrage. Then came the miracle. In response to her agonised prayer the unseen hand of the Lord Srikrishna clothed the weeping Draupadi with fresh clothes while Duhshasana vainly tried to snatch away the single garment she wore. Heap upon heap of clothing was piled before the astonished eyes of the assembly and Draupadi stood safe and unharmed, her fair limbs draped by an inexhaustible supply of clothing until the wicked Duhshasana was baffled and desisted from his vain efforts. This drama of passion and miraculous intervention culminated in the tremendous and strange oath of Bhishmasa, who swore to tear open the breast of Duhshasana and drink his heart's blood on the field of battle—an oath that was fulfilled on the battlefield of Kurukshetra, though, as subsequently explained, Bhishma did not actually drink the blood, but brought it near his lips. Gamification was impossible for the Aryans.

We learn here definitely that the women in ancient Aryavarta wore more than one garment and the principal article of clothing was the sari, for no other garment could be supplied in such smooth and endless succession.

In the deeply moving and exquisitely conceived story of Nala and Damayanti there is an incident which gives us an idea of the dress worn in those ancient times. Like Yudhishtira Nala succumbed to the passion for gambling and lost his kingdom and everything he possessed to his brother Pushkara. It is stated that Nala, the evil one, assumed the form of a deer and so helped Pushkara to win, and with his evil counsel led Nala from misfortune to misfortune. Nala and his wife Damayanti, each wearing a single garment, left the kingdom. While suffering from the pangs of hunger Nala noticed a number of birds on the ground and thinking to catch them and cook them for food he took off the cloth he was wearing and threw it over the birds like a net. The birds flew away with the garment leaving Nala naked as Adam before he had eaten of the fruit of the tree of knowledge and had defied the agency of his senses. It is obvious that the cloth which Nala wore must have been a sari. Later on, finding Damayanti asleep and picking up a sword which lay close by—another ruin of Nala—Nala cut the garment she was wearing into two and did with the half of it, leaving the other half on the person of his wife. This garment, again, could have been only a sari, for no other piece of clothing can be divided into two and yet held to cover the bodies of two persons.

It is safe, therefore, to conclude that the sari and the dhoti were worn by the ancient Aryans and these articles are still retained in use. The majority of men still wear the dhoti, while the sari is worn almost universally by the women of India. By adopting the sari the women of Sindh have identified themselves with the women of the rest of India.

Yet another turn of the whirling of time and the purdah, never obliterated in modern times, has been cast aside and women no longer submit to seclusion in the house like birds in a cage. We cannot yet say that the purdah has altogether disappeared but it is well on the way to total abolition. In Turkey, one of the strongestholds of the purdah system, it has been sternly forbidden by the mandate of Ghazi Kiamt Pasha, the sultan of destiny. In Egypt and in Persia there is a movement to do away with this custom. In India the custom never prevailed in the south, the ghara, or purdah, being confined to a small number of women in

the Madras Presidency. There is no purdah in Maharashtra and Gujarat, and it is noteworthy long ago that Maratha women were engaged in war and actually took part in fighting. In the Punjab, the reformed and advanced section of the women has abandoned the purdah, but the orthodox and conservative sections still cling to it. It is in the United Provinces and Bihar that the hold of the purdah is still strong and women are rarely seen in public, but there also a beginning has been made and with the progress of education women will assert their right to emancipation from the veil and the purdah. In Bengal also this baneful custom lingers though it is being rejected by a steadily increasing number of women. The most pernicious effect of the purdah is the change it brings about in the relationship of the two sexes. Woman is not the plaything of man but his partner and fellow-worker, entitled to her share in everything pertaining to the community. The purdah makes it impossible and accentuates the instinct of sex.

In Sindh, the emancipation of women from the purdah marks a new cycle of progress. The number of girls attending school and college is increasing every year. Co-education has been introduced and should have the wholesome and beneficial effect of promoting a spirit of comradeship between girls and boys, and encouraging intellectual sympathy and friendly rivalry in scholarships. If I have likened myself to Rip Van Winkle I may add that the first feeling of bewilderment has passed while the feeling of happiness abides. In Sindh I now note that I can ever hope to be able to repay. I was only a lad when I first opened my eyes on this land of many wonders, social and indissolubly with ancient Aryan tradition and Aryan achievement. The all too generous kindness I met with everywhere is a debt of gratitude I can never discharge and my heart and memory have clung to Sindh during all these years that have been gathered into the past. And it makes me happy indeed to behold you, the daughters and granddaughters of women whom I never saw because they lived behind the impenetrable veil of the purdah, and to find you taking your rightful place as co-workers for the common welfare of the community, fitting yourselves for your share of the work with unshakable intellectual equipment and with a clearer and bolder outlook on life.

More wonderful than the lifting of the purdah is the consciousness of the national consciousness among the women of India. Like the breath of dawn, the mists of the marriage knots that pass over a sleeping world and

rouses men and women to the realities of a new day, like the blast of a bugle, the result suddenly awakening an army hitherto in the sleep of a new vision, never heard before, clear, deep, imperative, insistent, and audible to the heart alone has been calling to the people of India to save themselves and take their place in the ranks of the nations of the world. And this call, so irresistible in its appeal, has not proved the women of India lay. Neither the thickness of the purdah, nor the solid walls of the zenana have been able to shut out this supreme call of duty. Even so in the silent night the wizard notes of Schopenhauer's magic have come floating on the breeze to the sleeping Gopis calling upon them to renounce earth and home, and follow the Lamb even so hath come this call of service and sacrifice, the call of the land which by countless generations has been the Mother of us all. She needs emancipation like her daughters, the purdah that has shut her out from freedom must be lifted, the stone walls of the zenana in which she has been confined for long centuries must be opened to the ground.

How jamun has been the negative in the development of India on this call of emancipation and suffering and service, this impulse of the spirit that surrounds everything and gives nothing! Childhood and manhood, or even saying so much as by your leave, the women of India have flung themselves into this spiritual struggle with selfless for their self, without and hard-ship as their duty necessitates. They have made no terms, demanded no better treatment, asked for no modification of their status. There has been no Declaration of Rights, no insistence on equality with men, no thought and no suggestion of recompense of any kind. It has proved beyond the shadow of a doubt that the force of ancient Aryan tradition has not been lost, that neither confinement nor ignorance has taken away from the women of India their ancient heritage, the intrepid courage that quaked before nothing, the devotion that knew no limits, the selflessness that was the crown of Aryan womanliness. During all these centuries of decadence, the introduction of alien customs derogatory to the dignity and position of women, the red-tide impress of the spiciest teaching has not been wholly effaced. Women throughout India knew every little Sanskrit, which is the richest but holds the priceless treasure of the wisdom of the ancient Aryans. In spite, however, of the impossibility of the original version a great deal of the old wisdom has come down to folk-lore, in tradition, in translations, in stories

passed down the generations by word of mouth. Everywhere in India all classes of men and women are steeped in ancient tradition, and the establishment of society is penetrated through and through by the living lessons of a slow past.

Remembering as this proceeding has been it has not been confined to India alone. Several years ago the late Lord Milner was sent to lay off Egypt to record evidence for a certain Commission. He took up his quarters in one of the principal hotels in Cairo and invited witnesses to appear before him. But the owners of Cairo were determined that the Commission should be boycotted and no witness should appear before Lord Milner. Without descending the Nilebank they banded with one, good before the testimony of the invited witnesses, interviewed them and made them promise that they would offer no evidence. The result was that Lord Milner had to leave Egypt without being able to take down the statement of a single witness.

It would be presumptuous for any one to offer the women of India any advice as to their duty to the country and to the nation. They have decided for us and we need not argue. Without so much as a hind from any side they have come forward to take their full share in the emancipation of their race, in the struggle that people suffering, in the work that calls for pains and many sorrows. So spontaneous and selfless has been their part that there is no call for any man to interpret or to state which way lies the path of duty. They have derived their inspiration and they strength from the perennial daylight of the ancient Aryan, the founders and heroes of the race. We, the men of India, have only to render homage to the heroic daughters of India.

Still there is something to be said; still there is a certain lack which has to be filled. It is necessary that the women of India should come into closer touch, in a spirit of initiative and reverence, with the ancient Aryan law which belongs to them by the right of inheritance as much as it belongs to the men of India. It is true that Indian girls are receiving education in increasing numbers, but what sort of an education? How will it profit a student to learn other languages while neglecting his own? Boys and girls at school and college are taught English, the language of the rulers of the country, and for a second language they usually take up French. What about the parent language of their own mother tongue? How much Sanskrit do Hindu girls learn and how much Persian is learned by Musul-

men students? Some of the finest literature of the world has been written in these two classical languages. By a strange irony until quite recently Sanskrit was utterly unknown in Sindh. Sindhi is the closest derivative from the Sanskrit language. Of all other languages spoken in Upper India the direct parent is some form of Prakrit. The language that Buddha spoke and in which he preached was Pali, which is a form of Prakrit. The oldest Sanskrit dramas, some of them nearly as old as the time of the Buddha, were composed partly in Sanskrit and partly in Prakrit; the king and his ministers, the Kshatriyas and the superior people speak Sanskrit, while the leader of the village, the peasant and others speak Prakrit. Between the Sindhi language and Sanskrit, however, there is no trace of the intermixture of any Prakrit dialect. The corruption and variation are due to the adaptation of other languages, notably Persian. There is no gender in Sanskrit verbs; the same form is retained in both masculine and feminine genders. In Sindhi verbs also are masculine and feminine as in Urdu, so that there is a marked difference between the Sindhi spoken by men and that spoken by women.

Not only was Sanskrit unknown in Sindh, but access to Sanskrit literature was barred by the absence of translations. Until quite recently there was no written language in Sindh. Not very long ago the Persian alphabet was adopted by the men to write Sindhi while the women wrote Sindhi in Gurmukhi characters. Kotchi, which is practically the same as Sindhi, is even now only a spoken dialect and has no alphabet. It was difficult in other parts of India. In Bengal, the Ramayana by Krittivansa and the Mahabharata by Kamban Das were composed in Bengali verse several centuries ago. They are not translations from the original Sanskrit but they contain the gist of the two great epics. The matchless lyrics of the famous Visnukarna poets rendered into exquisite verse the love scenes of Radha and Krishna, incidents of Srikrishna's childhood, and the deep spiritual truths underlying the love romances of which the scene lay in Brindavan. In the United Provinces, Tulsiadas wrote his immortal work, *Ramcharitmanas*, a version of the Ramayana which is read and recited throughout Uttar and the two provinces of Agra and Oudh. The whole of northern India is flooded with beautiful songs about Krishna and Radha. To these have to be added the songs of profound wisdom composed by Kabir, the songs of Surdas and others full of classical allusions and the soulful songs

of Mira Bai. The great centres of Sanskrit learning are located at Benares and in Bengal and they exercise a considerable influence over the people.

These facilities did not exist in Sindh. Sanskrit is now being taught to a small number of students and it is open to other students at school and college to take up this language. What is needed, however, is the creation of an atmosphere surcharged with the ancient ideals and the ancient lore so that the rising generation in India may have a truer and nobler conception of life and be better fitted for the strenuous future that lies before them. Specially it is necessary for the women of India to be intimately acquainted with the mythology that is more important than history, the tradition that fortifies the spirit and elevates character. Up to the present, they have been chiefly guided by an inherited instinct, unconsciously moulded by the traditions of the past. But the original treasure-house of teaching and wisdom, of precept and example is close to them and they have merely to put forth their hands and take what they will. Perverted custom in the first place and a wrong standard of education in the next have shut them out from these inheritances. They have not been taught the single Open Sesame that would fling open the barred doors of the house of treasure and make them rich beyond the dreams of avarice—rich not with the wealth that is mere dross, but rich with the wealth which is never exhausted, the treasure of the intellect and the spirit. Unasked, the women of India have established their right to partake in the work of nation-building; unpermitted, they must claim their inheritance of the ancient wisdom and ancient ideals.

The education that neglects the classics of ancient India is defective in its conception and aim. It should be the aim of all education in India to give first the knowledge that is lying near at hand and then go farther afield, if need be. How does it avail the sons and daughters of India to study the epics of Homer and Milton while they know nothing of such epics as the Ramayana and the Mahabharata? A great American poet, Walt Whitman, has aptly designated these Sanskrit works 'images of fading immortal fashioned from mortal dreams.' There are towers from which the landscapes of India as it was thousands of years ago can be fully surveyed and it is the duty of every Indian student to mount the towers and witness the wonders of the past. Shakespeare is a great dramatist who has portrayed every phase of human

nature, but is Kalidasa to be left out of account? No other poet saw beauty and depicted it as he did. His *Meghaduta*, or the Cloud Messenger, represents the highest flight of imagination and the most varied imagery. The highest tribute that one great poet has ever paid to another is the eulogy bestowed by Goethe upon Kalidasa's famous drama, *Sakuntala*. The earliest Sanskrit drama, the *Astrakavastika*, or the Toy Cart, is an astonishing revelation of the depths and vanities of human nature. Sanskrit literature is valuable not only for its perfect art, but for its lofty ideals. The principal characters of the *Ramayana* and the *Mahabharata* are paragons for all time. Rama is not only a incarnate of divinity worshipped by millions but a perfect type of the best manhood. His is the perfect ideal of manhood. Yudhishthira, in spite of his weakness for gambling, is the embodiment of purity, truth and honour, and was honoured by being permitted to enter heaven as a living mortal. The moral that runs as a golden thread throughout these great works is renunciation. There is no possession, no gleaming outlook on life. Strive to attain and then relinquish what has been attained, for life itself cannot be retained. No other literature is so elevating, so flawless.

Of the higher teaching of the Aryans only a bare mention is possible here. The profound subtleties of the Upanishads, the mystery and the problem of life and death are individual concerns to be grappled with and solved as best we may. The first equipment needed is for co-operative work, a united effort to attain a common end. For this the best preparation is to assimilate the ancient ideals and to apply them in actual life. In spite of many difficulties nobly have the women of India sustained their part in the change that is coming over the country. Let them seek light and strength from the masters and sages of yore, who have bequeathed to the race such rich nutriment for the mind and the spirit. Women in India will come into their own as they did in the days gone by. The paradox will not shut them out from light or from claiming their right to serve the Motherland. The eye of India has never perished, however much the body may have suffered. To you, the mothers, the daughters, and sisters of our race, I offer my salutations and blessings. May all grace and purity be yours, may you pass through the vale of life in light with the free winds of heaven playing around you, may the joys and blessings of life be meted out to you in abundant measure!

*An address delivered at Kumbhi.

CARRYING THEIR CIVILIZATION

By DR. DHIRENDRA N. ROY

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IN the June number of *The Modern Review* I have shown how the work of the Occidentals has caused a gradual extermination of many small races. But their work has been carried on not along that line only. They may have just a simple pride in their silent work of race extermination as they are locally conscious of the scientific efficiency with which they seek to vindicate the blessed Darwinian law of the survival of the fittest. They have even a higher pride in their majestic incursions,—in some cases quite deliberate—against the culture and civilization of others. Whenever and wherever they have found people with a distinct form of civilization they have immediately set themselves against it and have never known peace till they have torn it

here and there or, in their great jubilation, razed it altogether.

Take, for instance, the great Aztecs and the Mayas. These noble people had built up independently a wonderful civilization in central America. The remains of it that are now being unearthed tell us of their marvellous achievements in the field of culture. Their great sculptured movement known as the Calendar Stone or Stone of the Sun gave the division of the year and symbolized "a cosmogonic myth of the Aztecs and the creation and destruction of the world." Their languages were highly rich in religious songs and collective poems. They held musical concert in the open air using many fine instruments. Their pottery vessels were highly

stone. They made beautiful ornaments of gold, silver, copper, jade, and other precious materials. They were really efficient in textile and pieces of leather work. According to the Maya culture, Dr. Spinden says,

"Artists are a characteristic of the species that the sculptors and other products of the Maya culture is rich among the highest art products of the world, and references are made to the progress made by these people in the mastering of lines by the measured construction of the humanly body. Moreover, they executed a remarkable system of hieroglyphic writing by which they were able to record facts and events and they had great cities of stone that attest a degree of wealth and splendor beyond anything seen elsewhere in the new world."

Dr. Sylvanus G. Morley has made a comprehensive study of the Maya ruins and tells us of many important evidences of a civilization which was as old as the fifth century A.D. and "the most advanced of any in the Western Hemisphere prior to the discovery of America by Columbus."

That splendid civilization of the Aztecs and the Mayas came to the attention of the Occidentals. And the inevitable followed. Oswald Spengler, the great German philosopher of our time, describes it very vividly in his famous book, *The Decline of the West*. Thus he says,

"For, as it happens, this is the very prototype of a culture ended by a violent death. It was not starved, oppressed, or threatened, but murdered in the full glory of its unfolding, destined like a man-child whose head is struck off by one passing. All their states—including a worthy power and more than one federation—with an exact and conscious regard to those of the Greeks and the Romans, system of hierarchical dignity, a semi-religious policy, a carefully ordered financial system, and a highly developed legislation, with administrative ideas and concrete realization such as the empires of Charles V. could never have imagined, with a wealth of literature in several languages, an institutionally brilliant public society in great cities in which the West could not show one single parallel—all this was not broken down in seven days of war, but wasted and by a handful of leaders in a few years, and so entirely that the ruins of the population retained not a memory of it all."

In South America there was an equally splendid civilization built up by the native people called the Incas.

"If good government consists in promoting the happiness and comfort of a people, and in securing them from oppression; if a dividing government is one which brings the means of communication, and of bringing land to the highest possible state of efficiency, and makes every advantage in all the arts—the government of the Incas may fairly lay claim to these titles. The public, religious, charitable, and other public works of the

Incas were superior to anything of the kind that has existed in Europe. Their architecture is grand and imposing. Their pottery and monumental work is little inferior to that of the Greeks and Romans. They were skilled workers in gold, silver, copper, bronze, and stone. Their language was rich, polished, and elegant. Their laws showed an intense solicitude for the welfare of those who were to live under them. Above all, their enlightened intolerance for the epidemics of which there are the darkest proofs, is a feature in their rule which, in one point of view at least, placed them above their contemporaries in every part of the world." (Hakluyt Society, 1844, p. 12.)

Manuel Sarmiento de Gamboa, one of the first Spanish conquerors of Peru, made a frank confession, before his death, as to how they treated the noble Incas and how they destroyed their splendid civilization. He seemed to have suffered from such a bitter mental agony that he sought relief by bombarding all that was reaching notice to King Philip of Spain:

"The real Incas seemed to me, in a way that in all the land rather a fool, not a vigorous man, nor a bad diplomat, among our Incas. The eyes of the Incas were not so bright as they were. The minds of the Incas were not so clear as they were. The minds and bodies and all kinds of property were so divided that each man knew what belonged to him, and there was no law made. The Incas were feared, obeyed and respected by their subjects as a most very respectful of government. But we took away their land, and placed in their place government of Spain, and made them subjects. Your majesty must understand that my reasons for making this statement is to relieve my conscience, for we have destroyed this people by our bad examples. Crimes were done in this land among them that we believe with our hundred thousand pieces of gold and silver in his hands left it open, only placing a little stick across the door as a sign that the master was not, and nobody went in. But when they saw that we placed whole and legs on our thrones, they understood that it was from fear of them among us, they decided on. All this I tell your majesty to destroy my conscience at a weight that I may no longer be a party to these things. And I pray God to assist me, for I am the last to die of all the discoverers and conquerors, as it is certain that there are none left but me in this land or out of it, and therefore I now do what I can to relieve my conscience." (Hakluyt Society, 1861, p. 122, 123.)

And no account of dying repentance will bring that civilization of the Incas back to existence. Its scattered ruins in Peru are like the broken bones every piece of which testifies that it once formed a part of a gigantic structure which could have rightly claimed a very respectable position in the world of civilization. But that was exactly what the Occidentals could hardly think of, what they could hardly tolerate. They seemed to have been utterly incapable of recognizing and appreciating the

good is others, but they learnt to take pride in bending low, in humiliating those who were different from them and in discerning those things that characterised the difference.

The few island countries of Asia, which had made considerable advance in their social and cultural existence at the time when the Occidentals first came in touch of them, soon after succeeded in resisting the first blows of aggression and thus averted the dire fate of the Africa and the Indies. Perhaps the natural vitality of the island people coupled with their fairly advanced stage of civilisation enabled them to do so. Their early struggles gave a glowing proof of their dauntless spirit, unswerving chivalry, and intense patriotism. Their heroes were remarkably spoken. But also they were not unskilled in the arts of emotional affection, vulgar intrigue, and base treachery. The game which the Occidentals started to play with them, having realised the futility of a fair and frank struggle, very badly required of them some training in such exotic arts. Their ignorance of them gave the Occidentals a clear advantage over them, consequently they were the losers in the game.

It was, however, a partial loss at first,—a loss of only their political power. But the Occidentals could not rest satisfied with seizing only that power. They must make their victory complete. So the game could not end there and it has not ended yet.

Take the case of the Philippines. This beautiful island group lies between the China Sea and the Pacific Ocean. Its inhabitants had quietly developed a fine civilisation of their own at a very ancient time. They used to enjoy cultural and commercial intercourse with India, China, and other neighbouring countries. It has now been satisfactorily established by means of scientific data that the cultural relation between India and the Philippines was going on many centuries before the Christian era and thus caused the civilisation of the former to exert a great influence upon that of the latter.

Nevertheless, we are told that Ferdinand Magellan, the noted Spanish explorer, discovered the Philippines in 1521. It is certainly amusing to the Colonial mind to read in some 'history' that the country which maintained, from the pre-Christian time, cultural and commercial intercourse with the great civilised countries around it was discovered on some blessed day of the year 1521.

Incidentally it reminds us of a similar instance of Occidental discovery. It is the

discovery of America. We read in history that Christopher Columbus discovered America in 1492 and the whole world has been educated to accept this as a truth. Yet we know there were other people who dated America long before the followers of Columbus were born. If the theory, that the earliest ancestors of the American Indians migrated to America from Asia crossing what is now known as the Bering Strait, is true, then of course, they were the first of all people to discover America. Even if the theory is not true, Columbus could not be regarded as the discoverer of America. For, there were other Asiatics who saw the new continents about nineteen centuries before Columbus. These adventures were no other people than the highly civilised Polynesians whose original home was India. There are interesting and powerful evidences adduced by distinguished archaeologists, many of whom are South Americans, which go to prove that America was colonised by "emigrative incursions" of Melanesian and Polynesian immigrants." Leslie Mitchell, one of the world's recognised authorities on archaeology, writes in *Antiquity*, June, 1931:

"The theory Polynesian, according to the theory worked out in detail by Major Percy Smith, A. Forster, and A. C. Haddon, and supported and enlarged by Dr. W. R. E. Dillman, were Aryans who sailed forth westward from India in a variety of disappearing streams and at a period not prior to 400 B. C. In the course of several centuries the first group, passing beyond Java, peopled the whole Indian Ocean and ultimately settled in Samoa and the Tongan cluster. The second, almost unbroken the route and were the first settlers of New Zealand. Still a third racial group appears to have sailed to the north-west and east, settling Hawaii, the Marquesas, the Society and Austral Islands, Oceania's furthest seaward outpost."

If these adventures Melanesians and Polynesians had settled in all these places including America, long before the Christian era, why should the world still entertain such false stories that Columbus discovered America and Magellan discovered the Philippines?

The only way to understand these 'discoveries' is that America and the Philippines were first known to the West through Columbus and Magellan respectively and were open for the first time to the free exploration or depredation of the Occidentals. This meaning may be appropriately derived from the subsequent histories of these two 'discovered' lands. We have already described the sad fates of the two Americas. Could the fates of the Philippines be any better?

The people who arrived in this island

country with and after Magellan belonged to the same group that plundered America and destroyed her two great civilizations. Many of these men with their active experience in America and were naturally qualified to do similar work. They had the blessing of the venerable Pope to do it. Thanks to the strong resistance of the native people, however, they did not achieve success as rapidly and completely as their fellow-conquerors did in America. But it was only a problem of time for them. Let me quote from what I have described elsewhere in relation to their work in the Philippines:

"Immediately the Occidentals began their work of destruction among those who retreated. They were asked to convert the Cross and all that it implied. Then through a system of education, partly theological and evidently dehumanizing, people were taught not only to give up their own culture, but also to regard the cruelty of their masters, thousands of yellow skins, as their mother country. While the rule of the Filipinos was placed under the charge of brutal priests, this act, of course, was already moved by his new belief; an environment was also being created of all 'barbaric' superstitions. The people were obliged to renounce their old manners and customs, for these were un-Christian. The sacred temples and the precious literature preserved in them were all destroyed. A new morality, a new spirit, a new civilization, a new beginning—these were what the Occidentals meant by their work. The things which the people held so dear and which they possessed throughout the ages were not only destroyed and destroyed but were wiped out of their memory by filling their minds with an arrogant ideology and by abundant prejudice against all that was non-Christian. It was, indeed, a clever move to prevent all studies for their benefit. Filipinos usually begin their history with the coming of the Occidentals, as though their whole freedom was guaranteed bound with the European conquerors to remove the burden of their own civilization and made it impossible for them to restore the whole people, had known nothing at civilization. Only recently there have been some archaeological discoveries through the work of an American professor in the University of the Philippines, which seem to reveal here of a splendid civilization in the pre-Spanish Philippines, extending over a long past, probably much earlier than the Christian era. But the people who were long worked at all the conquests of racial inferiority and have been swayed by an overbearing Occidentalism under the conversion of a more realistic, may like the foreign people, are first in their own way than more archaeological interests or at least a growing sense of national pride is the thought that they too had an ancient civilization.

The way the people seem to show their suggestion to show all their moral and cultural inferiority in the gloom of an entire civilization certainly proves what is a total destruction. The work of the Occidentals has caused the Philippines. It must have been like a mass hypnotic

suggestion over the mind of the people by the huge exhibition of power in robbery and destroy as all which they (small men), and by the tough world of a filarist ideology and purposeful materialism which easily rendered fear, humility, and submission."

It is true their Spanish civilizers have been forced out of their political sovereignty and under the liberal American government the Philippines are now enjoying extensive political freedom which may soon develop into real independence, but it is in this comparatively free atmosphere that one can notice how thoroughly the Filipino life has been affected by the work of the Occidentals. There was a time when the island people carried on ceaseless struggles to prevent cultural absorption, inspired by the will to preserve their race personality; but, it seems that will has been completely stamped by the organized noise of a dominating alien civilization. The Filipinos do not have now any cultural standard of their own—it is dictated by the Occidentals. Indeed, there is very little of the indigenous in their appraisal of things. They judge and criticize themselves and other Oriental people in exactly the same manner as an Occidental would do. They seem eager to repudiate themselves as a distinct Filipino people in the Orient and would assume, so far as possible, the appearance of the Occidentals in all their ways of life. Their ideas and sentiments, tastes and tendencies, habits and customs, nay, all their institutions and ideals are now mere reproductions. Evidently, to the Occidentals all these are very satisfying and they foster themselves openly by declaring that the Filipinos have made wonderful progress in civilization. By civilization they, of course, mean their westernization, and the Filipinos also do not seem to find any difference between the two. There is at least a tacit admission among the Filipinos themselves that they have made more advance in civilization than most other Oriental countries. Like their master civilizers their eyes are also jaundiced and they too see the same yellow stuff in the great civilizations of the East. Under Occidental tutelage they have formed a distinct prejudice against their neighbouring countries, not a prejudice that is practically keeping them aloof from all the ideals and aspirations of the East. It seems this island country is now almost prepared to serve as a strategic base for Occidentalism to initiate attack upon the East from this particular direction.

The story of the Philippines should be a great lesson for the old countries of the Orient.

if they would like to understand what the neck of the Occidentals may eventually mean to them.

To a little south of the Philippines there is another important group of islands now known as the Dutch East Indies. The name signifies that the people of this group are now having civilisation from the Occident. This does not mean that they were not civilised before. For, here was the centre of that splendid ancient civilisation, the first to spread to all the neighbouring islands including the Philippines and perhaps Formosa. Here was the centre of the great empire of Mahadishit which flourished in the fifth century A.D. Then came Islam with its aggressive culture. It destroyed much of the native civilisation, but failed to wipe out its deep influence over the people. They have admitted Islam but only as an outward garb while inwardly their ancient civilisation still persists.

But will it persist very long while the Occidentals are at work among the people? Missionaries, merchants, planters, soldiers, and sailors are there from the Occident, helping their own people's government to carry civilisation to the natives. All contacts and communications of these people with the rest of the Orient are so efficiently guarded by their new civilisation that we do not know if they have ever had any chance to tell us the whole truth about themselves. A few years ago some Filipino educators went to Java to see things for themselves. From what they saw even under official supervision they formed the sad conclusion that: "Java is rich, but not the Javaneses." One of them wrote in a *Manila paper* that the policy of the Dutch in Java was to keep the natives belly full, but his head empty. "The Javaneses do not tell us of these things, probably they cannot. They did not tell us even of that terrible 'culture system' of the Occidental planters,—a system under which they were forced to work like slaves."

Why do the Javaneses seem disposed to keep silent while they ought to tell us of the various benefits they are said to receive from their civilizers? It would be highly disturbing to the latter if the world is told about them by the former of their own free will. But it is a bad reflection upon the intelligence of civilised humanity to listen to and accept as true the noisy self-aggrandizement of the civilizers. And do we not know that not very long ago there was some revolt in Java, although the world is told about it as being fomented by communist propagandists? Why do the people revolt if

they are happy? Why should not the world be allowed to hear from them direct of the real causes of revolt? Java is a part of the East and the Javaneses are the blood-brothered cultural fellows of a good many Orientals. It is but very natural for them to maintain their close relationship in all the remoteness of life. Yet the country is even today as peacefully isolated as the Philippines under the Spaniards. Are the Javaneses being civilised in the manner the Filipinos have been? Are they also intended to be shadows of the Occidentals?

Indo-China and the Malay Peninsula do not belong to any island group. They form the south-west border of the main land of Asia. Indo-China, as the name indicates, belongs both to India and China. This is especially true in the cultural sense, for the civilisation which grew up here in ancient times still grows out of the characteristics that are essentially Indian and Chinese. But it has been shed out by an Occidental power and is, like Java, kept isolated by a strict immigration policy from any close contact with other Oriental countries. The world, however, is told by its civilizers that all is well with the people, that the country is rapidly progressing under their benign tutelage. If all is well over there, what could be the necessity of that permanent special tribunal of Saigon, called the Commission Criminelle created in the form of a Star Chamber? Why should so many disenchanted Annamese be victims of this tribunal,—being condemned to long imprisonment, deportation, forced labour, or death—for imaginary crimes framed up by the ruling power and not allowed to be established because "the security of the state demands it?" The curious Orientals may wonder as to the direction of the country's progress. Now we do not fail to look out that about two years ago there was a popular outbreak in the country. As a result of this outbreak "on January 14, 1933 there were about three thousand political prisoners, and seven thousand have been sentenced since the Yen-tay affair, many of whom are old men, women, and children, guilty of having demanded a reduction of taxes, the suppression of corporal punishments in private undertakings, and universal suffrage." (Rumens Rolland, in *The World Tomorrow*, September 14, 1933). The world might have been supplied with a customary explanation—something like communist agitation or native conservatism against progress and reform, but it is certainly difficult for the world to withhold a different conclusion

from what gave occasion to similar facts in many other places. An incident of this kind explains the direction of progress in Indo-China. And when it is said that peace has been restored, an intelligent outsider may take little time to wonder how many unfortunate natives have been restored to eternal peace.

There are some very ancient countries in the Orient, such with a distinctly historic civilization of its own,—a civilization that has been going on since time beyond the reach of recorded history. For many thousand years each of these civilizations has been working to temper, refine, and subliminate the nature of the people who have, therefore, grown to lose and to live by the ideal more than the real. The Occidentals have naturally found the good nature of these people to their great advantage and have been thoroughly successful in introducing themselves in these ancient countries. But the task of carrying civilization to the people of these countries has not been a simple one at all. As elsewhere, the Occidentals have been working here also with their usual apparatus—the Bible, the bottle, and the bayonet; but the expected result seems to be far from being realized. To deal a crushing blow to the great civilizations of these countries still remains to be their happy dream. They, however, are not discouraged. Their success in other places has served to stimulate their spirit to push on their self-imposed task.

Besides, what would the people of these countries upon whom the Occidentals have succeeded in imposing their civilization think of them, if the latter would stop their favorite work in an Oriental country because it happens to have its own distinct civilization? They

have been told and made to believe that the ways of the Occidentals are the only civilized ways and it is for the good of the world that every country should adopt these ways and none else. Would not these carriers of civilization be in an embarrassing position if they stopped their work in such a country and let its people live in their own ways? Would not that mean a tacit recognition of the fact that their ways may not be the only civilized ways? May not that lead those people who have been civilized by the Occidentals in question about what has been done in their countries?

Naturally, they cannot think of stopping their work. They may be told that the civilizations of these countries are the fruits of long experience, having passed through forty to fifty centuries of tests and experiments. They may be invited to see the profound truths that underlie these civilizations. They may be supplied with innumerable facts of great benefit derived from the application of these truths. They may be shown how their work invariably portends great confusion in the peaceful life of the people. Still they cannot help. They must carry on their work without paying any heed to the protests and extremities of the people. These people may be right in their own way of looking at things, but they have their own way, too, which is supposed to be always better than any other way. So they must impose their own way upon others. If the tactics they have used successfully in other countries do not seem adequate to realize their objective in this or that country, they must devise more clever ones and try them. They certainly have been trying all they can think of with the best hope that it might help them realize their dream.



BRESLAU. THE CAPITAL OF SILESIA

By HETTY KOHN

IN ninety-nine cases out of a hundred, the reader will have no very clear idea in his mind of the position of Breslau on the map of Germany; neither is this surprising, for Breslau, in spite of its undeniable interest, is surely the destination of the tourist. It is a sufficiently important city to have consulates of the leading nations of the world, and yet, up to a few years ago, foreign travellers except from the neighbouring countries, were seldom seen on the streets of Breslau. Nowadays scientific and educational conferences are held there, and Indians, Persians, Chinese and Japanese study at the University of Breslau.

The railway journey from Berlin to Breslau—about five hours—is unattractive, but there is plenty to see and do when we get there.

There is something very solid about Breslau.

Breslau, though so often regarded as "off the map," holds a position of importance, situated on the river Oder, on the main highway from Germany to the coasts of Eastern Europe. With its present-day population of 600,000, it is the seventh city in the whole of Germany, and as regards area it claims to come third, giving place only to Berlin and Cologne. It was the second city in the former kingdom of Prussia, inferior in population only to Berlin itself, and it is still the capital of the German province of Silesia.

Parts of Upper Silesia, forming the extreme south-western corner of Germany, notably the rich coalfield district of Koeselgraben and Kattowitz, now belong to Poland (since 1921), and what was formerly Austrian Silesia, has now become Czechoslovakia (since 1919), but the rest of Silesia remains essentially German.

Breslau, whose modern name is a contraction of the "Wradislaw" of its Slavonic past, has played its part in history. Somewhat before 1000 A.D. it was chosen as the seat of a bishopric, one so rich that it came to be known as the "Golden Bishopric." A century later it was, with Cracow, an important centre of Polish rule. In 1241 the Mongolian (Tartar) hordes swept in from the east, but though successful, made no further incursion. From the devastation caused by the Tartars,

a new, well-planned German city arose, and the powerful German merchants, whose trading connections extended to Russia and Turkey, established the large market square (the "Ring") still extant today.

There were sporadic days for Breslau. Trade prospered, industries thrived, and in the 14th and 15th centuries the Guilds became influential. This prosperity is reflected in the beautiful Gothic architecture of numerous buildings, sacred and secular, especially the glorious Town Hall (Rathaus) on the "Ring."

In the 18th century, the proud city which had withstood repeated attacks from Poland and Bohemia, came into the possession of Frederick the Great of Prussia. He built a palace there. He won the hearts of the people. His general, Tauentzien, defended the city against equine attacks. The next invasion was Napoleon I., at whose command the fortifications of Breslau were dismantled.

It was in Breslau that, in 1813, King Friedrich Wilhelm III. of Prussia issued his famous edictation: "To my People;" and here it was that the volunteer army gathered, in their determination to free Prussia—and the world—from Napoleon's domination.

To commemorate the centenary of this event, a great hall was erected at enormous cost. The dome is said to be one of the largest in the world, having a diameter of 65 metres. Near it stands the great Exhibition Hall, with its numerous buildings, also extant only since 1913. A special hall for Trade Fairs was constructed in 1904, the Fair (Messe) having been instituted during the war period on the lines of the famous Leipzig Fair.

We need not be constrained to be able to appreciate the mediæval Town Hall (Rathaus); it is a lovely piece of Gothic architecture, harmonious as a whole, and pleasing in every detail. The oldest parts of the building are over five hundred years old, but successive centuries have added to it without the slightest incongruity. There is the central gable with the beautiful coloured clock, and the graceful slender turret and other ornamentation. One high and several lower spires tower above the middle. On the facade we find coloured pictures and statues representing allegorically personages of the Middle Ages, and vivid.



The Colovensky



Island in the river Oder
with Churches



St. Elizabeth's Church, the scene
of 'The Dance of Death'

The Schweidnitz Street
(Russia's Main Street)



Statue of Emperor Wilhelm I.



Hall built in 1913 to Commemorate the Centenary of the War of Independence (against Napoleon)



humorous scenes of the market and the chase, of fights between knights and peasants. The keynote of all these representations is the joy of life (Lebensfreude) which made these medieval artists so cheerfully creative. The interior, with its dignified assembly and banqueting halls, is worthy of the exterior. The Breslau "Rathaus" is justly famed throughout Germany.

The imposing University on the bank of the Oder was built just over 200 years ago by the Jesuits as a college for their Order, on the site of an ancient castle. In 1829 I accompanied a friend to several lectures on the history of Indian literature delivered by a German professor who had studied in India. It was the regular class for internal students of Frankfurt in their first year. The theme was the gods and goddesses of the Rig-Veda, the lectures being, of course, in the German language. I was surprised to see the large attendance, at least thirty students including a good many young ladies. The teaching and research work done by Breslau University is solid and thorough. Many scholars of international fame have been among its professors.

The "Aula Leopoldina" is one of the most beautifully decorated halls in Germany, and is the assembly hall (auditorium) of the University. It is a magnificent specimen of the Barock style, characterized by the colossal size, largeness and roundness of its forms (Barockspindel, still, which flourished in the 17th and 18th centuries. Every inch of the walls is covered with intricate frescoes and sculptures, likewise the whole extent of the ceiling. The effect is that the hall looks far smaller and the ceiling lower than it is in reality the case. The largeness of the decoration literally took my breath away. It is almost overwhelming. It is a style in which one would have to examine oneself by several visits. I regretted that though since my childhood I had paid several visits to Breslau, this was the only opportunity I had of seeing this unique hall. It is an understandable aim to allow oneself only a few minutes to view a place like this, but the heads was willing to look the door. The University is rightly proud of this sumptuous hall, and it is beautifully kept.

On two islands in the river Oder, the "Dominsel" and the "Sandinsel," which really form a gown in themselves, we find the "Gulden Bismarck" still in a flourishing condition. The cathedral (Dom) and a number of other interesting churches contain innumerable treasures. An old monastery building now

houses the State and University libraries. The library lies near in the picturesque grouping them is the artist architecture of the individual edifices.

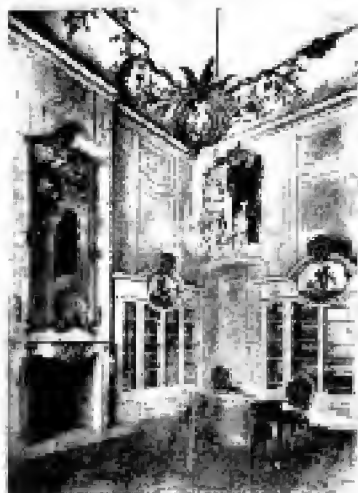


The Assembly Hall in the University
(Aula Leopoldina)

A gruesome legend is told in one of Goethe's ballads, "The House of Death" (Thümmel) about the high tower of St. Elizabeth's Church (Elizabeth-Turm) in the heart of Breslau. As the warden of the tower looked down at midnight, he saw the graves in the churchyard open, and one after another the skeletons jam hands and feet in a dance. Haggard by their flowing strands, the skeletons shook them off, and danced merrily in the moonlight. This struck the warden as so grotesque that, yielding to a sudden temptation, he ran down and stole one of the shrouds and sped up with it to his tower to see what would happen. The dance ended, each skeleton again dropped itself in its shroud, and disappeared into its grave. The man whose shroud was missing, went clattering to each grave to find out which of its occupants had done it this injury. But even it seemed the shroud in the air. The skeleton, being unable to get through the door of the tower because it bore metal crosses and had been blessed, slipped rapidly up to the top of the tower. The warden grove pale, gladly would he now return the shroud. Too late. The end of the

death is fought on a sharp men point. The warrior's last intention has come. And as the aching bell thus rings, the skeleton is dashed to pieces below.

A sacred legend has nothing exaggerated about it, and is only too well-founded. The Church of St. Mary Magdalene (Maria Magdalenaerkirche) contains, in one of its 1928 squares, a great bell (Magensternglocke) cast in 1380 A.D. by Michael Wille. The pathetic story of the casting of this bell has been immortalized in a poem by Wilhelm Klopfer ("Die Glockengießer im Breßlau").



Interior of Breslau's old Court in the Police

On the day when the great bell was to be cast, the founder, a master of his art and a much-respected citizen, left the mould which was to receive the golden vessel for the new bell, in charge of his apprentice for a few minutes, with strict injunctions not to touch the tap under any circumstances during his absence, on pain of death. One table by an unattended hearth and the patient came and skilled labour of months might be spoiled.—The lad was unable to resist the temptation. He opened the tap and allowed the metal to pour into the mould. When the master-founder returned, he knew at once that the boy's fatal deed had happened. In his fury at the thought

that the work of art, into which he had put his heart and soul, and which was to have been the life's crowning achievement, had now almost certainly been spoiled, he lashed on his apprentice and dealt him a blow which resulted in his instantaneous death. Immediately repentant, Wille gave himself up to the authorities, and was duly condemned to death. Asked whether he had any desire, he begged to be allowed to hear just once the sound of the new bell. He longed to know whether his work had succeeded. His wish was granted. The new bell—which proved to be absolutely flawless—sounded for the first time in the casting of its founder. The voice of the bell is clear and beautiful, but when people hear it, they remember the pathetic sacrifice of these two human lives.

By way of contrast, there are the modern buildings of the Police Headquarters (Polizei-Präsidium) and the judicial apartments, Money-Order Post Office (Postsparkassien-Bücherei). I was told that the business transacted by means of money-orders in Siberia is so enormous that the construction of this six-story was a necessity.

Breslau is well-off for public parks and gardens, and the municipal authorities see to it that they are laid out and used to the full advantage. There are two large parks with fine trees, lakes and open-air baths, and summer evenings the entire may be seen in hundreds with their children, enjoying their glass of beer or delicious German raspberry syrup, and listening to the orchestral music.

The "Pommernsee," deepening as it were, a green gentle mound (the old island) is still a favourite walk with the Breslauers. We walk along the bank of the deep, broad channel which is just entering into the city canal, but which since Napoleon's time has become the "Scharftraben," with waves eddying in its peaceful waters, and in the winter the entire shade over its surface.

Further ahead stand the castle of the ruling of Saxony at Silesienstein and that of the ex-Crown Prince at Chlo. A picturesque old monastery with huge brick-towers in its grounds, is at Trebnitz, and it is only a railway's ride to Pulsnitz-Lissa, the frontier between Germany and Poland.

Several garden suburbs have risen into existence in recent years. In the one all the roads are called by the names of flowers, so that residents here picturesque addresses like "Tulip Way" (Tulpenweg), "Carnation Way" (Nelkenweg) or "Lily Way" (Lilienweg).



The Municipal Zoo Office



The Town Hall, Dresden

In another the roads are called after birds, so that you might live in "Sparrows' Way" (Spärgelweg), "Robin, Redbreast Way" (Rothkehlchenweg) or "Seagull Way" (Meersegel).

In order to encourage the cultivation of plants, the municipality of Dresden gives annually to young thousands of seedlings in return for gardening in parts of the unworked gardens, especially intended for teaching purposes. It also gives some thousands of plants in pots to young girls in the elementary schools, with full instructions how to tend them.

The Art Gallery ("Museum") contains, among other things, paintings by the German painters Bocklin, Dürer, Schlegel and Albrecht Dürer, Landeck and Michel, and the famous painting of Queen Louise, consort of Frederick William III of Prussia, and several as an ideal of German womanhood, with her two sons.

Among the municipal museums the special subjects is a "School Museum" (Schulmuseum) which deals in other countries would do well to copy. This is open on two afternoons a week. Everything pertaining to pedagogy is to be found there, including apparatus and

school furniture. There is a library of about 20,000 volumes. Advice is obtainable as to the purchase of apparatus, pictures, etc., for schools in Dresden and the province of Silesia. It speaks well for the culture of the municipality of Dresden that the "city fathers" realize, in so general a manner, the vast importance of the proper education of the citizens of tomorrow.

The Observatory in Dresden is provided with particularly powerful instruments. There is a fine Zoo in the town. The bridges, the market-halls, all are efficient. The many statues in fountains and on the city squares are statues often are

Dresden is a modern city in practically everything; and it is rather interesting to consider that in the middle of last century, when the city and suburbs of London had just made up their minds to try electric tramsways, King Frederick declared that the new-fangled means of locomotion could never prove a paying proposition. Dresden had already had a regular service of these same "trams without horses" for several years.

The museum maintains a very high standard of artistic efficiency. Dresden galleries are ultra-modern, and looking for the best will

satisfy them. Their taste upon having regular performances all the year round at the Stadt-Theater is fine building. In London, for instance, operas are staged only during a short season of each year.

Apart from the splendid resources of its musical societies, excellent organs and vocal regalia are given in the various principal places of worship.

For the student of German literature, Breslau is not without interest. The poetess Gertrude Freytag lived and worked in Breslau, and made one of the old houses in the Albrechtsstrasse the scene of his famous novel of German commercial life in the nineteenth century, *Soll und Haben* (Debt and Credit). The alley called Weisswasserstrasse, with the picturesque wooden houses, is the former Jewish quarter, also immortalised in *Soll und Haben*. Leading East in Breslau is the alley where he was directed to Chemical Theatrical.

Besides its being a great market centre for the agricultural and garden produce of Silesia, Breslau has notable cabinet furniture and breweries, and the produce of the famous Silesian linen and clothed, known to sold in Breslau.

With regard to the brewery, we should not be giving the reader a true impression of Breslau, if we did not call his attention to the fact that, like Munich, though in a lesser degree, Breslau is a city of beer ("Bierstadt"). In the spacious cellars below the Town Hall beer is to be had day and night, and the municipality derives a handsome income from the rental of a small portion of these cellars where hot beverages—consumed along with a glass of beer—are sold to the public.

In the immediate neighbourhood of Breslau are various ranges of hills, varying in altitude from 2,500 feet to 4,500 feet above sea-level, culminating in the Riesengebirge (Giant Mountains) with their highest peak, the Schneekoppe. The main village industries are glass-blowing, hand-embroidery, printed pottery and wood-carving. Neither must we forget the famous damask looms of Upper Silesia, of which mention has been made above, and which have been immortalised by Gerhard Hauptmann in his drama *Die Weber* (The Weavers).

In Breslau, as indeed in all German cities, there is plenty of social life. The people work well and play well, so that much time is lost out of making the most of their time.

Much might be written about the German custom of celebrating birthdays. Many a time have I seen a busy Breslau merchant rush from his office between 12 and 1 o'clock to one of the many beautifully arranged florists' shops to arrange for a minute later carrying a flowering plant in a pot, a rose-tree or a tulip or violet plant, and thence repair with his wife in congratulation some elderly lady on her birthday. Assembled there he will find twenty or thirty other friends and relatives on a similar errand, and all the guests partake of coffee and shipped cream and numerous slices of delicious birthday-cake.

The Christmas season is very pretty in Breslau. Fir-trees come pouring into the city from the outlying districts in carloads, to be sold as "Christmas-trees" and decorated with baubles and gifts in the houses of the poor as well as the wealthy. One of the large squares in the city is transformed as if by magic into a forest of these fir-trees for sale.

Any description of Breslau would be incomplete without a mention of the great variety of German street-crafts attractively displayed in the shops—china-painters and does and chickens, and marzipan pastries, ginger-breads in funny shapes of men and women with eyes made of almonds—the great delight of the children and source of other specialities.

Cities are often judged by the impression—the atmosphere—of their principal street.

The Schreidschitzer-Strasse (Breslau's "Main Street") is a well-proportioned, animated street with an indefinable air of homeliness and cheerfulness about it, and it is never ugly or depressing. Nowadays the Triple Garden-Fountain with its dazzling illuminations bids fair to catch the Schreidschitzer-Strasse at least in the evenings.

As has been remarked above, Breslau is not in the twilight. The best word to describe Breslau is the one used at the beginning of this article—*vivid*.

Breslau is a solid, substantial city. Long may it remain so.



EMBROIDERY THE MAIN INDUSTRY OF KASHMIR

THE HISTORY OF THE STRANGE ROAD

TO DIP CHAND VERMA

TO the ordinary holiday-indulgent visitor Kashmir merely means a spot of merrymaking, a place where mortal man finds his mortal worries and enjoys a moment of 'eat, drink, and be merry'. An equal, if not a greater, importance of this beautiful valley lies in its great art and industry, which is one of its greatest assets and an asset of India as a whole. To a backward and industrially stagnant India, Kashmir provides a lesson as well as a warning. It serves her as a stimulant to regain her lost industries and also points her to the causes that led to the industrial degeneration of India. The skill and refinement of the Kashmiri workers and artisans fill the beholder with wonder and admiration and bring back to the mind those forgotten chapters of past history when India was a veritable world in the sphere of trade and industry.

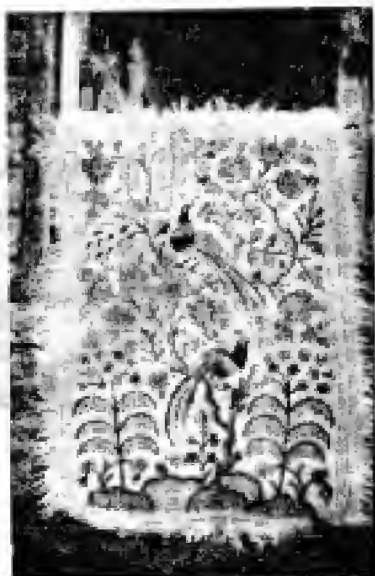
Kashmir has always been famous for its industries, particularly its work in embroidery, which has steadily held its own even in these machine-ridden times when hand work has come under a universal discount.

A set of causes has been responsible for keeping this ancient art of the country alive. The country being hilly, sheep-rearing is the most popular industry. The wool thus collected is used for the preparation of a large number of articles of wear, ranging from the most rudimentary blanket, ending next to nothing, to the most delicate and refined perfume shawl whose cost is more than its weight in gold.

Of late Kashmir has been invaded by the demon of machinery in the form of large-scale industry, such as for the preparation of silk and muslin, but the bulk of the industries are still working in their traditional grooves and with advantage, too—for the ancient Kashmiri takes to the modern form of industry, her most precious and valued treasure in the form of her artisans still meet the fate of their prototypes in the mill hand.

I have seen Kashmiri workers, busy in their embroidery work and for some I have gazed in utter dumbness, at the rapidity of their hands, the intricacies of their design. The

intricacy of their art, and the general excellence of their finish. The embroidery work is carried on in various ways, combining articles of expensive use, but it is done with perfection on the muslin bags, the chief commodity of export from this valley and one of the most valued from the whole of India.



1. Typical Wotele Bag

It would perhaps be of some interest to the reader to know a little history of this community which has now become so famous in foreign markets, notably America.

The so-called Kashmiri muslin is not really indigenous, most of it being imported from the Chinese-Turkistan, where it is prepared from pure wool, particularly in the cities of Khotan,

Kashmir and Yarkand. Some goods are taken to Srinagar also from India and but this is rather of a low kind. From Chinese-Turkistan large quantities of goods are brought by horse caravan over Ladakh. The time taken



An Artist at Embroidery Work

being from about two to three months. The whole journey is full of difficulties and the way is open only during the summer, the winter being impossible owing to snow.

On arrival at Srinagar the caravan unloads itself in a specially provided semi, where the State change—necessary duties of import. The

semi itself is a very interesting place, full of queer merchandise and its strange Ladakhi inhabitants.

The plain goods thus brought to Kashmir undergo a set of processes before it is ready for export. It has to undergo dyeing, washing, mending, washing and finally before being shipped abroad. The whole process is extremely interesting and it is delightfully received by the expert Kashmiri artists, all Mohammedans. The business is carried on by several concerns, both with India as well as foreign capital, and there are no fewer than ten or twelve big companies doing the goods trade. The one most popular is that of a rich Esik from Peshawar, doing Latak business.

The chief market of export is America where much more from Kashmir is consumed in a very large quantity every year. The number of saris exported at times goes as high as 100,000 and sometimes even more.

It may be asked why America should be the only market for so useful a commodity as the goods of Kashmir. The answer is that partly the Americans alone can afford to pay for it, and partly perhaps that the Americans have taken a great fancy to this great oriental art. Everywhere in America, the goods will be found in almost all parts and cities, the chief sources being New York, Boston, Philadelphia, San Francisco—in fact all the towns on the East and the West coasts.

It is no small credit to the great art of Kashmir which has held its own even in so material-minded a country as America, particularly in face of the competition of substances like carpet. The Americans like the Kashmiri rug so much that they decorate every house and room of their houses with this oriental product.

The goods are designed in bewildering ways, which only a Kashmiri workman knows how well to do and the American buyer alone knows how best to appreciate. It would be extremely difficult either to make this art or to depict its excellence.

IN UNKNOWN SPAIN

By SHEIKH IFTIKHAR RAHOL

THE Spain of literature and legend is disappearing fast. When wants to see famous scenery in high crabs and mountains will soon have to look for them on the films or at panoramas. The living Gypsies to be seen at every step in Madrid and the living Murillos in Seville will soon live in museums only. They can be seen to some extent only if one goes to the north-western provinces—Asturias, Leon, Galicia, which, with Castile, form the nucleus of Old Spain. And there, outside these dark' voyages from England, is a country of such exquisite beauty as to stand comparison with any in the world.

In Northern Spain travelling is easy, though one speaks nothing but Spanish. The roads are short, but punctual, the hotels usually very clean, the people affable, and the law pleasing even if presented as strange laws—an offence at night is the time for beginning a prolonged dinner.

Bilbao-Bay

In the west-end, where the Spanish Pyrenees spread out like the fingers of a hand, are little bays, bays only to a few, and each a paradise for all who fish or bask or walk, or merely dream.

Perhaps Biscaya-Bay in Asturias is the loveliest of all. A narrow cove pools itself in the harbour, and on the verge lies the little old-timed town with characteristic place-enclosed houses, as if taken off the green hill, while beyond, on a tongue of land, from an eroded granite, a single row of villas looks across yellow sands to the open sea. Inland, high mountains glow with soft shades of the blue and purple rose in western lands. At every turn there is some view of startling beauty—the pattern of hill and water, mud and hill, or a tuff of sandstone, bright crimson against grey limestone, or sandstone trees, rising dark and tall from a coral meadow of white and silver. It is a heritage of natural beauty which is the birthright of every Spaniard.

Like Asturias, Asturias is an apple-land. It is also a land of walnut trees, of limestone caves and trout-crevices. Carabango, on the mountain road between Biscaya-Bay and Oviedo, is a centre for excursions and a famous

sanctuary. A cathedral, lately built, rises proudly on the precipitous spur of a hill, in remembrance that this will mountain place is 'the middle of Spain.' For here, it is said, the Moors and Pelayo came in conflict and warriors ran with blood on both sides.

These mountains are rich in iron and other minerals, mined largely by British companies, and shipped from the port of Gijón—a bathing resort among Spanish and Compa. Here are Spanish streets with a stone canopy, ringing with music, public gardens, modern churches.

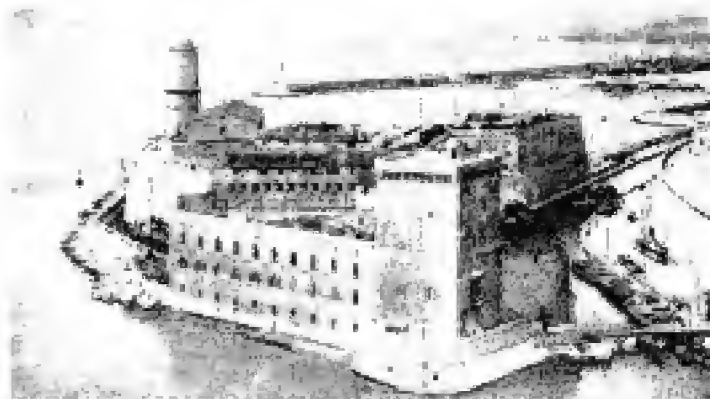


The Author

a University, and one of the most beautiful cathedrals in Spain—San Cebal, with amazing pillars and glowing expense of glass, and a vast carved niches of many-colored splendour.

LEON

Leon lies on the other side of a wall of mountains in a plain as flat as a marsh. Like on every turn of Northern Spain it is a strange world of concrete skyscrapers; shops that,



A View of Bilbo's (Bilbo's).



The Church at St. Iñigo-León

thanks to the midday 'morador,' differ not a jot from those of any country, and old houses on wooden stages, Yagollin walls where the yellow wall-flower grows in the crumbling mortar, and medieval churches.

There is fine sculpture in some of the towers; on one the paint lingers, a reminder of how medieval sculpture was vivid with colour, and there are 15th century paintings, Italian and Flemish, of much beauty.

Older than other buildings is the Church of St. Iñigo, in which 15th century Renaissance blends with late Renaissance. Its treasure is the 'Passion,' where many kings are buried.

GARCIA

Garcia is also very pretty with precipitous mountains, wild flowers and beautiful forests. It has many hotels suited some for hot springs, some for architecture and history, but Santiago surpasses all by reason of its great past. The days are gone when the flow of pilgrims from every corner was so great that merchants grumbled at the obstruction of the road. Now much of the town has been remodelled, even the Cathedral itself. It brings to memory the days when kings and saints came here in reverent pilgrimage—Matilda of England, Edward I and his wife, Louis VII of France, St. Dominic, Brunetta Liria, France's mother and many others. Northern sculpture figures

show such luxuriance, such green beauty, such harmony of composition. Even the 'expressiveness' of form is here surpassed. Here is a poem in verse to stand comparison with even Chaucer.

Beyond Santiago the sea-front is a series of hill-born bays, each with a nebulous beauty that makes it seem the scene for some 'Polarisation for Cytherea.' To Villagarcia, with its island-enclosed harbourage, the British Home Fleet comes, and is made welcome, for traditions of the Peninsula War have left kindly memories among the Galicians. It is one of the world's most beautiful harbours, and grows yearly in importance—a sign of the awakening prosperity of Spain.

THE CHANGE

The sea-birds for heightened and sharpened Spain's intense concern with ideas and changed her tastes in literary styles. The thousands of open forums in which all the problems of the universe were settled nightly now devote themselves largely to current events. They are held around every table in every room—more than likely most of the night. They also occur in various places and streets, for every

Spanish town has some such public meeting-place and, quite as in ancient Greece, citizens draw by and join whatever group seems most interesting. Much striking are the old women and girls at these patios, peering as vigorously and expounding as intensely as their lords and being heard, too.

With all this change, one begins to wonder if it will do away entirely with the land of dances and gipsies and restaurants and, rebelling out the glamour, leave a dark-eyed version of themselves. Hardly. Spain has some left—home that she has not put away at all. She is willing to learn from any one who has it to teach, what is practical and what is amusing.

Spain keeps her dances and music, her bullfights and her beloved theatre. Above all, she keeps her own rhythm of living. There is no such thing in Spain now as a solitary Spaniard.

Old people sigh and shake their heads, but the middle-aged are cheerful and the young confident. And they say significantly, 'The sun of today is better than the shadow of yesterday. We were a great nation once... and so we are on our way to being a great nation again.'

RAMMOHUN ROY AND WESTERN EDUCATION

By G. L. CHANDAVARKAR, M.A.

IN paying our annual homage to the memory of Rammoahun Roy, we have to remind ourselves of the ideal he kept before his eyes and the many-sided monument he set about towards its realisation in the lives of his countrymen. When we remember how, with a steadfastness of vision and a prophetic insight into things as they ought to be, he foresees that the future of India should be built on the foundation of unity among her people, our hearts are filled with shame to see that even after a lapse of two years and a century since Rammoahun Roy was called away from this world, the ideal he placed before the succeeding generations to follow should still be hidden in the gloomy darkness of the future. Among the external causes that have militated with our own inherent weaknesses in pushing away the achievement of the national ideal of a free and united India, the system that, by official sanction has undertaken to educate India's rising generations for

the last hundred years, occupies a prominent place.

This year marks the close of a century since the powerful pen of that 'orator of superlatives'—as an English educationist calls Lord Macaulay—brought about a distinct change in the course of events in this country. The firmness and vigour with which Macaulay, as chairman of the Committee of Public Instruction, advanced in his famous minute of 1835 the introduction of a western system of education and the adoption of the English language as the medium of instruction, left the room clear for Lord William Bentinck, the then Governor-General, who, by accepting Macaulay's recommendations, put a stop to the long and bitter controversy between the 'Orientalists' and the 'Anglicists.'

It is generally known that Rammoahun Roy was among the first to recognise the usefulness of a system of education based on European

methods and including a study of the European sciences, for the advancement of Indians. He looked upon such a system as the only cure for the age-long ignorance and slavery to dead customs and habits that had kept the people in darkness for centuries, and eloquently advocated its establishment in the country.

While Ramchandra Roy pleaded for the western system of education for the social uplift of his countrymen, Maxmuller had in view the ultimate object of bringing about a complete transformation in the outlook and beliefs of the Indians. It was his "firm belief that if our plans are followed, there will not be a single idolater among the respectable classes in Bengal in 30 years." He aimed at "reading aside all that is oriental and Indian in tradition." Naturally, therefore, in the system he recommended for introduction in India anything that was Indian in character and tradition was studiously kept out.

The last hundred years have been for our country a period of rapid progress in thought, and ways of living, and no impartial student of history can fail to observe that the Western system of education has been largely instrumental in helping us forward. It brought our minds into intimate contact with the ideas of the West. It gave us a language that made intercourse between the people of different provinces and speaking different languages possible and easy. By opening our eyes to our misdeeds in the past and to the futility of adhering to the old only because it is old, the new system enabled us to be a living force for marching with the times. It has also given us a rational basis for thinking and taught us to recognise the importance of individual liberty.

But with the great blessings the English educational system has bestowed upon us, it has also brought in its train misfortunes as great. With all the beneficent features it possessed, the system was foreign in its entirely and essence. The manner of superlatives in language was a lover of extremes in action. He sought to introduce us on all sides with western modes, and his policy had the meritable consequence of shutting out anything that was not English. In his enthusiasm to introduce what he thought was the best for the Indians, he completely—perhaps deliberately—ignored the claims of Indian culture to have a place in the education of the Indians.

Castig our eyes backwards on the events of the last hundred years, we notice that it is a destructive process that of weeding out the

unnecessary, the useless and the harmful—that has largely occupied our energies. As late as about six years ago, we have had to seek the help of Government legislation to remove one more social evil from our midst—that of child-marriage. The West has provided us with effective weapons which we have successfully used in this process of destruction in many directions. But, while the process of destruction has yielded the desired fruit, that of reconstruction still remains to be begun, and our hands seem to be not so effective in this and the more important part of the national task. The walls of ignorance that stood between one province and another have been demolished, but no unifying bond of love has yet been established to bring the people together under one common shelter of Indian nationalism. The old ideas of religious hatred are no more, but the efforts of the few to infuse new ideas of liberal religion have not reached the hearts of the vast multitudes.

The western system of education has done little to foster the growth of national consciousness; it has, by deliberately excluding all that belonged to Indian tradition, which alone would have helped the growth of the national spirit, destroyed all possibilities of such a growth in the minds of the educated Indians. We have learnt from the system much that is valuable in the modern European movements and have turned it to good account in improving our material resources and contributing to our comforts. But we have not had the strength to combat the evils that have crept in our midst along with the good points of the European civilisation, nor have we been able to adapt to our requirements and conditions what was found useful in other countries under different conditions. A national consciousness would alone have given us the necessary strength and the capacity to learn effectively from the examples of others what is exactly required for our betterment.

The best and the most effective way to reeze a national consciousness in the hearts of the people, is to bring them into living and intimate touch with what has made their country a nation, and what it is in the nation that makes them proud of it. At present, when we speak of India, we think of her only as a country labouring under a foreign domination, divided into heterogeneous provinces, and inhabited by people of different castes, religions and languages. But these are not the only, nor even the important features of the land. There are the rivers that stretch only the surface beneath which flow the slim deep waters of

the stream. Even in the present times, when our minds are so fully occupied with the misfortunes of our country, there is nothing that rouses the spirit so much as when we turn the pages of history adorned with the heroic and noble deeds of Ashoka and Akbar, or Harsha and Shivaji; or we learn from the lips of our grandmothers the interesting stories of Janka and Neelkanth, or Sita and Savitri, or we drink of the fountain that sprouts forth with endless melodies of India's poets and saints like Kalidasa and Bharavata, or Chaitanya and Tukaram. And then do our hearts in their ecstasy exclaim, "Ah! Here is the glory that was once ours!" and then our hearts yearn for the day when we might win back the glory which we have lost by our own misdeeds. All the good-wishes of a feverishly struggling Europe seem to us to such anxiety of this younging man. But how few and slender are the opportunities we have for creating such a yearning in the hearts of our children or to make them feel proud of the national culture of the country? It must be remembered that when we speak of India's culture it is not sometimes too readily taken off or died only extolled in the tongue-tongues of the laity. There are striking features of the Indian culture that are present in us even now, although they are allowed to remain dormant and rust away. Foreigners who have visited India from time to time have spoken with admiration about the great qualities of hospitality, honesty, disinterested devotion, and the religious attitude that dominates everything, which an average Indian possesses. Even in this sorrow-stricken age, we have not failed to attract the wonder of the world by the display of our infinite capacity to suffer and sacrifice. These are the unmistakable features of our national culture, but our desire to make an organised effort to instil these into the minds of our children is rendered futile. The present system of education engrosses their energies in assimilating the varied knowledge it gives them that it is almost an impossible task to breathe in their minds a sense of pride for the ancient glory of India, and thus cultivate in them a national self.

Long before Lord Macaulay had given advice that he would be called upon to give India an educational system that would determine her future, Rammoohan Roy had already led a movement towards the introduction of a European system of education in this country. The initiative he took in the establishment of the Hindu College in 1817, the encouragement he gave to the educational

activities of the missionaries, and lastly the famous letter he wrote to Lord Amhurst in 1823, protesting against the Government's proposal to have a Sanskrit college in Calcutta,—all these things are an unmistakable proof of Rammoohan Roy's anxiety to bring the minds of his countrymen into direct contact with the progressive spirit of the West. As far as the introduction of the study of European sciences in the Indian educational system was concerned, and in his opposition to a system based purely on oriental learning, Rammoohan Roy did not yield even to Macaulay in valour and firmness. But we should not fail to observe one striking difference between the ideal Rammoohan Roy had in view and that which formed a definite shape in Macaulay's system. While Macaulay aimed at the establishment of an alien culture by supplanting that which belonged to the land, the object which Rammoohan Roy cherished in his heart was a harmonious blending of the two. Macaulay wanted the English system to supplant the Indian culture, while Rammoohan Roy wanted its help only so far as the removal of ignorance and evil customs was concerned. In Macaulay, oriental literature was not worth the paper it was written upon; to Rammoohan Roy it was an ever-living source of strength and courage. This difference of outlook towards oriental learning in the two advocates of English education is of the greatest importance. Two years after he wrote his letter to Lord Amhurst, Rammoohan Roy founded the Vedanta college at his own residence, whose object could not be, as it is held by some of those who are recognised as authorities in expounding to the present generation the true significance of Rammoohan Roy's work, merely to train the priests and missionaries for the preaching of the religion he had founded. If that and not instruction in secular education and imparting of a knowledge of the culture were his object, and if the Vedanta college were not intended to be a place for general learning, its founder would not have been anxious "to connect instruction in European sciences and learning, and in Christian Unitarianism—" as stated by his biographer Miss Coles. The whole of Rammoohan Roy's life was spent in a critical and earnest study of the ancient sciences and other works in Sanskrit. His scheme of national reconstruction was founded on the best traditions that were preserved in Indian literature. All he did and preached was inspired by a supreme sense of national self-respect, although his nationalism was in no way antagonistic to the ideal of international

fellowship, which he had clearly perceived long before the entrance of Europe had even caught a shadow of it. He was himself an Indian in the highest sense of the term—a product of all that was best in Indian culture, tradition and literature. It is not difficult to imagine that, had he been preserved to us but two or three years more, he, who had so earnestly advocated the introduction of European sciences in our education, would have been the first to raise his voice against the system that was inaugurated by Macaulay's Minute of 1835. At the present time when the world has suffered, as it never did before, that

enlightenment of the individual by proper and adequate education is the only and sure way to national progress, whether in politics, social life or material well-being, we need to remind ourselves of the duty we owe to the country as to that great countryman of ours who has truly been called the maker of modern India, and that duty is to strive for our rising generation a system of education which, while reaching the remotest corners of the country, will cultivate in them a sense of nationalism by giving them an insight into our ancient glory and our great traditions.

ITALY AND ABYSSINIA

By D. S. GORDON, M.A., M.D.

PROBABLY no country in the world evokes such vague memories and mysterious associations of a remote past, in the minds of educated persons, as the land of Algeria, or Ethiopia as it is officially called. Some of these vague associations are no doubt due to references to that country in the Bible, but some are also due to ancient legends and reports of early travellers. "Can the leopard change his spots or the Ethiopian his skin?" is a quotation from the Bible which has long stood for things impossible. The eighth chapter of the book of Acts in the New Testament has another reference to Ethiopia from which it is guessed that Christianity was probably known in that country as early as the first century A.D. However that may be, throughout the middle ages in Europe rumour of a powerful Christian Kingdom of Prester John, in the interior of Africa, was widely prevalent.

But perhaps more familiar to the world at large are the legends connected with the names of King Solomon and the queen of Sheba, a province in ancient Ethiopia. It would appear that this beautiful queen administered certain intelligence tests to Solomon long before our modern psychologists invented them. An English poet, after describing one of these tests, concludes that the queen of Sheba departed in order to spread the news of the wonders she had seen. But the Abyssinians accept no such game and unromantic ending. According to them the queen was so thoroughly satisfied with

Solomon's wonderful performance that she wanted to reward him suitably. So she married him. And the present Emperor of Abyssinia claims his descent from Menelik, the son of Solomon and Sheba.

Abyssinia is a vast plateau in the north-eastern corner of Africa, 350,000 square miles in area, i.e., over three times the size of Italy, and four times the size of Great Britain. It rises to a height of 9,000 feet above sea-level, almost everywhere from the surrounding country; and although it is only ten degrees to the north of the equator, it has a most salubrious and cool climate owing to its great and almost uniform elevation. The soil, on account of its volcanic origin, is exceedingly rich. On the lower levels cotton, indigo, sugarcane and coffee are abundantly grown. The best-mentioned article, coffee, is in fact said to derive its name from the province of Kaffa in South-West Abyssinia, where it grows in profusion. Wheat, barley and rye are the chief food grains. The forests abound in pine, acacias and palm trees. Among fruit trees the fig, pomegranate, orange, peach and banana are the most common. In short, the Abyssinian soil and climate are suited for the cultivation of most products of the temperate zone and some products of the tropics.

The mineral resources of the land are known to be numerous but untapped as yet. Gold is plentiful, and it is being extracted from the surface by primitive methods. Silver, coal, iron, potash and the precious platinum are also

land. The trunk of the country is still undeveloped for the reason that no proper roads exist for the transport of goods. The land is intersected by deep ravines and impassable gorges and river-valleys which render mail-messenger extremely difficult. During the rainy season, i. e., from June to October, transport is almost impossible; and during the summer months goods are carried on mule-backs. The source of Abyssinian foreign trade is Addis Ababa, the capital city, to which place commodities are brought from outlying regions and exported through the single railway line of about 200 miles in length, connecting that city with Djibouti, a French port on the Gulf of Aden. This railway, through which 80 per cent. of Abyssinia's external trade passes, has been constructed by the French under a treaty according to which the rolling stock should be handed over to Abyssinia in case a foreign invasion is threatened. Quite recently a few roads were made, altogether about 150 miles in length, in and around Addis Ababa; but the greater part of the country is untraversable in an invading army. Obviously Signor Mameli is quite well informed about transport difficulties, for among the war material he has despatched to Africa he mentions certain road-making machinery which could make roads at the rate of 5 miles per day.

In the discussions that have appeared on the present Italo-Abyssinian question it is frequently stated that Abyssinia is the last and the only independent State in Africa. This is not quite true, for Liberia in the same latitude on the west coast, is still an independent Negro republic. It owes its existence, however, not to the oversight or self-denial of the European nations, but to the philanthropy of the United States, which created it as an outlet for her freed Negro slaves, so that they may develop along the lines of their racial genius, undisturbed by foreign domination. It is interesting to note that Liberia is a member of the League of Nations.

But the independent existence of Abyssinia at the present moment is due to very different circumstances, not the least important of which are the natural difficulties of the region and the extraordinary fighting qualities of the people. A Russian Czar is reported to have said that he had two very trustworthy generals, namely, General January and General February, meaning thereby that the Russian winter in three months is so severe that it would effectively protect the country against foreign invasion. Napoleon in his famous march upon Moscow learnt the truth of this statement at great cost

to himself. He raised a potent army and made a disastrous retreat. The climate protection of Russia, however, is only seasonal and perhaps not very effective under modern conditions, but the geological or physiological protection of Abyssinia is more permanent. At any rate, it has contributed much to the preservation of Abyssinia as an independent empire until to-day.

Added to this one should also consider the character of the people. From time immemorial Abyssinians have been famous warriors. The fact that they have so long preserved their territorial, national and religious integrity in the face of centuries of Arabian aggression and in the face of modern European designs, is ample proof of their patriotism and their fighting qualities. The population of Abyssinia is about 12 millions. Of these less than one-half are Abyssinians; the rest are Somali in the east, a mixture with Arab races, and the warlike Galla in the south and west, of white Negro blood. This polytypic population has been welded together as a nation by the genius of the present emperor, Haile Selassie.

Italian dealings with Abyssinia may be said to begin in the last quarter of the 19th century, about which time they began to establish themselves in Eritrea. But their present position and prospects in regard to territorial expansion in Africa can be better understood by briefly reviewing the activities of European peoples in that continent during the past century. The 19th century in the history of Africa is essentially a period of partition among the various European states. England and France seem to have been the first to realize the value of territorial acquisition in the so-called Dark Continent. Ivory traders and big game hunters, explorers and even missionaries helped in this process by opening up the interior of Africa. In 1814, before the World War began, Great Britain had already established her claim over nearly 8 million square miles out of 11½ million square miles, which is the total area of the continent. In addition to Nigeria, Gold Coast, Sierra Leone and other possessions in the Guinea Coast, she was possessed of Cape Colony in the extreme south and made it the starting point for a northward expansion which should end in Egypt, 7,000 miles away. Subsequently, after the construction of the Suez Canal, she acquired control over Egypt and made that country the base for a southward expansion. In this manner she worked from both ends, and it was far from the dream of Englishmen to have unbroken British territory from Cape to Cairo. This ambition has now been realized, after the Great

War, through the acquisition of the former German East African empire.

Meanwhile, France did not keep idle. She had already secured the large and fertile island of Madagascar, and was busy subdividing a huge area of about 34 million square miles of land, extending from Morocco and Algeria in the north to the Congo in the south, and from the sea-coast in the west, right across the Saham Desert, to British Sudan in the east. At one time it even appeared as if there would be a war between England and France over Fashoda in the Sudan which both the nations claimed, but fortunately France withdrew her claim at the last moment. Meanwhile, the other states of Europe wanted to have a finger in the pie. Portugal secured Mozambique and Angola and certain coast areas; and Germany got possession of Togoland, Cameroons and the former German East and South-West African provinces. Even little Belgium came in for a share, and she got a million square miles of the Congo basin, the best-watered territory in the whole of Africa.

One would think that in this general scramble for Africa these European nations who lived nearest to that continent would secure a fair share of the plunder. But this was not so. Spain seems to have been absent-minded when these happenings went on; and Italy was still struggling towards her own unification. The result was that when in the last decades of the 19th century Italy began to look about for an outlet for her surplus population, she could only find waste lands and desert places. All the juicy places had already been swallowed. At present, therefore, Italy possesses half a million square miles of only desert and semi-desert land in Libya, Hedjaz and Somaliland, none of them fit for European colonisation.

There is no doubt that fate has been unkind to Italy in the matter of colonies. But the French have aggravated this general discontent in one particular instance. The Tunisian coast of north Africa is less than 180 miles from Sicily and over 10,000 Italians had already settled in Tunis before the French came upon the scene in 1882. Yet the latter took possession of the country, installing the Italians, who had already intended to do so. To Italy this portion of Africa is almost sacred ground owing to ancient historical associations; for it was here that Carthage stood, and it was here that some of the most glorious victories of ancient Rome were achieved. This behaviour of France still rankles in the minds of Italians, although by recent treaty the French have attempted an amicable solution.

In view of these past dealings between these two nations it is difficult to understand France's attitude towards Italy in the present Abyssinian crisis. France and Italy seem to be very good friends. At any rate, there is a general belief that France is willing to allow Italy a free hand in Abyssinia. Moreover, she has recently made certain territorial adjustments in Eritrea in favour of Italy besides handing over 25,000 shares in her Abyssinian railway. It is difficult to explain these amiables. Possibly France has certain plans in central and eastern Europe for the means of which she is willing to show leniency to Italy elsewhere. Possibly also France is annoyed with Great Britain in connection with the recent naval treaty of the latter with Germany.

Whatever the cause may be, Italian newspapers seem to have singled out Great Britain as the object of their wrath. They seem to believe that Britain is the arch-enemy of their ambitions in Africa. It was probably as a reply to this attack that a statement was recently made in the British Press to the effect that Britain had no special interests in Abyssinia. But this is a travesty of facts. The great lake Tanganyika in Northern Abyssinia is the source of the Blue Nile, without whose life-giving waters British Sudan will be an arid desert. Even far-off Egypt owes her fertility to the silt and mud brought down by that river in its annual flood. Therefore Britain, with her usual foresight, has already concluded an agreement with Abyssinia to the effect that the waters of the lake shall not be tampered with in any way to the detriment of British interests in the Sudan. There was also an understanding about the construction of a barrage near the lake by the British, but the latest information goes to say that the contract for this dam has already been given to an American firm of Engineers.

But apart from the protection of the Sudan the British have other interests as well in Abyssinia. For nearly 2,000 miles British and Abyssinian frontiers march together and it is not unreasoned that Britain should desire to have a peaceful and friendly neighbour. But the Italian allegation that Britain herself wants to grab Abyssinia may be dismissed as without foundation, for if she had wanted to do so, opportunities have not been lacking. The frequent depredations of unruly Abyssinians into British territory would have provided ample excuse for such action; but as it is, Britain has contented herself with mere protests. She does not aim at anything more than greater or less influence over Abyssinian politics.

Italy's designs upon Abyssinia have a

history behind. The Wul Wal incident, just like the Serajevó assassination which started the Great War, is but a trivial affair by itself. It is important only as providing an excuse, although not a very reasonable excuse, for passing through certain plans of the aggressor nation. Italian relations with Abyssinia began sometime previous to 1885, when the former had renegaded her position in Ethiopia. In that year, however, she established friendly relations with Abyssinia. Within five years after this she followed up with a new treaty establishing a protectorate over that country. The emperor of Abyssinia obviously did not understand the political status of a protectorate, and for some years he was too much pre-occupied with internal affairs. But in 1905, Menelik of Shoa, the new emperor, informed Italy that the Abyssinian version of the treaty differed from the Italian version, and that there was no intention of establishing a protectorate. War followed. Italy invaded Abyssinia from her Eritrean possession in the north-east, but after some initial successes her army was utterly annihilated at the Battle of Adowa in 1896. A writer in the *Revue de l'Inde* for June, 1925 says of this battle: "No race so complete, no such humiliation of a white power had been known in modern times". Italy had to pay a war indemnity of £100,000 and agree to certain other terms securing the territorial integrity of Abyssinia. Italy still remembers the disastrous episode; and it was in this that Signor Mussolini referred when he spoke the other day about "a dramatic, bloody and unforgettable experience". It is even said that the name "Adowa" was written in bold characters upon the trump trump which recently carried Italian soldiers to parts of unification for Africa.

The Battle of Adowa is an important landmark in the history of Abyssinia. It enhanced the prestige of the nation just as the Russo-Japanese War raised the prestige of Japan to the eyes of Western people. Foreign legations were established on a larger scale at Addis Ababa, and foreign nations vied with one another in securing Abyssinia's favour with a view to economic concessions. The rapid growth of foreign interests in this part of Africa led to the conclusion of a tripartite treaty in 1909, between England, France and Italy, agreeing in respect the territorial integrity of Abyssinia. In 1908, another treaty was concluded, fixing the boundary between Abyssinia and Italian Somaliland on a map accepted by Italy. It is not a little surprising, therefore, that the present dispute between the two nations should be in regard to this frontier. In 1928, a treaty of confidence

was concluded between them, agreeing to settle mutual disputes by arbitration. But the fact of the matter is that those successive treaties lessened the freedom of Italy in dealing with Abyssinia. From this inherent situation she now desires to escape by one supreme effort of determination and defiance. So in December, 1934, while the Anglo-Ethiopian Boundary Commission was trying to demarcate upon the ground at Wul Wal the frontier that had already been marked upon the map, its escort, composed of Abyssinian troops, was fired upon by an Italian outpost without warning and 170 men were killed. This unfortunate incident took place fully 60 miles within Abyssinian territory, and yet Italy claims the land and has demanded an indemnity of 200,000 shalers together with the dismissal and punishment of the persons concerned. Abyssinia was taken aback, and direct diplomatic relations assumed a serious turn. Italy threatened war and sent out a huge army and enormous quantities of war material. Abyssinia appealed to the League of Nations, of which she is a member.

One of the grounds on which Italy has tried to justify her intended occupation of Abyssinia is her so-called civilizing mission. She accuses Abyssinia of inability to maintain internal peace and order, of being a source of danger to her neighbours, of not fulfilling certain treaty obligations and of not having abolished slave trade within her domain. Italy therefore concludes that it would be to the interests of the world at large as well as to the advantage of Abyssinia to be ruled by Italy. Such an argument, however, not only carries no conviction but it also does serious injustice to the not inconsiderable progress of Ethiopia under her present enlightened emperor. It was in 1916 that Ras Tafari came into prominence as the heir-apparent to the Abyssinian throne and as regard to his aunt who had been chosen queen in place of the then emperor, deposed on account of his pro-German sympathies. To this little olive-complexioned man Abyssinia owes much of her present position and prosperity. A remarkably shrewd and far-sighted man, he managed to get his native country enrolled as a member of the League of Nations in 1923. In 1924, Ras Tafari made a tour of Europe and carefully studied the political, social and material conditions of the principal nations there. On his return, after an absence of five months, he started the modernization of his homeland. He sent several promising youths to Europe and America for higher education. He granted a liberal constitution and created a feeling of national consciousness.

He made free use of foreigners in the service of his country; and nowhere is his skilfulness and intelligence more manifest than in his dealings with foreign nationals. He seems to have carefully avoided the great powers of Europe with territorial ambitions. He built hospitals and staffed them with Norwegian doctors and nurses; he established schools and appointed an American as his chief educational adviser; he reorganised the army and called in the aid of Belgium and Sweden; he reformed his legal system and had for his guidance a jurist from Switzerland. Obviously he had an eye for Italians. But for the Japanese he had unbounded admiration. He sent a nephew to their country recently on a political mission, and there was some talk of a marriage alliance; but the idea had to be given up owing to political pressure from other quarters. However, industrial and commercial experts from Japan have been welcomed, and lately it was announced that 2,000,000 acres of cotton-growing land had been allocated for Japanese enterprise. All this may account for the outbreak of indignation in the land of the rising sun at the attitude of Italy towards Abyssinia.

It would now appear that international interests in Abyssinia are too wide and too complicated to permit Italian occupation. Neither England nor even France can afford to see Abyssinia in Italian hands; while distant Japan and the United States may seriously resent such aggression. Moreover, in the present conjuncture Abyssinia's case is in good and clever hands. A French man and an American,

who are the chief advisers of the emperor in this matter, have already succeeded in mobilising public opinion in his favour. The moral conscience of the world has been stirred. More might may not triumph over right. Nor is it quite certain that in case of a war Abyssinia will fall as easy prey. It is true that the Abyssinian army is not completely modernised, but this is being rapidly done. Large quantities of munitions of war, latest model rifles and machine guns, lately already arrived from Belgium and Czechoslovakia and 30,000 gas masks are reported to have been received from Germany. Whatever deficiencies there may still be, it is likely to be compensated by the difficult nature of the country over which the enemy will have to pass. Military experts opine that if Abyssinians back to guerrilla warfare Italy's success would be very problematic.

The Italo-Abyssinian tangle has once again brought to the forefront the question of the present usefulness of the League of Nations and its future prospects. We are reminded that the League was unable to stop Japanese aggression in China, and that probably Abyssinia will prove to be another Manchukuo. But the similarity of the situation holds good only up to a certain point. Sometime ago a cartoon appeared in the press depicting Manchukuo as a young lady swimming into the arms of her lover. There is probably some truth in this. It is not unlikely that the age-long misrule and corruption of Chinese administration have alienated the sympathies of the Manchukians.

17th August, 1935.



SONG-HARVEST FROM PASHAN COUNTRY

[By PAND. DEVENDRA SATYARTHI]

III

It is customary with the Pashan peasants that all the neighbours unite together to undertake the various agricultural operations, such as ploughing, sowing, weeding, and the reaping of the harvest, etc., unitedly in each member's fields. It is generally known as "Ashtar." Here is an interesting picture of the harvest-Ashtar:

The wheat crops are being reaped,
Let him who is an Ashtar,
With his sister the peasant's daughter,
In the midst of golden wheat-corn.

There may be seen the hangle-sellers during the harvest days and the peasants who do not possess ready cash may exchange bangles for wheat. Here we see a peasant belle anxious to buy new bangles:

Let the wheat-harvest be being reaped,
O bangles a few shewers me no need
Let the bright-coloured shewers here
O I wish to get some for my arm.

A peasant belle's love for Pashan (wheat) is the theme of some of these songs. Here is a song which they sing a little before the wheat-harvest:

O O Allah! Harvest be
With a rich wheat-harvest
My heart I get as a gold Pashan
O be like precious to.

To the poor peasants dried mud is a form of refreshment. The mud is thrown in a burning hot sun whereupon they begin sprouting in white flowerlike shapes as they dry up. A dried mud is a symbol of a heart, blossomed up in joy, in the following song, which is sung when the wheat crops are expected to be rich:

Let it be the blossomed heart appeared in pure;
Let the peasant-maiden look like the dried golden

As the harvester is engaged in the hard labour he may just dream of her mistress who should come to him to make an offering of a sweet kiss. Here is a glimpse into his dream-land:

Let the wheat crops are being reaped,
Let a little proceed towards the field to offer a
small kiss to her sweetheart.

Boy-Dokere's Songs

Lakhita or boy-dokere, who belong to the Dokere, form a figure of considerable importance

in the realm of Pashan song. The majority of the songs, sung by the Lakhitas, are common to the masses, and can hardly be put under a separate head. But some of their songs which bear a clear stamp of their personality may be placed in a class by themselves.



A Pashan Shikari.

He is the genuine embodiment of his country-land. It is the very soul of Pashan that appears on the scene beautifully whenever his fingers touch the strings of his Rabak.

Some of the Lakhitas, gifted with a poetic heart, are the song-masters of a considerable order, one of their songs itself bears an evidence of the fact:

O thou hast broken my heart, O Lakshmi,
O come on a poor thief that sings new songs
everyday.

The Lakhitas are hired to perform a variety-dance of rustic standard during the various ceremonies like that of marriage and circumcisions, etc. Again they may be invited to the rich harvest-fests too. Here is a glimpse of their contribution in the harvest-joy:

The peasants are reaping the wheat crop
and the Lakhita are displaying their dance.
Follow me, O bride, let's proceed thither.

Again:

Let's proceed, my dear, to attend the Lakkim-dogga.

The marriage-song to you runs with the distinctive beats of this drum.

MARRIAGE-SONGS

With an unbroken ease moves the singing of the Pathan women, who assemble in celebration



Pathan Wedding.

The bride and some of the Pathan women are the wife and kind of the marriage-songs.

the bride with a varying-entertainment. The authorship of all the marriage-songs, known as 'De Wala Sander' goes to the daughters of the Pathan soil. There is perhaps no contribution in this direction from the male sex. Thus these songs are fresh and soft as woman's heart itself. To sing song after the marriage? In the Pathan proverb used to under-cute a thing that comes too late, but it may be the very clue to an idea of the importance generally attached to the marriage-songs. It costs nothing to the women to sing marriage-songs, but a difficult task it is indeed to spend a lot of money. Thus there runs a proverbial saying there: 'Marriage is easy but its *deschobast* is rather difficult.' All the women take a great interest in the song-fests at the bride's. Among them may be one who may prove to be the song queen of the occasion. She leads the rest who may assist her, calling her 'a dancing doe' in the words of a native proverb: 'the doe was

climby full of sport, but the *dukhal-bah* found her back made her leap and dance all the more.

A sister's love for her brother who is about to be married is one of the constant themes. Here is a specimen:

When I will be an independent land

When my brother'll walk in front of his bride's

Alas!

Oh, when I am able to marry, O sister!

When my brother'll walk in front of his bride's

Alas! when even like to suggest him a new mode of wearing the wedding-carbos.

Heavily thy father, dear brother, with the self-pleasure of me,

so that the bride may join with them in their walks in front of the bride's palanquin.

When the girls from the neighbourhood come to congratulate her on the happy occasion of her brother's wedding, she tells them to liberally the courtyard with the native flowers:

Oh when the courtyard with the flowers and their

The palanquin of my dear brother's bride is, and in approach.

Here is a *bride's-songs*:

Let my dear brother be about to sit on the wedding-car.

Oh how much *dukhal-powder* I would like him which may make it fragrant all round.

Changas is the name of a particular palanquin, used to carry the bride, but the bride-groom's sister likes to use it for her shy brother's dressing and breaks faith in a suggestive tone:

Oh well along the bride on the *changan*!

Let's dress me again in the *Changan* palanquin.

Sister Alun is the name given to the bride-groom in some of the marriage-songs. Here is a specimen sung in chorus by the girl's roomies just after her *bride's-bath*:

May you blow me bride, O marriage-tress, through

Alun's nose.

O the bride who is so comely is given away in marriage.

Now I'll bring, O sister Alun, the nose of her brother!

May you then, our lovely, O wedding-tress, through Alun's nose.

Now comes the hour for the bride's wife to comb the bride's hair along with the little comb, known as *Uchal*, which she uses so far as a mark of virginity. And the women sing a chorus-song in a serene tone as the bride's *bedall*:

Set days on the bride's wife, so vested,

Oh she seeks to make a way through the *Uchal*, I hope so for freely and beautifully.

Then comes the turn of the bridal costume.

The bride's seven companions come forward for the suspicious performance of the braiding of seven plaits : each one, as she braids, joins in a *khams-wang*, which is sung again and again as they sit and sing behind her for the bride.

Now will begin the braiding of her seven plaits.

After this performance is over they begin a new song. Their people is their inspiration in the house :

O bride, sit and sing, and let's present her to
The bride's people.

Come here, O bride, and just now sing to her bride.

The bride herself, too, may build some of her
plaits. Here is a *khams-wang* :

O the eyes of her black hair has she braided

O her face, with her cheeks has she adorned,

With her fingers delicate and true,

Her hands has she adorned

O the white garment.

The bride's parental home.

Now the parting of the bride's hair is adorned with vermilion. It brings its own pathos, too, when traces appear in the bride's eyes with the idea of her departing from her parental home with. Her companions come forward to sing a song in chorus :

No good at bidding leave, O bride.

O the strong feeling of the hair is already

blended with vermilion.

But in her heart of hearts she must endure the
joy of the wedding. Thus the women sing :

The girl is being married—O the joy!

O her eyes shed tears, but her heart is not sad.

The Pathan marriage of Adam Khan and Dur-i-Khan, too, is beautifully told in some of the marriage songs. There runs a native proverb : 'Neither all men nor Adam Khan nor all the women Dur-i-Khan's! Love between Adam Khan and Dur-i-Khan is believed to be quite perfect, as attested from a short piece :

O Adam Khan and Dur-i-Khan's love has each

other was true.

O each other's hands they held even after death.

Adam Khan's name stands for the bridegroom, and Dur-i-Khan's for the bride when the women join in a chorus song :

Dur-i-Khan's name is suited for the wedding.

O when will Adam Khan the bridegroom approach
her?

Again :

Let us take love like Dur-i-Khan

The bridegroom who sits on the horseback appears
to be Adam Khan.

Pathetic linked to the wedding-song, when
the bride is asked to bid her parents when to
leave them for the new home. Here is a short

song, sung by the women in chorus, on behalf
of the bride. But with tears across the whole
atmosphere, while the *palangah*-holders, who



Singing Ceremony

Three or four girls sing with interesting songs.

joined the marriage-party, carry the bride away,
leaving the women to sing again and again :

O who don't you love me to a lot higher.

O you, the heaven of my paradise!

O, behind the dark veil dark for father's house.

O and the unseen name as.

The *Adah* women in the Tirah valley
compare their bride to a Kashmir beauty, and
compare her *palangam* as the golden one.

Let Tirah's bride be like a Kashmir beauty,

O to her father-in-law's house she goes in a golden

palangam.

But she is to lead a rough life soon after

the wedding life and can no longer remain a kind of man. Here is a posthumous asset:

To the man may go this (belated) notice of the *Yōfuku*,
A bride is the bright jewel today and tomorrow,
and not for enduring life.

Love-Songs

Music is the Pathans' popular word for love and they have a variety of love-songs, known as "Da-Mine Sauts." Song-samples from both the sexes have shared alike in the harvest of love-songs that has survived in the harvest-day Pathan country.

Here is a song from some minstrel who addresses a gallant who happens to be a composer of love-songs:

O all the songs will be created in my blood;
Whence flows the stream is revealed for the rhyme.

If the songs from the lover are answered with his blood, it is the same in the case of the Pathan beloved. It is evident from the following song, which is evidently from a woman song-composer who could not turn a deaf ear to the call of Cupid:

O take me now and fulfil;
Ere was to my love a pair of blood-red wings.

The names of Laila and Majnun stand for the beloved and the lover respectively in some of these songs. Here is a popular specimen:

O everyone is mad after Laila,
O Lailah! or is he for whom it mad Laila herself.

Again:

Laila is like a golden song-bird,
Among the garden-flowers of Kabul is the sweetest
Majnun is like a dove-cup,
O intended to be with the wife of love.

Laila is like a fish with beauty as its river,
Is one of the most interesting themes:

Let in the river waters of beauty,
Love the sweet and-bitter like a fish.

Laila is like honey and the beloved's eyes are always in search of it, is another theme of a marked interest:

O take eyes as like the bee, in the garden of the world,
Making honey out of the blossoms of love.

Sometimes the beloved's heart is compared to a honey-crumble:

The heart is like a honey-crumble, so honeying
O how can I win it, my darling!

Here is a song in praise of the fair-axe:

O show us so deep up into the heavens
O the painful life—now up climbing into the
wing of love.

Sometimes the lover compares the breast

of his mistress plumed with her flowing locks,
to the *Shahab* (the native violin):

It—she has not seen the *Roses* may have a
ringlet of it *now*—
O an eye-brow's breast is like the *Roses* who
let locks as its *spring*.

Again the lover may like to sing in another strain:

O my Allah take this arm a *Drum*, my love,
so that I may sing this place in my track.

The commemoration of *Peyman* (three-rings)
is one of the most popular themes:

Who sparkling my sweetheart's lips to so smooth
and *fresh*?
O *peymani* under the shade of her *Peyman*
when they *emerge* throughout the summer
and the *winter*.

The heart is compared to the peard:

O the heart is but a *peard*—now *broken*, broken
for *me*,
Then none can patch it with *golden* *wool*.

A Pathan tells compares her heart to the eye, where lives the pignet of love, and she makes its offering to her beloved's eyes, which are compared with eagles:

Certainly would I sacrifice the pignet that lives
in the heart,
For my beloved's eyes, which are no less than
the eagle.

The eagle has become an emblem of a gallant:

O come and be an eagle on my hand;
O I'll feed thee as my *bird*.

Again:

O, my *eye* eagle has been *sway*,
O everywhere I'll spread out the net of an *eye*.

Nevertheless, some of these specimens of Pathan love-song, and many others of this variety, are not exactly the outcome of the ink-ballet. Directly or indirectly they are touched by the soul of a poetry which is never the wild flower of Pathan soil.

Wan-Songs

These are known as 'Do Jung Sauts' in the native terminology and are naturally plentiful with a warlike people like the Pathans. Many of them are really compositions of marked interest and their study is necessarily of great importance as they are a window into the martial personality of the Pathans. Some of their glimpses are given elsewhere as the specimen of *Laila* and *Chir-beta* patterns.

Court Songs

Such north-provoking hairs, when one's personality cannot but ripple like a mountain-



Reeling Camels
These two camels have their own interesting songs.

brook, are not rare among the Pathans. A war-worn greybeard and budding warrior alike can enjoy a laugh when the professional minstrel or some amateur sings comic songs, known as 'Da Taku-Takulu Sandre' by the Pathans themselves.

Here is a specimen :

These sheepskin's necks are being persecuted,
And the buffaloes are dancing and the turkeys are
gloating on the pigs.

Om

Madhi is the word which denotes 'praise and glorification' in Pathan country, when several songs, known as 'Da Madhi Sandre' or *Glee*, generally addressed to the living or deceased heroes and warriors of high order. Here is a specimen which celebrates unanimously here for Mir Afzal, who have been a great hero :

To thy feet all, O Mir Afzal—
Hail thee ever victorious.
A rifle on thy shoulder and across thy chest,
Hail thee ever hero a valiant warrior's self,
Like a prince of blood, O hero, hail thee ever,
From cowardice to heroism.
To thy feet all, O Mir Afzal—
Hail thee ever victorious.

Sarwan

Opposite to Madhi praise and glorification comes the word *Shjo* (i.e. satiric treat-

ment) and it has its own significance. There several satires, known as 'Da Hajro Sandre' have come to life.

Dalavar Khan (i.e. a hero chief) is some coward warrior's name, which is in itself a satire upon Pathan chivalry. Thus it has become a standard theme in the arena of satire. Here is a short specimen :

O Lalai Dalavar Khan's remarkable chivalry;
From a heroism to find away is a failure-date.

Balwan

A long story or romance, built in rhythmic form, is a thing of great interest with the Pathans. Professional minstrels and amateur singers alike are stars of a large audience in the song-fests held in the village-fairs or under the open sky, whenever they set some popular story to rhythm and tune. Such a song is said to be known as *Balwa* among the people living in Turch. But according to Madhans Abdul Rahim, the Arabic and Persian professor of Islamia College, Peshawar, the word *Balwa* is a synonym of *Sandre* (song) to the Marwat and Gaudapur side of the Pathan country. Thus there must be some other common name for this important branch of Pathan song.

The following old ballad which have been recently printed at Peshawar for local circula-

tion are numerous. (1) *Adin Khan-Ban-i-Khan*, (2) *Jahid-Mahsudeh*, (3) *Musa Khan-Gol Mekan* and (4) *Nardana*. These are of great length. There are many others, which still live on the living lips of the Persian minstrels, and are but too long to include about Mahmud here appeared in the first article in specimens of Chir-Bity type.

10-Song

Absent which originally means a song in Persian, has come to live as a popular word for 'Id' in Persian country. Thus the suggestion during the festivities are known as 'Da-Id Sander.'

Here is a song in praise of some beauty who was in the 'Id-Id'.

It seems here I am a youth
 That as beauty who was
 In my House-Id-Id, my love
 I have now dancing gracefully in the light
 With her eyes, so sweet, fresh and fair
 To every heart I have a smile
 That is beauty who was
 It is my House-Id-Id, my love
 O how sweet, fresh and fair
 She looks like a flower in the light
 O how sweet, fresh and fair
 That is beauty who was
 In my House-Id-Id, my love

Atan-Song

These are dance songs. The *Atan* dance as said to be as old as the history of the early days in Persian country. Absolutely confined to the women's song, it is a matter of fact, in no way exposed to men. The women may assemble to perform it on any occasion, but generally they do so during the national festivals and some other hours of recreation. If performed on a full-moon night, the golden beams falling on the faces and other parts of their bodies may lend a new colour to its atmosphere and background. The scheme is as follows: almost all the women assembled for the occasion form a ring, and then clapping their hands gracefully in mark the time, they move in a circle with rhythmic steps. Thus the *Atan* dance goes on. They may even sway as and be gracefully. There is indeed a look of grace, simplicity, and charm intermingled together in the movements of the *Atan* dancers. The colour-variety in the dancers' garments, simple and rough but all the more endearing to them, may create a pleasing sight. But there is no splendour, such and every woman takes part in the performance of the dance itself. There is a variety of entertainment of some description the dance. Some of these will

illuminate the pastime and colour of the dance.

There is a song, which belongs to the songs of *Atan* dance during the marriage-festivities:

O how sweet, fresh and fair
 She looks like a flower in the light
 O how sweet, fresh and fair
 That is beauty who was
 In my House-Id-Id, my love

Each woman may appear to be a *Da-Id* Khan, the beauty of a variety mentioned placed in the *Atan* dance, performed during the song.

O how sweet, fresh and fair
 She looks like a flower in the light
 O how sweet, fresh and fair
 That is beauty who was
 In my House-Id-Id, my love

Sayin-Song

Though the *Polina* used for the song sung by women for swinging in *Polina*, the popular synonym from the *Yasafal* district is *Tal*. Thus the song, which the girls and young women sing while enjoying the process of swinging, are known as 'Da Tal Sander.' These songs have their own air-soft in the fresh atmospheric effects, and, as regards their meaning, they may furnish us with the sentiment and feelings in swinging, seen against the (partial) background.

When many girls engage themselves in the *Atan* dance, some may like to enjoy the song:

At the (partial) ring, have seen themselves to the *Atan* dance,
 O how sweet, fresh and fair
 She looks like a flower in the light
 O how sweet, fresh and fair
 That is beauty who was
 In my House-Id-Id, my love

Some of the girls may form a ring under the feet of the girl in the *Atan* dance.

At the (partial) ring, have seen themselves to the *Atan* dance,
 O how sweet, fresh and fair
 She looks like a flower in the light
 O how sweet, fresh and fair
 That is beauty who was
 In my House-Id-Id, my love

Spinning-wheel Song

The girls and women of the neighbourhood generally assemble in different parties at particular houses for the spinning-competition. *Banhar* is the word for the spinning-party. Thus the song, sung by the young and old women while spinning, are known as 'Da Banhar Sander.' The name of the spinning wheel has its own significance and the tale set in Persian country tries its best to harmonize the traditional line of their spinning-wheel song with the simple rhythm produced by the spinning-wheel.



A General Meeting.

Songs, too, had their own place whenever these people sang their songs of war. This people interesting and custom dangerous the International House Study.

Here is a song sung some spinning-around who happens to be the leader of a party:

The two-syllable in the House is now, no
longer.

(1) I am not wearing the sword for a spinning
parties.

To ask the poor husband not to leave his
family for India is a popular theme:

(2) Ask him when my love to leave the
village for India.

(3) He can join and I can stay.

SOME MORE VARIETIES

There are many more varieties of the
Pathan song, too, of which the following are
interesting:

(1) Circumlocution-Songs. These are known
as "Da Simantana Samra."

(2) Songs of the boy's first shaving known
as "Da Sar Kala Samra."

(3) Rhyming Riddles. Two specimens of
these about the spinning-wheel appear
elsewhere in this article.

(4) Cradle-songs and Nursery-lyrics
specimens given elsewhere.

(5) The dirge and other classes of mourning
specimens given elsewhere.

But with the regard to the classification
of the song-harvest in the Pathan country, it
will not be irrelevant to note that the average
Pathan does not care much to draw hard and
fast lines of demarcation in this realm, and
men and women alike in their respective song-
books may sometimes interchange songs of
diverse nature, originally separated from one
another according to the occasions they are
sung for, and the themes they are knit in.

⁴The credit of being the pioneer in introducing
a considerable number of Pathan songs and poems in

the world literary world belongs to Prof. J. Darmstadter
who published them in his *Chants des Afghans* in 1886,
adding the texts along with their French translations.

But the greatest survey of the song-harvest from
Pathan country is the kindly result of my indepen-
dent attempts in this work. Almost all the specimens
in Pathan literature are collected from living lips.

It was due to all in 1925 that I made a little
collection of these songs through the co-operation of
some Pathan students at Lahore. But it proved to
be in no way worthy of its name. Then came the
last of two collections, in a great month indeed, in
my possession, about a long time in April, 1928,
at Peshawar, Pakistan (then) when I was fortunate enough
to receive the worthy co-operation of Mr. Abdul
Ghani Khan, the son of the famous nationalist leader
Abdul Ghaffar Khan. Mr. Abdul Ghani, who is a
Bachelor of Science at Dera-Gilgit, fully discussed
the subject with me, put an interesting picture of the
Pathan country before me, and inspired me strongly
to go on in the two years of Pathan song for his
project study. Thus I approached the door of the
Pathan country for the first collection. With my
headquarters at Peshawar I spent a period of five
months—most happy to May, 1925—in collecting the
songs of the Pathan folk-songs and studying them
carefully. Again the months of June and July were
spent at Islamabad and I engaged myself absolutely
in making the building material to the material for the press.

My central studies are due to the worthy staff
and students of the Pathan Colleges—Islamic College
and Khairia College—for their hospitable co-operation
in my mission, and especially to Maulana Abdul
Munim, the British professor at the Khairia College,
and Maulana Habib Haidar, the Arabic and Persian
professor at Islamic College, without whose help I
was totally difficult for a non-Pathan like me to go
into the depths of the songs and development of the
Pathan-songs. Again I take the liberty to express my
kindly appreciation for the valuable services of Abdul
Ghaffar, Muzibur, M. W. E. P., and one of the professors
of the modern education in this country; not only for
his great sympathy for my mission, but also for tell-
ing me the story of his early life when he himself,
too, was making an attempt to study the native folk-
songs, he was almost an aspirant to be. —Author.

THE POET-PHILOSOPHER—HIS MISSION IN LIFE

By P. K. BHENIVASAN

"No man was ever yet a great poet, without being at the same time a profound philosopher."
—SAMUEL TAYLOR COLERIDGE.

I

W. B. Yeats, in his introduction to the *Autobiography*, associates with India a "tradition where poetry and religion are the same thing." The union of poetry and philosophy has been in evidence all through the ages in this country. It is in vogue in a philosophical and religious character that the nation has 'depended' the profoundest intuitions and ideas of its heart.

India is therefore a land of poet-philosophers. The writers of the Vedas and Upanishads were true poet-poets. The sages of medieval and modern times—Kabir, Tukaram and others—who sang themselves in the poetry of spiritual joy, were all poets and philosophers. Rabindranath Tagore, the poet of the Indian Renaissance, is the latest and the most glorious addition to this noble galaxy of poet-philosophers to whom India has given birth.

Poet-philosophers however are not the monopoly of one country or one age. They have flourished in all ages and in all countries. From time to time there have arisen in the world men who have combined in themselves the roles of the poet and the philosopher, and who have bequeathed to the world rich legacies in the shape of philosophic poetry—men, therefore, to whom mankind is indebted for revealing beauty, and men to whom the world also owes much insight into the facts and principles of the moral world. Asclepiades and Sophocles were, as Carlyle points out, poets and priests as well. The psalms of the ancient Hebrews which voice the deepest feelings of that "chosen race", were written by men who were true poet-philosophers. Dante, Goethe, Blake, Wordsworth, Shelley, Browning, Emerson, Francis Thompson, and A. E. are some of the poets of medieval and modern times who have kept alive in western countries the tradition of philosophic poetry and made glorious contributions to it.

The poet-philosopher, therefore, has his own place in the scheme of things. He has a distinct mission to fulfil and a unique contribution to make to the stream of human progress. The apprehension of the few great world poets

who live the deepest enthusiasts of moral wisdom is a clear evidence of a recognition of the significance of the poet-philosopher.

II

The poet-philosopher is a rare, a great poet. Who is a poet? What is the aim of poetry? It must be admitted in the very outset that the aim of poetry is not truth or edification. "Didactic poetry," says Shelley, in his Preface to *Poetical Drama*, "is my misfortune"; and didactic poetry, as Matthew Arnold observes, is now almost universally recognised as an imperfection. The presence of a conscious moral aim in a poem will certainly detract from its worth as poetry. Poetry should not be used as a mere vehicle for conveying certain philosophical truths or moral ideas, and the poet should never assume the role of a mere propagandist or moralist. The functions of the poet must never be confused with those of the preacher or homilist, because "their business is to instruct and guide," whereas his is to stir and vivify, to inspire, to enrage, to delight. The poet should follow the advice of Lowell, who wrote in *The Poetics of Didactic Poetry*:

But all your beauty is just flames,
Your strength is your being.

His only moral duty therefore, as Spengler says, is to be true to his art, and to express the claims of reality as well as he can.

Poetry however must not be mere empty quater, and the poet must not be the "filial singer of an idle song." Poetry must embody ideas and the more fully and the more edifying they are, the greater also will be its power and appeal. Poetry, the most purely emotional form of literature, says a writer, is to be measured always very largely by the amount and quality of thought which underlies its emotion. "Art," according to Jones, "is never at its best except when it is a beautiful representation of that which is good." The true business of a poet, in the words of Frederic Harrison, is to combine fine thought in exquisite metaphors. If poetry is to be something more than "an idle way, a mere pretty thing," and if the spirit of humanity is to find in it its "consolation and stay," then it must offer what Matthew Arnold called "a criticism of life".

That the presentation of a philosophy of life will enhance the value of poetry is beyond doubt. Many critics and poets have gone so far as to maintain that great poetry must be rooted in a profound philosophy. "The poet," says Thomas Carlyle, "is one who has penetrated into the sacred mystery of the universe; is a man sent hither to make it more impressively known to us." The poet must, according to Wordsworth, be gifted with 'the vision and fervent desire' and must enter into the life of things. "The poet," says Shelley, "participates in the eternal, the infinite and the One." "Poetry," in the words of Emerson, "is the perpetual endeavor to express the spirit of things." Robert Browning declares poetry to be "the presentation of the correspondence of the universe to the Deity, of the natural to the spiritual, of the actual to the ideal." Poetry is to Collins 'the revelation of ideal truth'. It is to John Keats 'the spiritual radiant which has enabled man to pierce behind the outer shell and look of things into their inner life and essential truth'. All these definitions point to the conclusion that poetry must embody a philosophic vision and offer an interpretation of life. They bear testimony to the enduring conviction 'that the poet has not only emotion and imagination, but insight; that he is, in some way, a revealer of the deepest truth'. They affirm the idea that the poet must accept the challenge of life's greatest problems, ponder over 'fate and destiny' and unravel the mystery of man's place in the scheme of things.

It is, of course, going too far to say that philosophy is one of the essential elements of poetry, because that would be restricting very much the scope of poetry and banishing very many from the realm of poetry. We can however say that poetry will become a thing of power, if instead of merely entertaining us by its luscious music or haunting melody or delighting us by its lovely phrases and catching expressions, it also tries to edify or exalt us, by offering a true vision of life. Philosophy, therefore, instead of being a hindrance to poetry, can enrich it, lift it to a higher plane, and make it 'capable of higher uses and worthy of higher destinies'.

The view that poetry should not be didactic does not mean that it should steer clear of philosophy. It only means that poetry should not be subordinated to philosophy, should not become a mere hand-maid of philosophy. Poetry should be true to its aims and objects, and must be poetry, first and last. This however does not imply that philosophy is outside the realm of poetry and that for a poet 'to

embark on the business of philosophy is to outrage some fundamental principle of poetry." This only means that a poet must deal with philosophy in a poetical manner, or embody philosophic ideas in beautiful poetry. W. H. Hudson declares, "We do not quarrel with any poet who offers us philosophy in the fashion of poetry. We require only that his philosophy shall be transfigured by imagination and feeling; that it shall be wrought into true poetic expression; and that thus in reading him we shall be keenly aware of the difference between his rendering of philosophic truth and any mere prose statement of it." Didactic poetry is poetry in which philosophy is not transmuted by emotion and clothed with the vesture of poetry; and true philosophical poetry is poetry in which philosophy is transmuted into the stuff of poetry and provided with an imaginative and emotional garb. The poetry of the poet-philosopher is didactic in a higher sense of the term. While satisfying fully all the requirements of the art of poetry, while being beautiful and emotional, it also has a higher appeal and discharges a higher mission—the mission of 'interpreting life, of applying ideas to life'.

The poet-philosopher is not, therefore, as he is considered to be by some, one who uses poetry for unpoetical purposes, who brings together two un-reconcilable elements—art and philosophy. He is, on the other hand, one who, by uniting these two elements, by making poetry the vehicle of philosophy, evades both and shows that, instead of being incompatible with one another, they are really complementary to one another. He gives the lie to the advertisement that poetry and philosophy—the one of the heart, and the other of the head—can never co-exist. His works clearly demonstrate that poetry can be the vehicle of philosophic truth without sacrificing anything of its essential poetic qualities and graces. His is the glory of being a poet and a philosopher and of achieving thereby the most difficult and the rarest of combinations.

III

The poet-philosopher is a true philosopher. "The true philosopher," says a writer, "makes his philosophy out of his experience. The philosopher is a philosopher, because he can communicate to us the convictions which he has got from his own experience! This is a true picture of a poet-philosopher, because he is one whose faith is founded on the bed-rock of experience." "The poet," says a writer, "is not sure of a truth because he has proved it but because he has seen it. Indeed in some

moments of rapture, he has experienced it.' This is true of the poet-philosopher. He does not arrive at truth through a laborious process of reasoning but perceives it in the lightning-flash of a moment of afflatus, and therefore, "speaks", to quote the words of Saadi, 'by inspiration, by illumination.' He is a true seer, endowed with 'the gift of passive insight.' To him 'belongs a faculty for discovering those precious yet subtle truths, which the net of reason is too coarse to touch.' He is, therefore, one 'nurtured by solemn vision and bright silver dream.' He is the 'hierophant of an unapprehended inspiration', one who 'seems to the gaze of all truth on the wings of intuition.' He can therefore sing with the poet, Rabindranath Tagore,

I have seen, have heard, have lived
In the depths of the known have felt
The truth that exceeds all knowledge
Which life may learn with wonder.

It is therefore given to the poet-philosopher to enjoy the true bliss of realization—to see and grasp truth with the whole of his personality, to lose himself in its splendour and to fill himself with its light. The realisation of truth brings him spiritual freedom and he lives, moves, and has his being in a world radiant with joy and beauty, and dwells always, like the seer depicted by A.E., with smiling in his heart.

IV

"The intensity of the poet-philosopher springs from realization, not from thought; from communion in the deeper life; not from reason and therefore they move along the surface of the mind."

It is therefore the joy of realization that urges the poet-philosopher to express himself in poetry. The joy and the laughter of the soul make him break out into song and he becomes a singer out of an inner necessity. His poems are spontaneous outpourings from a soul that cannot contain the feelings surging within. He is a poet, not because he wants 'to give the world ideas, or teach it lessons, but simply because he is moved by an inward compulsion which urges him to creative art.' "Sing I must; else life's not life"—these words can be put into the mouth of every true poet-philosopher. His mission in life—if he can be said to have a mission—is in 'sing lyrics unbidden'. The following verses from *Gitanjali* sum up beautifully this mission of the poet-philosopher:

"I have had my invitation to this world's festival,
and thus my life has been blessed.
My eyes have seen and my ears have heard,

It was my part at this feast to play upon my
instrument, and I have done all I could.

In thy world I have no work to do; my witness life
can only break out in songs without a purpose."

Great poetry has this as its chief characteristic—that it is inevitable; it is born of a lofty passion and in the expansion of profound feelings. The true poet is an inspired singer, full of the divine glow and fire. The poet-philosopher fits in with this description and his poetry has the marks of great poetry and satisfies the criteria of true poetic excellence. Though he is a philosopher, his poetry is not mere verified philosophy. He is not a cerebral who casts into verse certain accepted philosophic ideas but is a genuine poet who sings spontaneously of his creative experiences and who shares with us the joy of true realization. He speaks of truths he has seen and lived and therefore he presents them with great fervour and enthusiasm. "What poetry has to communicate", says Henry Sidgwick, 'is not ideas but moods and feelings'; and this is what the poet-philosopher does. He communicates to us not merely certain ideas but also the joy which the discovery of these ideas has brought him. He gives us not merely truth but also what Matthew Arnold called "the emotion of seeing things in their truth." His poems marry with them the soul of poetry in their regimens and spiritual exaltation.

General philosophical poetry thus brings to us ideas, vitalized by feelings. The poet-philosopher gives us thought, suffused with feeling and permeated with emotion. Philosophy in his poetry is assimilated into the stuff of poetry and clothed with the garb of emotion. He presents to us "truths, crafted by the joy of discovery and experience and charged with feeling." "If a philosophical poem is impossible," to quote Henry Sidgwick, "it is not because it contains too much thought, but too little feeling to steep and permeate the thought." Those who have failed to write good philosophical poetry, have failed because they were dealing with ideas which they did not feel intensely. Says John Drinkwater,

"Poetry produces life; that is all and it is everything. Didactic poetry does not necessarily fail. It generally does so, and because it generally comes out of speculation, not of that urgent experience, but of the listless acceptance of life as that generic or ideal attitude that is not the poem's own deepest discovery, and so it is exposed to it with no more than ideologic assemblage on one side. It is always a question of the poet's sincerity and conviction."

Pyre's *Song on Man* is a failure as a philosophical poem, because, as a critic points

out, "he did not attempt to expound in verse a philosophy which did move him deeply. The spirit in which he held his philosophic creed was unfitted to describe emotion." True poet-philosophers have succeeded where others have failed; they have embodied lofty thoughts in beautiful living poetry.

The well-known philosophic idea that the world is penetrated and vitalised by one Divine spirit and there is one principle of unity underlying all the infinite variety of life is the theme of some of the most beautiful passages in the works of the poet-philosophers. Rabindranath has many of this intuitive or experienced conviction of the oneness in all things.

The same growth of life that runs through my veins
might and day runs through the world
and dwells in rhythmic commerce.

It is the same life that flows in joy through the
corn of the earth in countless blades of grain
and breaks into luminous waves of leaves
and flowers.

The idea of re-incarnation, the idea of a man passing through a series of lives, has been treated most poetically by poets like A.E. and Tagore. A.E. writes of incarnation, not as a philosophic idea or theory, but as an experience.

Dreams have been around your face
Like flowers upon one stem;
The heart of many a vanished race
Lies as I look on them.
You live of life but forth from flowers
Is now past away;
They feel the love in other lives
I give to you today.

This idea has inspired three beautiful lines from Rabindranath Tagore:

'You mark me open in many flowers; rooted
me in the cradle of many forests; hid me in death
and thrust me again in life.'

The titillation of individual passages is liable to engender the misapprehension that the poet-philosopher offers us only certain lofty ideas, and that we ought not to look for anything like a system of thought in his works. The poet-philosopher does not develop a coherent philosophy in his poems, as a philosopher does. He speaks for hearts and writes under inspiration. Ideas shoot forth in beauty and splendour from within him and apparently stand distinct from one another. No attempt is made to give the connecting-links, that is, to indicate the logical connection between together the various ideas. Still, there is and must be in the works of great poet-philosophers a unity underlying the apparent diversity of ideas. It must be possible to build out of them a real fabric in the form of a philosophy of life. Poetry, observes

George Santayana, is not poetical for being short-sighted or incidental, but, on the contrary, for being comprehensive and having range. The true poet-philosopher is therefore one who has seen "truth steadily and seen it whole." His poems must embody a complete picture of truth, an ordered view of life. Poets like Rabindranath Tagore, Robert Browning, and A.E., offer in their poems a real philosophy of life. It is possible that even those who have received only glimpses and flashes of truth can write poems that thrill and move. As a writer says,

"Those who have felt, even as it were, in fragments, a sense of the vast and larger problems of human life, those who have caught a glimpse, whether in the beauty of the leaves, of the uniformity of a chain, all these may write something—however inadequate their attitude, however confused their representation of it—that will move us with a force akin to that of poetry itself philosophical."

The greatest philosopher-poets are however those in whom Vision has been united to a philosophy of life, and in whose works, the scattered glimpses are strung together by a single thread of serious thought running through and embracing the texture of the whole. They are those who give us not "a mighty image of walks without a plan" but a view of life, founded on their experience.

V

The poet-philosopher is thus one "who clothes in words of sense thoughts that shall live within the general mind." He is one who "desires naked thoughts, good thoughts,—thoughts fit to be increased up,—in sights and sounds." He gives us not merely truth or wisdom, but "the rose upon truth's lips, the light in wisdom's eye." He makes truth live in forms of beauty by the magic of ordered language.

The poet-philosopher's great achievement is that he humanises philosophy. He invests the dry bones of philosophy with flesh and blood and imparts to them warmth and colour. Philosophy in his hands ceases to be harsh and crude, and becomes, as Milton says, "divine, or mellowed as is Apollo's lute." It is lighted up, kindled, and heightened by emotion and conveyed through an artistic medium.

The poet-philosopher works an instrument of great power and potency. While the philosopher merely appeals to the intellect, he appeals to the moral and spiritual nature of man; while the philosopher merely convinces him of great truths, he makes him "feel them, realise them in imagination and so have the emotions they

are fitted to produce.' 'Philosophical poetry,' as a writer says, 'carries truths not into the understanding, but into the heart, where they can be vitalised and made to conduct.' 'Who shall enable another', asks J. C. Shairp, 'how to feel truths which may be to himself the life of life? Not the reasoner. He at best confuses the understanding, does not satisfy the spirit. The inspired thinker, poet or orator, can do more. He can touch others who are lower sunk than himself by a kind of spiritual contagion.'

The poet-philosopher can thus 'touch the heart, or fire the blood at will,' can wake the listless pulse to livelier speed.

He can stir men to their depths, transport them beyond themselves and thrust them into a state of rapture and enthusiasm. He can make men glow with his own warmth and dash with his own feelings. He can epistole them into an emotional sympathy with his thoughts and make them burn into their consciousness and sink into their inner selves. The poet-philosopher thus yields an influence which the ordinary philosopher can never wield. He awakens and stimulates; he creates an enthusiasm, a fire that will burn and spread. He thus makes philosophy a thing of power, an instrument of good, and a spiritual force in life.

THE WIDOW

By SITA DEVI

NABADURGA became a widow, when youth had long been past. The calamity left her quite stunned—in you too terrible to be understood all at once. She was the second wife of her husband and the house was full of the children he had by his first wife. Still, she had spent the thirty years of her married life in fierce independence, if not in happiness, because she was much disapproved by her husband. She had never had to look up to anyone. On the other hand, the rest of the family obeyed her like servants. She was quite an autocrat over her small kingdom; even her husband, never dared to oppose her in anything. He felt it very much, that the disparity in their years, stood in the way of Nabadurga's marital happiness. So he never tried to restrain her even when she was unjust and tyrannical. If she could forget her misery somehow, he would be content.

His daughters, once they were married off, never returned to his house any more. But his poor sons got more troubled and uncomfortable after they had married. They had to listen to abuse from both sides, that is, from the stepmother, and from their own wives. They had no answer ready. They were dependent on their father. So they could not quarrel with his favourite wife. They had to grin, their teeth and hear all her stinging words. Their only hope lay in the fact that Nabadurga was childish. The old man could not last for ever. Then their turn would come. They only feared that the old man should leave them a good portion of his property by will.

The old man intended to do so. He knew he could not deprive his sons of his paternal property as they were legally entitled to it. But he had saved some money, and had also built a house in Calcutta. These he intended to leave to his second wife by will. But fate had ordained otherwise. The old man died suddenly of an apoplectic attack without having made any will.

As she looked at the joyful faces of her stepsons, Nabadurga's heart trembled within her. Even the death of a father had not been able to cast a shadow over their cruel glees. But even in the midst of her dire misfortune, she had to own to herself, that it was she who was the cause of such unnatural conduct on their part. If she had behaved a bit less like the stepmother of fairy-tales, they, too, would not have behaved like devils at this time.

But was she alone to blame? Why did God frustrate all the young joyous dreams of her maiden heart? She was married off at the age of sixteen. She was the daughter of a widowed mother, and her relatives got rid of her somehow, by giving her away in marriage to an old man. At the time of the "auspicious hour," the bride's eyes filled with tears. But nobody noticed it. She feigned illness and fled from the nuptial chamber, unknown to anyone.

So some one had to suffer for her frustrated hopes. Her husband's children bore the brunt. All the accumulated hatred of a bitter woman's heart was showered upon them. They were not guilty of any offence towards her, but there is no fair play anywhere. The innocent

suffering for the guilt of others is a very common sight in this world.

The days of mourning passed off somehow. She remained prostrate on the bare floor of her room, and no one enquired even whether she took any food or drink during twenty-four hours. The other women were afflicted with cold sweats and frust, but not a particle of these delicacies ever found their way to Nabadurga. It was, technically, a period of mourning, but to all intents and purposes, it had been turned by the rest of the family into a period of festivity.

The South ceremony too was over at last. It was performed with bedizened splendour, as the dead man had been wealthy and much honoured in the village.

Next morning, the eldest daughter-in-law stood at Nabadurga's door and spoke from outside: "Are you up, bhauger mother?"

Up to this, the daughter-in-law had addressed her stepfather as mother, though she sore did not do so. Now she was no longer "mother" in any one of them here. But Nabadurga did not mind. She had no objection to be called a mother by other people's children. "Yes, I am up," she replied quietly.

"Your son was saying, that it would be better for you to go to Bankhail for a few days," said the young lady still from outside. "You will feel better for the change. We, too, are thinking of going away for some time."

Bankhail was the village where Nabadurga's cousins lived. She had no reason to believe that she would be welcome there. But she must keep up appearances before these creatures. So she said, "Yes, I am making arrangements for going away as soon as possible. You need not remind me of it."

The woman would rather break than bend. The daughter-in-law pulled a very face and went away.

As she had committed herself, Nabadurga had to make preparations for going away. She sent for a bullock cart and began to pack up her things. She did not know whether she would ever be able to return here. So it would be better to take away everything, she could consider as her own. What she could not carry away, she must leave with the neighbours, as otherwise she would never get them back.

But how could she know what was her own and what not? The clothes and ornaments she wore were the only possessions of a Hindu widow. She had clothing enough—her husband had never denied her anything in that way. But what use would those be to her now? She

had no daughter who could wear them, and no son who would ever marry and bring home a wife. She would rather throw all these costly things in the fire than give them to these wretched things, who had to call her daughters-in-law. Let these remain with her. She could give them to the womenfolk in which ever house she lived and thus carry favour with them. As for ornaments and jewels, she had room quite a lot of them up to this, but had she any right to them? Instead of having new ornaments made for her, her thrifty husband had given her all the ornaments she needed from his first wife's huge stock of jewellery. He thus saved a lot of money in making charges. His sons coveted this bitterly, but they could not say anything. Their wives, too, would burn with anger, when they saw Nabadurga wearing these ornaments. But they, too, could only lay their grievances before their husbands who would ask them not to be so covetous. "You have got enough jewels of your own," they would say. "Let that woman die, then everything shall belong to you."

The woman did not die. Let her should escape with the ornaments, the three daughters-in-law became unusually wary. The eldest one had tackled the mother-in-law once. So she refused to go again. "If we get the ornaments, they won't belong to me alone," she said, "so why should I take all the responsibility?"

So the second daughter-in-law had to go this time. She took her costume in both hands and advanced straight inside the room. "Have you finished packing?" she asked.

"I have done as much as is possible, single-handed," replied Nabadurga, trying to suppress her anger.

But nobody cared about her anger now. "Your son asks you not to take the ornaments with you," said the young lady. "The roads are not safe and you are going alone."

Nabadurga had been fearing just this thing. So her stepsons really had decided to turn her out empty-handed? From her own family she had got only some gold hairpins and a pair of earrings. She had been a good-looking young woman when the old man married her, so nobody had thought of spending money, buying gold ornaments for her. All the gold she had worn up to this time and they had been considerable in value, had been given her by her husband. If he had had them made specially for her, no wretched creature would have dared to say anything now. But these things had been the property of the dead man's first wife. So Nabadurga had no real claim on them. If she tried to take them

away by force, she would only be insulted. What would be the use of that?

She took the jewel box, out of her big trunk and put it down on the floor with a thump. She picked out her own shiny trinkets and said, "Take them away. I don't want anything that belongs to you. Guard them with your life. As I have lost my husband, I have no more use for the wretched things!"

Her daughter-in-law picked up the box and left the room, nearly bursting with joy. They had not dared to hope for the recovery of the jewels up to this time. The three sisters-in-law because they were the division of the booty. Their husband, too, came in, to join in the work. While they were thus engaged, Nababunga left the house. Her stepchildren were too much elated at getting back the jewels, so nobody came to see whether she was running away with the pots and pans.

Nababunga returned to her uncle's house after quite a long time. Her husband had taken her away after the marriage and had never thought of sending her back. She had become the mistress of a big household and could not afford to pay frequent visits to her uncle's home. It was not even her father's home. So Nababunga thought it beneath her prestige to come here too often. Her mother was cooking but dependent here. After much altercation, she had only once been permitted to come to this house. That was on the occasion of her first cousin's marriage. She remembered that her aunts and cousins had cried some cry at the sight of her splendid dresses and jewels.

But then, both her mother and her grandmother had been living. Now she was going peacefully to a strange household. She had seen the wife of her eldest cousin only as a small bride; the second one's wife she had not seen at all. Now one was the mother of seven children and the other, of five. Nababunga did not know what sort of reception awaited her. Till then Nababunga had bewailed her children's state, but now she thought that God had been merciful to her in denying her children. How could she have brought up the fatherless things? Again she thought that, had she borne even a single child, nobody would have dared to turn her out like a beggar.

But she was received well on the whole. Everyone cried and lamented in the proper manner. Even the ladies of the neighborhood came and joined in the lamentation. The children stood in a circle round them, watching. Thus passed off one hour.

Then the neighbours left. The children too dispersed to search of food and laughter recreation. Nababunga's trunk and bedding were taken to the store room of the family and she too went and sat down there. She had hoped for a separate room for herself, but found that was not to be. Her mother had always lived in the store room. But then her grandmother had been alive, and they had the use of her room also, so they had never had to suffer from want of space. The store room was big in size and had a wooden bedstead in one corner. It had more light and air than the other rooms. Still she felt the loneliness of it. She had given her eldest cousin's wife a pair of heavy gold armlets as wedding gift. She had not been present at the second one's marriage, but had sent a hundred rupees for buying a present. She had sent fifty rupees to help them at the time of her grandmother's death. They should have remembered all these facts and shown her a little consideration. But even a frog kicks at the old lion's mouth. Till last had befallen her. So she could not expect good treatment from anyone.

She had taken her lunch before she had started, so she had no cooking to do that day. At evening she took some fruit and sweets and went to sleep. In the morning she awoke, but she forgot her misfortune for a while.

But they returned to her with redoubled force in the morning. She had spent all those years, ordering a lot of separate plants and seeking her daughter-in-law. She had never done a stroke of work herself. But now she knew that she must do all her own work, as well as some of the work of the household. This would naturally be expected of her. A widow's own work was considerable. Fetching all the water necessary from a tank was enough to kill her. The tank was not very close to the house either. She pushed and had to sit down in the course of washing the room. Her cousin's wife looked in and remarked with a smile, "You have become quite used to work, sister. But you will grow accustomed to it after a while."

Nababunga feared that she would die before getting accustomed to so much work. Her body ached all over and she could scarcely move, after the day's toil. She had an aunt at Calcutta. Though she too was a widow, yet she was the mistress of her own household. If she would give shelter for a few days to her unfortunate niece, Nababunga could have some rest. So she wrote a letter to the aunt, full of lamentations.

The aunt in reply invited her to come.

She sent no money for living-expense. Perhaps she did not understand that Nabadurga could ever want money, as she was known to be a very rich man's wife. Nabadurga had only a few rupees in her hand. Out of that she prepared to spend some for going to Calcutta. A brother-in-law of her cousin was a virtual dependent in the house; he promised to take her over being eager to see Calcutta.

Her cousin's wives had no objection to offer. "Yes, go away for a few days," they said. "The change will do you good. It is difficult to settle down here, at a new place."

Nabadurga travelled third class and arrived at Calcutta. Her aunt's son-in-law came to the station to receive her. This man had made his wife's home his own. He was a favourite of the mother-in-law, to whom he would run to complain, if ever his wife upbraided him.

As Nabadurga got down, the young man came up to her and bowed down. "I was looking for you in the second class," he said. "How should I know that you are travelling third class?"

Nabadurga was displeased at this familiarity. "My good days are over, as you know," she said.

The young man showed his want of sense again. "Shall I call a hackney carriage then?" he asked.

"Yes, do," said Nabadurga.

She had once before come to Calcutta, but that was long, long ago. This was her second visit to the city. It was a most wonderful place. So totally had it changed, that she found nothing that was familiar. She looked at the varied sights of the mammoth city and even forgot her own misfortunes for a time.

Her aunt received her cordially, though she did not know at once about her misfortune. Nabadurga was grateful for this. The house was good and there was no dearth of water. There were many good things to eat and her tired body and mind gradually got comforted. She bathed and had to wash her own clothes only. Though old, her aunt was yet active and could do her own cooking. There was another widow in the house, who also helped with the cooking. Nabadurga had a good breakfast and a good sleep afterwards. At evening tea, she made a sumptuous meal of milk, sweetmeats and fruits.

A few days passed off very well. She went all over the city, visiting all the holy shrines and places of interest.

Suddenly, one day her aunt's daughter

asked, "How long are you staying here, sister?"

"I have not decided yet," said Nabadurga.

Her cousin Rajlakshmi was about to say something again but she checked herself. But Nabadurga began to feel nervous. Why such a question, so soon? Had her aunt said anything? She could not sleep well, thinking over it, at night. As soon as it was morning, she took out a beautiful sari, with large checks of gold on the ground and entered Rajlakshmi's room.

Rajlakshmi had just got up and was busy, feeding her youngest child, which was a son. She had a daughter too, who never went near her. She preferred the grandmother's company and remained with her. The son had yet to depend on the mother, for his supply of food, so he had to stick to her. But it was a miserable child and never let the mother sleep with its howling.

Rajlakshmi stopped at the sight of the sari and asked, "Where is this sari, sister? Is it very beautiful?"

"It is mine," said Nabadurga. "I have worn it only once. I thought this would suit you very well. If you don't mind—"

"Why should I mind," interrupted Rajlakshmi. "You are like my own sister to me and I can very well wear things that you have worn once." She almost snatched the sari out of Nabadurga's hand. Nabadurga then tried to make the baby's acquaintance, but he was in a bad temper from the heating. He kicked and struggled and would not let himself be touched. "Don't touch the wretch, he is sorely human," said his mother. "How you got a large number of saris, sister?" "We are countryfolks and not accustomed to spend much on dresses," said Nabadurga, "still I have got some."

"I shall go and see them, after breakfast," said Rajlakshmi. "I am very fond of good saris. But such is my luck, that I never see any. It is enough that I get my food. I get a few saris at the time of my marriage, and those are all I have got."

Nabadurga had no desire to open her trunk before anyone. What was the use of showing her poverty to others? They all thought her very rich, let them go on thinking so, at least for some time.

But Rajlakshmi appeared punctually at mid-day. The wretched child had just gone to sleep, so she was at leisure for some time. Nabadurga got up, she had been lying down. "Why do you get up?" asked Rajlakshmi. "Give me the keys, I shall see, whatever I

went to see." Nababurga was extremely reluctant to hand over her keys to anyone. She got up herself and opened the trunk, taking out the sari, one by one. A childless woman, she had taken very great care of the sari. There was quite a number of them, of every colour and texture, silk and cotton. They were from Benares, Dacca, Santipur, Misraipur, and various other places. Rajlakshmi's eyes glimmered with avarice.

"To whom are you going to give these?" she asked sharply. "You have no child of your own. Are you going to leave them to the wives of your shopmen?"

"Why on earth shall I give anything to those burnt-faced women?" asked Nababurga. "What are they to me? They have behaved abominably to me, in my misfortune." It was clear that Nababurga's daughters-in-law were not going to get the sari. But it was not clear, who were to get them. Rajlakshmi sat still for a while, then asked again, "Where have you left your jewel box, sister? That seven-stringed necklace and those bracelets of yours, I saw at nephew Chandra's marriage, are still hanging before my eyes. Were not they just lovely?"

Nababurga could have easily answered with a lie. But her heart rebelled within her. What was the use of fooling people with lies? she was a poor woman, let people know her as such. "I no longer possess any jewels," she said. "They have been taken over by their rightful owners."

Rajlakshmi's eyes nearly started out of their sockets in dismay. "Chandras' precious?" she exclaimed, "So the wretches have taken away even the ornaments you wore?"

Nababurga felt like running away. This sort of talk seemed to burn her ears. But she must say something. "Those ornaments belonged to his first wife, so why should her children give up their rightful inheritance?"

"Then how had the old man provided for you?" asked Rajlakshmi point-blank. "Has he left you a beggar?"

Nababurga's aunt and the other widowed lady had arrived on the scene in the meanwhile. Rajlakshmi's question had been overheard by her mother, who was shrieked out at the same time, "Has not he left you anything at all? Oh Lord! So the old devard cooled you into marrying him all for nothing? Then what is going to become of you?"

Nababurga bowed her head and remained silent. Just then Rajlakshmi's husband entered a diversion by coming in with the heading hat. "You are enjoying a good

talk, while the child is dying of thirst!" he said reproachfully to his wife.

Rajlakshmi flared up at once. "I shall talk, whenever I like," she shrieked. "I eat no man's food and I am not going to obey anyone. If you cannot look after the child, leave him in the bedroom."

Her husband looked at the mother-in-law, with an air of glumness and said: "Look at her, mother, she always takes everything amiss."

But the mother-in-law was not in a good mood. "It is your fault, my son," she said. "The poor girl was just beginning to enjoy her short stay when you appeared with the screaming brat. She is made of flesh and blood, after all." With these, she left for her room. Rajlakshmi too left, talking at her husband all the time.

Nababurga picked up the sari and thrust them in a crumpled and usually heap into the trunk. She felt no mercy for them now. It was an evil moment, when she had gone to present Rajlakshmi with a sari.

This night, the supper offered to her was less sumptuous. It consisted only of fruits and sweets. There was no sign of milk or dahi.

Next morning, at noon, as Nababurga had finished her bath, her aunt came in and said, "There is not feeling left. Why don't you undertake the cooking today?"

Nababurga went to the kitchen with a groan (see, she cooked well, but for herself she had lost all taste for food). "Why don't you eat?" asked the aunt. "We, wretched creatures, can have only one square meal in a day."

"Oh, that does not matter," said Nababurga. "I am not feeling well."

"A widow's health matters little," said her aunt. "But the few days you live you must put something in your stomach. You are not accustomed to hard work, and your husband has not left you anything either, I wonder, how you will manage."

"If I live, I will manage somehow," said Nababurga. "Many people live on their own earnings, I will do the same."

"That's true," agreed the aunt. "Many people work for their living. Look at Tara, she does all my work and she is quite comfortable here."

That night Nababurga lay on her bed and thought and thought. Why did she desire an idle life so much? What was the use of being turned away from door to door? But what work could she do? She had not learnt anything, except ordering people about. Could

she make up her mind to work as a cook? Would she be able to live at Benares? Many destitute Hindu widows lived there. If she sold her earrings and hair-plait, she could easily pay her passage to Benares. Rajlakshmi's husband would gladly accept her, if she asked him.

This morning, too, the aunt was ready with some job for her. "Tara has got too much to do," she said. "Why don't you take charge of the family debt?"

"What is the use?" replied Nabadurga. "I can but take charge for a day or two. I won't be here always."

"Why cannot you remain here always?" asked her aunt rather displeased. "You have got to remain somewhere, have not you? Would it be beneath your dignity to live in my house?"

"I am thinking of going to Benares," said Nabadurga.

"Don't think it is such a fine place," said the old lady. "You will have to live in the midst of a crowd all the time and listen to their jabbering. Those old women over there are awful. It is better to work for your living, than to live amongst them."

Nabadurga entered the room which contained the family idol and began to pray. "My god, show me my way. If there is no place for me on your earth, remove me from here." The idol of stone remained dumb. Nabadurga made all the arrangements for the morning worship and left the room.

It was customary for the widows to fast completely on Ekadash day (eleventh day of the moon) in this family. They may not take even a drop of water. Nabadurga's aunt and Tara were rolling on the floor. Nabadurga had to follow suit, though she felt like dying of thirst. Her aunt noticed her condition and said, "If you find it impossible, take a sip of Ganges water."

"If you all do it, then I can do it," said Nabadurga.

"No, my dear, I cannot do it," said her aunt, turning away from her. "It would be ruining him harm."

Nabadurga wanted to laugh out aloud. Causing him harm indeed! Nobody bothered

about any harm done to them, though they had got a body of pain and blood which suffered so bitterly.

So the days passed on. Discomforts went on increasing. Tara was unwell one day. Next day her aunt had invited her to go over to her house. Nabadurga's cousins had written urgent letters to her to come away immediately. One of the ladies were going to her father's house and the other was unwell. There was nobody to look after the household. So Nabadurga must come and take charge.

Rajlakshmi wanted a new sari every day. She went on disquieting Nabadurga systematically. Nabadurga's aunt too had got rheumatism and wanted to be massaged continuously. Between them Nabadurga was leading a dog's life.

It was Ekadash again. The aunt lay in her room, groaning. Tara had gone to wash herself. From the bathroom, she passed into the kitchen. Suddenly she rushed back, better shriek, into their bedroom. "Go and see what your precious niece is doing," she shouted.

The old lady sat up in consternation. "What has she done?" she asked.

"She is sitting in the kitchen, stuffing herself with rice and fish curry."

"Oh Lord! What is that you say?" cried the aunt and rose up with surprising alacrity. She rushed into the kitchen and dealt a kick on her niece's back, crying, "What is this you are doing, you wretched creature? You have brought disgrace upon us all."

Nabadurga went on eating calmly as she said, "Since nobody bothers about me, why should I go on bothering about everyone?"

"Go your own way, my dear," said the aunt. "In my house, such conduct will never be tolerated."

Nabadurga got up, after leisurely finishing her meal. "Yes I am going my way," she said. "Since I must work to live, I must eat so that I can work. If anyone had provided money for me to sit idle, I could have looked for him." She rose and went into her own room and began to pack up.

"High caste Hindu widows in Bengal fast completely on Ekadash day, and they do not take fish or meat or eggs on any day."



BOOK REVIEWS

Books in the principal European and Indian languages are reviewed in *The Morning Review*. But notices of all books worth notice by general Newspapers, periodicals, school and college textbooks (possibly, reports of magazine articles, addresses, etc.), are not omitted. The receipt of books required for review cannot be acknowledged, nor can any statements relating thereto be received. No notices of book-reviews and notices published—Editor, *The Morning Review*.

ENGLISH

THE REFORMS SCHEME: A Critical Study.
By B. N. Banerjee. *Lancaster, Green & Co., Calcutta.*
1921. Pp. V, 158.

Ever since the magnificence started the shock-faction about the London Royal Table contains, the scheme of the British press has been denigrating the nation in America that India is to have a better rule, a democratic government, a democratic constitutional administration. Now at last, the man out of the bag. In the Indian constitution which has just emerged from the London Parliament, Americans find no guarantee of individual rights and liberties. There are no provisions of free speech, free assembly, or free press of law or understood in the British State. An Indian who disputes authority is "official" has no right to law or equity. All the old public about the American government is proved to be more than right.

The Reforms Scheme by B. N. Banerjee considers the new Indian constitution mainly from the economic angle. He denounces it as a machine for stealing the people. He brings out the fact that while the new scheme seems to offer a few crumbs of concessions, they are far from being of the kind to disturb the pillars of the Government-General. Moreover, the Indian nation is now to be subjected to a more acute and extended economic discriminatory competition than before. The Indian Legislature is now only to be deprived of its fundamental control over the main, 1885, foreign relations, banking and commerce, but to a vicious system of "subsidies" the most important economic interests of the nation will be surrendered to those of the foreign firms. Even the attempt to introduce a bill in Parliament for the development of the coastal trade in India will be ultra vires, as it may interfere with the privileged interests of the foreign shipping companies. All this will be done with restraint and discretion, under a controlled constitution. Professor Banerjee rightly concludes that under the new regime of a Government-General, who is to be armed with absolute veto, the economic position of the nation will be even worse than it is today. It is a warning burlesque upon representative government. Such a Government is now to be subject to the fully type, the "best-laid type and all the other high-sounding."

To be sure, England under colonial pressure has yielded a little, but it has not given up anything to relieve the position of its dependent and dependent India, still will be under the domination of alien monopolies and privilege-barriers. Poverty, exploitation and stagnation will hold the mass of the Indian people in a vice.

There are many questions in Professor Banerjee's treatise from the point MacDonnell, Moore and Company which indicate that India can shed the British when it comes to denoting the nation's share-children with rural plaudits. They claim and demand the best. They even impute a few American sentiments to India as before "India." But if and when the great Indian, they will discover that India is still under the hand of J. Ball—a part of the imperial Commonwealth of intellectuals and students in parade.

The chapters in Banerjee's book are carefully arranged, because they were originally delivered as public addresses or written as magazine articles. Moreover, they were presented before the first session of the India Bill (1920) and were based upon the findings of the White Paper and the recommendations of the Joint Parliamentary Select Committee. A section would help to improve the book. Even as it is, the author has produced a competent treatise on economic intervention in India.

Summary (Bass)

THE REFORMS SCHEME—A View of the Indian Reforms Bill. By A. Banerjee, *The Book Company Ltd., Calcutta.* Pp. 1701 + 225. Rs. 1.

The author traces the sources of the "Salafists" which are an economic feature of the constitutional reform. In the main part of the book he is a man who shows how very early in the history of the nation who claims the hardy enterprise now to place "A Banerjee" in the path. It is only in the preface, which takes up almost nearly one-third of the entire book of the book, that he denounces himself to his other object, namely, "to open the eyes of the present generation of its politically-minded minority to the irreconcilable and unresolvable character of their aims." He holds, and many will agree with him, that we Indians are not yet fully qualified to take over immediately the

receivingly from the British hands and to permit the country to be an independent state." Its true legacy while that word "independent" is inevitable under the circumstances.

High English authorities are quoted to prove that the *Sagey* style was created, not by "prodigious masses of the English," but by "turning the mass of India against each other" and the Queen's Proclamation is held to be the reward for the help rendered. The author has, at times, really proved that this Proclamation has not been aimed upon either in letter or in spirit—in short it has been treated as a "piece of paper." The subject is, then, shown to be the natural result of the policy steadily followed by the mass on the spot, supported by the Home Government, in consequence of the tension held out in the Proclamation.

Knowing human nature, we can unfortunately not, as it might have been supposed it is, the Proclamation was not like the *Magna Charta*, entered by the powerful barons from an unwilling sovereign, who and whose intentions have well that it they did not think of the *Magna Charta* they thought would grow strong. In India there was no shadow even of possible cooperation for completion in the background.

That the people of even an independent country get the provincial they desire is a truth. The fact that the mass of India allowed themselves to be turned against each other by the foreigner has been considered the latter what kind of that they would have to deal with after crushing the work. The foreigner to doubt highly appreciated the help given by the Indians but they could never have believed themselves into the belief that the Indians were their equals and as deserved equal treatment. In one *introduction* are *Britishers* too had hardly appreciated the help given them by English and British and must have called them "our allies" but could not have the sign signed to these loyal partners as he had for Lakhan or Bharat. The English seemed at *deserving* to offer a few hundred words, never wanting *anybody* is set up to them. This is not reading of the situation, which, I know, may not be acceptable to all.

In every society or in every state there, who have been remaining any sort of authority, are, it must be admitted, inevitably left to pass with it, and they themselves seem to be slowly shown of authority as they find the process growing stronger and stronger, to the present moral or physical or otherwise form, has been passed through this experience.

The author has tried to change Christianity, because of its Hindu origin as being the root cause of race prejudice, race supremacy and colour prejudice. Like all highly developed religious Christianity has surely its strong as well as weak points, but the weak points can hardly be held responsible for these race supremacy and intolerance issues in the whole domain of Christianity. It is well known that the Christians as well as the Moslems have as long been for their spiritual masters, the Jews, in spite of their belief that the Jews were "the chosen people of God." As such as a race continues today, wherever may be his race or colour, he is treated as a perfect equal, but the Talmudic race are utterly incapable of such authority. No the other hand the Hindu race are not so exclusive. This "exclusively" concept is due to racial characteristics and quick acquisition of power over the advanced people of the world, and not so religious beliefs. We must not forget that it was the *Aryans* in India who established

ed "Varnashrama dharma," based on the colour of the skin.

Let us hope that with the growth of higher moral ideas and spread of true culture these bad traits will at last partially disappear.

The book, under review is written in a very attractive style and it is sure to find wide readership.

J. GANESAN

A MANUAL OF HINDU ASTROLOGY. By Dr. R. P. Karmad. Published by the Author, "Suryodaya," P. O. Sahakarapur, Bangalore.

This book is an elementary treatise on Hindu astrology intended for the beginner who desires to have some idea of the mathematical calculations involved in the process of preparing horoscopes. Both the Hindu and the Western methods have been described. The process of calculation of the time of sunrise and sunset at different latitudes and longitudes could have been presented in an easier way. The system on which the calculation of the "ayurmanas" for different years has been based by the author is however still under dispute. The hope that the recent astronomical conference sponsored to be held under the presidency of Pandit Madhava will give a definite lead in the matter and settle once for all the age-long controversy with regard to it.

The edition of the book is excellent but the price of the book (Rs. 4/6) is rather high. The book contains a Foreword by Bangalore Suryodaya, Rao, B.A., M.B.A., F.A.S.S. etc., Editor of the *Advaita Vedanta Magazine*.

SUBHAR CHANDRA MENA

THE ESSENTIALS OF FEDERAL FINANCE: By Oren Chas. Oxford University Press, 1936. Pp. 317. Price Rs. 7-6.

This is a book on Indian finance written before the long series of constitutional and constitutional changes the country with regard to revenue collection. It was brought out two months before the publication of the first volume of the Simon Commission Report. It is naturally now considerably out of date.

It opens with a fairly long chapter on the evolution of provincial finance in this country. The survey though rapid is compact and explains with unusual facts. The author then takes us through the proposals of Mr. Montagu and Lord Chelmsford to the appointment of the Indian Commission and the financial settlement which it resulted in. The system thus introduced is examined particularly from the point of view and as far as the province of Bengal is concerned Prof. Chas. gives the impression that has been done to it by this award. "Bengal has," he observes, "lost the advantage of the scheme of decentralization, reserved far less than in the past."

The author by way of illustrating the working as in the financial arrangements in other federal states gives us a rapid survey of the systems in vogue in the U. S. A., Canada, Switzerland, Australia and Germany. In the light of the experience which has already been earned in India and in the light of the systems which obtain in other federal countries, the author proceeds in Chapters V and VI to recommend a realisation of issues and the redistribution of resources between the central and the provincial authorities.

A special feature of the book is a number of tables that have been inserted in the book. From these tables we get at once an idea as to the comparative financial position of a particular province. For an

Instance 4 may be pointed out from these tables that in 1927-28 the Government of Bengal was financially in a position to spend only Rs. 591 per one thousand population for education, that of Bombay could spend Rs. 345 and for provincial purposes Rs. 179 could spend Rs. 100, Baroda could Rs. 131.

The printing of the book is too close for the general reader and writer to treatment of the subjects but in the marshalling of facts the author has allowed himself to be very laud and smart. In this respect the book compares favourably with Fred Astaire's columns. But none the less it is a useful compendium to all students of Indian history.

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HEALTH AND SOCIETY: By Gwyneth H. Jones, M.A., LL.D. Published by N. P. Sennar—The Hague. Lange & Co.—45, Great Strand Street, London W. C. 1, Eng. U.K. = 1934.

Sociologists all over the world have always been deeply interested in the social organization of insects. Since, however, failed to understand it before distinguishing clearly between the actual organization and the ideas of organization which insects actually hold in their own minds. By failing to do so, they also failed to understand insect society and order in the human context that it was not at all possible to do so. But a few scholars like Huxley or Steward went down to actual facts and tried to trace a history of human social development from the social life of insects. They did not find the discovery of the flylike, and they understood one of the factors which was ultimately concerned in social evolution. This school of "material" was followed by another who gave prominence to the theoretical speculations of Huxley, Steward, and others. Among these, the names of Huxley, Dawkins and Kerner stand out most clearly. But even so much concerned about the history of ideas, as Kerner said, and so we had more of historical facts and comparisons between theory and practice. It

The present book by Dr. Meeb belongs to the general category. It is his principal text to explain the Hindu conception of karma and the different meanings attached to dharma in connection with karma.

He is in order in his den, Dr. Meigs has recently had to compare verna and canis; and show that the difference between them. He has concluded that the latter *Hirundo* fugaxites have made a confusion between verna and canis. We believe Dr. Meigs is not justified in this remark. If *Hirundo* longicauda changed the meaning of verna from its original use to what Dr. Meigs means by canis, then it is our business, as ornithologists, not to complain against it, but to note the fact and work for the cause which led Meigs to

It is originally *social* organizations that are viewed as organizations of society in which they were divided into "natural" elements divided by differences in elements, both material and spiritual. But it is seen that in the actual work of social organizations, they were composed of individuals who were incorporated, legitimate did not discover their value by a disappearance recognition of individual elements and more temperamental character, but went for the simple rule of birth. There was also a divided opinion as to how to understand composed of foreign bodies into the death of the individual. The theory of heredity is too not known to positive scientific theory.

Dr. Mees has not only emphasized the historical origin of conquest and colonization which led to the change in the meaning of *terra*. Moreover, the economic aspect of war or state aggression is not, also, the modern adequate treatment from his handling as war was marked off from one another by differences of spiritual attitudes and moral codes (p. 127). We should not also forget that there was difference in their estimates of justice or otherwise. And these estimates were made on the basis of perceptions. Human behavior generally, and many communities in particular were judged good or worthy. Dr. Mees says that early law and justice is necessary with economic class differences as in the West. This must have been so in the very earliest times but commercialism in the time of Mees, was probably another form of this disease, which seemed more leisure and luxury and privilege to the upper class and less of them to the laborer or the working class.

We agree with that Dr. Wilson has highlighted that the original proposal of autism was very clearly, but he has not been equally successful with regard to the subsequent developments. His characterization of behaviorist theories has been more intensive and less balanced upon an understanding of fields that is a right turn. Again, and that is why he has been more successful in the interpretation of autism, which was less subject to criticism, because that came.

In any case, Dr. Niren's book will remain a valuable addition to the understanding of Indian social structure.

Kendall, Eugene, 1999

LIFE AND SPEECHES OF SIR VITALDUE
TRACERBURY: By Revd. Col. John ...
Published by Sir M. Tracerbury, Pp. 171 and 60s.
D. S. Tracerbury & Co. London.

Mr. Vallabhbhai Datarbhai Thakurjee was an Indian professional. Born in 1871, he became a Justice of the Peace in Bombay in 1904. He was 24, a member of the Bombay Municipal Corporation, and 25, a member of the British Legislative Council, at 26, President of the Bombay Corporation at 28, a member of the 402 Indian Legislative Council at 29, and a member of the Indian Legislative Assembly from the very beginning. His death was recognized by the Government by a Eulogium at 28. At one time or another he held most of the important public positions ordinarily open to an Indian of his day. He was President of the Indian Merchants' Chamber, President of the M.N. owners' Association, Chairman of the Bombay Stock Bro. Scheme, and a member of the Bombay Port Trust. He died early at the age of 40 in 1912. His strenuous business activity, his wide use of public life and the high standard of industry, self-discipline and public duty which he set before himself, deserve to be more widely known and better appreciated. Mr. Raj has distinguished his day by his wide range of knowledge and his devotion to the liberation of the Eminent, and an Indian. It is indeed an addition to the now too large number of Indian political biographies. The printing and get-up are of that excellent standard we have come to associate with Messrs. E. J. Thackeraya.

PAINTER MORTAL KERR—His Life and Work - Published by Marine Boat Agency, Baltimore, Md. 25c.

This is a nicely printed volume of 176 pages, giving, in the words of the composer, "in a handy form a brief account of the life and work of Verdi."

living sources, which afterwards become prose ones.

It is well known that on accordance with Yoda the light became light and light is the light of wind and the wind, the former meaning wind and the latter the dust. Similar legends also represent the different kinds of nature. The author points out that the commentary on the *Nishida* by Shikharagiri (possibly speaking by Matsuo and Shikharagiri) helps out much in this matter.

It is true that Yoda interprets the matter in the light of nature, but he has not confined himself only to it, for his explanation is sometimes also adequate or with reference to dust. For instance, he explains (N. 26) the meaning of *Yoda* N. 12. I find with reference to his age and then with reference to dust (dust). The author has shown that it is not a solitary case.

There is not, according to Nishida's explanation, as says the author (pp. 14, 16), but Yoda "what" the interpretation of the matter on p. 12 (which says "what") seems to be fruitful. Here the word "what" does not mean "what" (dust), but "what" (dust) or "what" (dust), as *Yoda* (dust) (dust). The discussion on the word *Yoda* is not new. It may be pointed out that the word in the original is not in the plural number, as the author says.

YAMAGUCHI, RYUICHI.

GUJARATI

GITA ASOPALU: By *Shankardevi*. Published by the Prakashan Prakashan, Ahmedabad (1951), Cloth bound. Pp. 110—125. Price Rs. 1-4.

Sh. Shankardevi B. Desai, better known by his pen-name 'Sankardevi', has already won himself a name as an accomplished poet and painter. Here, in this book, under the title, we meet him, however, in a new role, that of a story-writer, and we welcome Gita Asopalu, a collection of his seventeen short stories. 'Sankardevi' handles beautifully a poet even when he takes to story-writing.

Mr. Desai is, however, it appears, under certain limitations. Right at the beginning comes *Yoda* and in, or more round, somebody's death. The plot, as also their development, are such as would appeal to the more speculative type of readers in those who live, more and more their being in other stories. In some places, however, the author strikes an entirely original note, characteristic of the poet in him, which will find a universal appeal. On the whole the book will certainly enhance the reputation of Mr. Desai as an ingenious story-writer.

TADARHITANI: By *Shankardevi*. Published by *Prakashan Prakashan*, Ahmedabad (1951), Cloth bound. Pp. 110. Price Rs. 1-4.

This is a collection of stories written by Sh. Shankardevi Desai, who seems to be somewhat of the world that he describes, and is able to write in the gift position of story-writing. A sensitive and sympathetic observer of the tragedies occurring in the lives of ordinary folk, Mr. Desai gives us his life-like reflections in these stories and he writes mostly in the realistic mood. One would wish his technique would be more perfect and that the book would contain fewer instances of spelling.

MUMBAI, TYPE.

ISHAENI INEAD: By *Shankardevi*. Published by *Prakashan Prakashan*, Ahmedabad. Paper cover only.

This is a translation (No. 51) included in the series known as *Prakashan Prakashan*, and deserves its title for its interesting question in an interesting way. Is there a God? And the answer the world and does. Is God with us? Is God in the world? If not, why have questions of God, and among them the best and the worst, asked their language and words to limit God, then, and the question then any religion or dogma? Is it not true to say that man made God in his own image? These are some of the questions with which Sh. Shankardevi deals, and deals in an unusual manner but as a man who has been, trained by years of study and thought and who writes from conviction, not for the sake of display. The work is published in the 10th year of the author's life, and so we can claim to be the expression of his mature articles.

One is however tempted to remark that such an opinion, maintained carefully through years of youth and age, has given the author into a habit which is a different, if not impossible, to remove. Secondly, the well-known lines of *Shankardevi* due to the author's life, though without any special association. The beautifully expressed lines are nevertheless enjoyable, because evidently they are prompted by the desire to seek truth.

P. R. DESAI.

PANDEYAN: By *Shankardevi*. Published by *Prakashan Prakashan*, Ahmedabad (1951), Cloth bound. Pp. 110. Price Rs. 1-4.

Col. Madhav Thakur's 'Contents of a Ship' has been translated by Sh. Shankardevi and Gujjarati. The Gujarati translation was made more than a generation ago and was merely a translation. The present work (translated by Sh. Shankardevi) has many good and attractive features. Not only is the translation free and therefore the readers are not bound for introduction and the several features disclose a deep study of the subject from a historical and psychological point of view. The things come from both translations. Hindu and Muslim. They both meet a note at the altar of the Golden Temple, and were given to understand that they were suffering a loss on a journey by being born without shedding blood. Thus a religious background was given to this small practice of shedding blood in the world with a hundredfold and making them. Col. Shankardevi's work in the translation is well known, it has been studied by the author. Social conditions, however, in India, where a hundred years ago are also brought out prominently by him in his observations. In short it is a brilliant work accomplished from a scholarly point of view.

HAS HENI: By *Sh. Shankardevi*. Published by *Prakashan Prakashan*, Ahmedabad. Paper cover. Pp. 110. Price Rs. 1-4 (1951), Second edition.

RAS RASANI: Published by *Prakashan Prakashan*, Ahmedabad. Paper cover. Pp. 110. Price Rs. 1-4 (1951), Second edition.

RAS RASANI: By *Shankardevi*. Published by *Prakashan Prakashan*, Ahmedabad. Paper cover. Pp. 110. Price Rs. 1-4 (1951).

RAS NIKHIL: By *established T. Ash. Printed at the Anand Printing Works, Bombay. Third Class bound paper. Illustrated. Pp. 32. Price Rs. 3 (1934).*

The very fact that we have to notice at one and the same time, four books on the subject, shows how popular has composition and the singing has become in Gujarat. The fact that the first one which we will make selection from has poems have run into two editions. The last is a selection from his other has poems by the author, and the fourth is a collection of original writings. The songs and poems are all with a wide range of subjects and are confined to the love of India and Krishna only. Mrs. Shree has been fortunate enough to secure two fine forewords, one from N. V. Devdas and the other from

Mr. Meghani, who has been really considerable progress in his study of this and other subjects. We repeat what we said in reviewing Mrs. Shree's first attempt, viz., *Ras Rajni*, that the compilation is one of the best of its kind. Mrs. Rajni presents a selection of 222 songs all worthy of selection. A few hardly left out any deserving consideration. Mrs. Shree's choice has well the company of these 22 poems songs has entered into the spirit of the subject and produced literature with Mrs. Shree's selection of short introductions from the pen of Mr. Harshad Chavla, a rising specialist of Gujarati and the section show Mr. Meghani's in less.

L. M. J.

GOVERNMENT OF INDIA CIRCULAR LETTER ON EDUCATIONAL RECONSTRUCTION

By K. S. VAKIL, M. A., B.A. (Retired)

IT is, indeed, gratifying that after a period of inaction during from the abolition of the Bureau and the Central Advisory Board of Education and the recommendation of the Indraprastha Reconstruction Committee in 1925, the Government of India have publicly recognized the genuineness of public dissatisfaction with the present system of education in this country and invited opinions on the subject from Provincial Governments. Notwithstanding the transfer of Education to the control of the Provinces, the Government of India cannot divest themselves of their responsibility for the direction of the general policy in Education in India, since India is one federated unit whose general advance depends largely on the extent and quality of the education of the people of the provinces federated in it. India is represented, treated, and judged as one unit in all international educational organizations, committees, and conferences, such as those of the League of Nations Committee on Intellectual Co-operation and the World Federation of Educational Associations. The children of the people of the provinces are as much potential citizens of India as they are of their respective provinces. The Indian citizenship of the people is inseparable from their provincial citizenship. The provincial Departments of Public Instruction were all organized on the general lines indicated in Wood's Education Despatch of 1854 and still retain much of their original

character. Further, as the Auxiliary Committee of the Indian Statutory Commission (p. 27) observed,

"Education is a subject in which fresh interests are being constantly made and India cannot afford to remain behind other countries in educational progress. New and more efficient methods of teaching are constantly being introduced all over the world. Moreover, it is essential that each province should be kept constantly in touch with the progress and progress of other provinces. The Annual Review published by the Government of India and the Quinquennial Review are opportunities for the purpose."

The first resolution of the late Universities' Conference at Delhi recommended, as a practical solution of the problem of unemployment of the educated and as a means of raising Universities to improve their standards of education, "a radical readjustment of the present system of education in schools in such a way that a large number of pupils shall be diverted at the completion of their secondary education either to occupations or to separate vocational institutions." This resolution implied that in the opinion of the Conference, diversion of pupils unfit for literary education should take place on completion of the secondary stage of their education. The Conference appears to have left out of consideration the educated unemployed standing below the level of matriculation, e.g., passed boys and girls who are turned out by our primary and middle

schools in larger numbers every year than are assimilated by our secondary schools. If the problem of unemployment of the educated is to be effectively attacked, it appears necessary to take into account not only the unemployed graduates and matriculates but the still larger numbers of the unemployed primary and middle school pupils, for it is unemployment of these latter that drives a not inconsiderable number of them to secondary schools and would otherwise be the source of those seeking admission to the Universities.

Further, if a radical readjustment of the present system of education is to be attempted, the readjustment should proceed from the bottom upwards, i.e., from the primary stage to the secondary and from the secondary to the University; not from the top downwards, as appears from the wording of the second resolution to have been done by the Conference. The Conference first laid down the minimum period of study at the University for the First degree; and then the annual length of the total period of instruction at school and college. This contradictory treatment of the question of educational readjustment by the Conference is exactly what was done by the builders of the present system of education in India. They built from the top and began with the establishment of colleges and universities and thought of organisation of the primary stage of education at a much later date. They worked on the "downward filtration" theory that the higher education of the few would in course of time filter down to the bottom and be the source of education of the masses of the population. It is, however, satisfactory after all that the Conference included the Primary stage in its consideration and restored it to its proper place in the division which it indicated of the total period of instruction.

Lastly, one cannot help remarking that the consideration given to the question of radical readjustment of the present system of education is so meagre and so inadequate. (Dr. Paranjpya who moved the first Resolution in the Conference did not himself consider the Resolution "unsatisfactory" or "of great immediate practical use") that the resolutions, as they stand, can be used only as basis for further and fuller discussion of this very important subject, as they have been used by the Government of India. To do full justice to the subject, it appears desirable and necessary for the Government to treat "Education" as an organic whole, including in it all its stages from the lowest to the highest,

and to make it the subject of detailed consideration by a body of educationists concerned not only primarily in University education but in Education as a whole from start to finish as a means of progress and well-being of the entire population of the country. For such comprehensive consideration, nothing less than a Royal Commission on Indian Education appears to be needed at the present juncture. The Indian Education Commission of 1882 considered the primary and secondary stages of education; the Indian Universities Commission of 1901 considered only the University stage; and the Calcutta University Commission considered largely the problems connected with Calcutta University. The question of Education in all its stages has not yet been considered in a public and comprehensive manner.

The Conference recommended that the total period of education should in no case extend beyond 15 years and that it should be divided into four stages called Primary, Middle, Higher, and University. Proceeding more or less on the basis of these recommendations Provincial Departments of Public Instruction would be well advised to reorganise their present systems of education as indicated below:-

- (a) *Primary stage* consisting of standards I-IV and covering a period of 4 years, with the vernacular as the medium of instruction and with literacy and simple manual training as its main objectives. It is pertinent to note in this connection that the Bengal Government have proposed in their recent scheme a four years' course for the Primary School stage.
- (b) *Middle stage* consisting of standards V-VII and covering a period of 3 years, with the vernacular as the medium of instruction. Its objectives should be to give a fair knowledge of the mother-tongue, elementary arithmetic, provincial history and geography, elementary physiology and hygiene, drawing, light wood-work, needle-work for girls, and, where there is an effective demand for it, English and pre-vocational training in agriculture, industry, or commerce.
- (c) *High stage* consisting of standards VIII-X and covering a period of 3 years, with the vernacular as the medium of instruction in all subjects except English. Its objective should

be to give general school education corresponding to what is given at present in our high schools and where there is an effective demand for it, vocational training in agriculture, industry or commerce, and, for girls, in home economics.

Education in this stage should close with a School-Leaving Examination to be held by Divisional Examining Committees under the direction of the Department of Public Instruction and to be recognised by Government and other public bodies as qualifying for admission to lower branches of the public service, to primary training colleges, and to industrial and technical institutions. Recognition and inspection of schools up to the end of this stage should rest entirely with the Government Department of Public Instruction. The University should have nothing to do with it. This would High Schools be enabled to free themselves from the domination of the University Matriculation Examination.

- (d) *Higher stage* consisting of a course of 2 years for High School pupils who have passed the School-Leaving Examination and who desire to prepare for the University Matriculation Examination. The medium of instruction in this stage should be English in all subjects and its objective should be preparation for the University Matriculation Examination. It should give instruction of a higher grade than is at present given in our High Schools and by our present school teachers, in subjects leading to the Arts courses or Mathematics and Sciences courses of the University. The Higher School course should close with the University Matriculation Examination which would be held either in Arts subjects or in Mathematics and Science subjects. The proposed Higher School would be a higher type of secondary school between the present-day High School and the University. It is proposed to provide a better quality of recruits for the University. Inspection and Recognition of the Higher schools proposed should rest entirely with the

University. The Government Department of Public Instruction should have nothing to do with it.

- (e) *University stage* comprising a period of 3 years, offering bachelors' courses in Arts and Mathematics and Science from the first year.

The scheme of educational reorganisation outlined above provides for practical training as well as for intellectual training and is calculated to meet the present insistent demand for a practical turn being given to education. If education is to be divorced of its present literary character, a beginning in this direction should be made in the school by inclusion of practical work in its curricula for the different stages. Under the scheme outlined above, the Primary school pupils would do drawing and handicraft. The Middle school pupils would do drawing, practical geometry, light wood-work, and needle-work, and would also be given agricultural, industrial, or commercial training of a pre-vocational character, if there was an effective demand for it. The High School pupils would in addition to their ordinary instruction, receive agricultural, industrial, commercial, or domestic training of a vocational character if there was an effective demand for it.

In the Philippines, after the first four years of the Primary course, three alternative Intermediate courses, each of 3 years, viz., a General Course, a Farming Course, and a Trade Course, are provided to suit different needs and aptitudes of pupils. Again, at the end of the Intermediate Course are provided 7 alternative Secondary Courses, each of 4 years, viz., (i) a General Course, (ii) a Home Economics Course, (iii) a Farming Course, (iv) a Trade Course, (v) a Commercial Course, (vi) a Manual Course for those who would be elementary teachers, and (vii) a Nautical Course for sons of sea-faring people living on the sea coast.

The 'Mittelschule' which is a post-war development in education in Germany and is based on the four years' course of the 'Grundschule' is both cultural and vocational in aim and offers vocational (industrial, commercial, domestic economy, and other) as well as general courses of instruction.

Even in England, the Education Committee of the London County Council has recently suggested 'the establishment of a system of post-primary education which will function as an integral whole rather than in separate departments or types of school like the present system of senior, central, secondary,

and technical schools which are now administered under different sets of regulations" and the organisation of "a new type of school which would be large enough to provide within its four walls most, if, or all, the activities now carried in existing types of post-primary School." It is suggested that "more fluidity between all types of post-primary schools is desirable in order to secure that every pupil gets the type of education most suitable to his ability and particular bent." This new type of school would, it is expected, "help to break down any prejudices which may exist regarding the relative merits of one type of post-primary education as compared with another."

The suggestion that vocational training should be exclusively provided in separate vocational institutions after pupils have completed the proposed shortened secondary course does not appear likely to produce the desired result. Pupils who have been instructed in literary instruction for 6 years are hardly likely to turn back from the literary course.

They have pursued for such a long time and taken willingly to an altogether different kind of course in a separate institution designed for pupils considered unfit to proceed to the higher secondary course and, by so doing, got themselves branded as "inferior" in public estimation. The history of industrial and technical schools in the country bears witness to the fact that because of their general treatment as inferior, they are not able to attract the same quality of pupils as ordinary secondary schools.

According to the scheme above outlined, there would be only two public examinations:

- (i) The School-Leaving Examination to be conducted by the Department of Public Instruction at the end of the 10 years' course and
- (ii) the University Matriculation Examination at the end of two years' instruction in a Higher school.

COMMENTS AND CRITICISMS

"What the West can learn from the East in Hygiene"

After explaining the necessity of washing the hands, avoiding a cold of course and other matters Dr. S. L. Bhandedkar, in his last number of this journal, concluded by saying that "in spite of washing, East and West combined can bring out the advantage of the world much quicker..." Now I suggest that these remarks apply very well in case of personal cleanliness after attending a cold of course. That is, if paper is used first and then the part is washed (preferably with Carbolic soap and water) it will avoid the unpleasant habit of washing food matter with one's own fingers and at the same time serve through disinfection.

Another matter that the doctor could have mentioned

is the clean and hygienic habit of all the upper class Indian ladies and many unfortunately not all Indian gentlemen of washing the part after urination.

Various doctors and clinicians have lately realised the necessity of washing in these occasions, with *Hand Disinfectant* by Dr. Vign de Ville and *Precedent Disinfectant* by Mrs. Harriett.

In big cities, where a well-to-do treatment is not made available everywhere, I think we can reduce the disadvantages of a cold brought on by urination by purchasing a good perfumed one, holding it under a tap, at various positions after use and drying it in the sun before washing it with Carbolic soap as a solution of perspiration of poison, after cleaning the surface with a fine stick daily or occasionally.

NARAYAN CHANDRA DUTT.

ERRATUM

June, 1933, page 633, column 11, line 6
for Sallendra Sen read Sallendra Chandra
Bannerjee

FOREIGN PERIODICALS

Culture and Religion

Do Culture and Religion go hand in hand? Mr. S. Walter Ymerius is of opinion that a lifetime's years in a University are wasted. In *Blackboard*, September, 1935, he puts the situation thus:

Love of learning, or learning itself? Culture, or the acquisition of specialised knowledge. This is the great problem which faces every university in the modern age. Some, indeed, claim to have solved it to their own satisfaction. Others are still puzzling with it.

The problem has been caused by the passage of time and the opening up of fresh fields of thought and knowledge. Applying equally to both the old and the new world, it is of universal importance, inasmuch that on the solution of it depends the future, not merely of our educational systems, but of our civilisation itself....

Culture does not necessarily mean the accumulation of large quantities of specialised knowledge. Any system of education that aims at being cultural must consider both sides of the question. The acquisition of a certain amount of knowledge may be, and is, important, but equally important is the knowledge of how to use our brains. Modern education makes no attempt to make the growing mind to use the time of leisure profitably—in fact, the student of to-day has no time left for mental leisure, so great is the demand and the necessity for the acquisition of more and still more knowledge. His position is made for their while meaning which is so essential for a true conception of life.

This is the one great handicap that the university graduate has to overcome when he, or she, goes out into the world. The university man may have a bit more extensive knowledge of his subject than his less fortunate brother, but he lacks the experience necessary to apply it.

It is my request that universities are worse off today than they were in the Middle Ages—they lack the ideal that religion used to give them. Religion thought at the modern university is a case of chaos. It lacks co-ordination and order. No attempt is made to link up education and religion. While admitting that a return to the old religious questions of the universities is impossible, they could at least build on a common ground of religious inspiration, based on fundamental and avoiding controversial topics.

AE

Arnold de Blerwyn pays the following tribute to our famous Irish man of letters, Mr. G. W. Russell (AE) in *The Irish Monthly*, September, 1935:

Two men of letters in our time have made a bigger gap than Mr. George W. Russell ('AE'), who died in July. The same tribute paid to his memory, by men

of different lands, races, classes, colleges, times, interests, religions which had the ring of grief from the manner of his influence. He had become a legend even while he lived, like Dr. Samuel Johnson, with whom he may be likened—not as to genius, indeed, but in this; that he wrote little that will live of its own merit, yet was the cause of a whole of writers, and a leader of many.

He expressed this desire best in his privilege of writing and drawn on the sanctities of General, prose sweeps of seas, light upon through trees, looking water, day, glimmering twilight scenes. He resembled Turner in his intoxication with light and such tones. He was made to be a supreme painter of landscape. It was a gift that he looked the discipline to turn his gift to perfect use. This best impression of him can be seen from the best in the Municipal Gallery, Dublin: a great landscape, Mediterranean based among the images of some other men of distinction, whom he had but Ireland could boast. (This was the man, indeed the one, that he loved, and working with words that he never had learned, who yet was a master of his time, skilled and even loved by many. How did that word effect so many others? By the gift of talk. It was the greatest talent of the time....)

Where AE was at his best with the pen was in those considerable essays made by work, in the Irish Movement, in which he dealt with the co-operative movement, and with social life in general.... He developed a plan for a co-operative commonwealth which corresponded to a Irish constitution. Many thought his scheme Utopian, but it was more practical and proved that many schemes which have come into vogue in Europe since the World War. His book on Co-operation, and that five volumes *The National Union*, are both his ideas on these matters, and deserve study. Perhaps some part of his proposals will be embodied in an Irish constitution yet....

It is needless to discuss his theories, his pantheism, which made gods of us all and deified the transcendent God of Nature. He declared that Emerson was just as mystical as Christ—but Christ himself was simply another symbol, based by man's unworking mind. He felt, highly-coloured voice, he sang of our supposed journey home to a heaven from which long ago we descended into the human world. He believed in reincarnation, and once he wrote told Mr. Yeats that he was prepared to wait until his next life on earth for the satisfaction of his desire to act as poet.

His influence lives, perhaps, in many disciples of his co-operative theories, but not more in the many whom he helped and encouraged, who were attracted by his mental eagerness, diffused from him, yet went further to more catholic points than they would have gone if he had not set them thinking hard.

Lanarkshire and India

Under the caption 'Lanarkshire Looks at Missions' Mr. Cecil Northcott presents the

following pamphlet in *The International Review of Missions*, October, 1935:

The great sweeping action of the coming century is anti-westernism, but almost wholly dependent on the economic clash with India. The empire, which should govern our consciously through the Liverpool docks, export wheat, goes almost unmentioned every six months, whereas capital, working sheds, petrol, money, raw wool and the magic phrase "the dollar" were round. Then came Mr. Gandhi's boycott, difficulties in the new market, and increased Japanese competition in the Far East. The lesson had out of the industry, manufacturing west position in a single and thousands of workers were thrown on the unemployment dole.

In 1933, Mr. Gandhi went to the centre of Britain—a typical east Lancashire cotton town—and watched the people as they passed him in the street. He had been brought from London by a well-known Congregational family, deeply interested in the work of the London Missionary Society, in order that he might see for himself the state of a Lancashire town. He watched the people passing, then a marriage in a church and noticed that most of them were well dressed and well fed. He could hardly believe that they were unemployed, and asked how much could they get. He stayed in a figure his twenty-eight shillings a week for a man and his wife, fifteen shillings for a single man and thirteen for a woman. Some of his Indian teachers were only getting thirty a year.

That visit of Mr. Gandhi was a revelation to many Lancashire people of the real state of the people of India. For the first time many realised in their own towns that though the unemployment and the poverty, the permanent state of villages in India was intolerably worse, and that their great industry had grown up and become so much with people infinitely worse off than themselves. For the Lancashire mind at its best is intolerant in its thinking, and its great doubts of individualism, international peace and free trade have been practical ideals as well as practical policy and good business. The little figure of Mr. Gandhi is known by the man-made was a sign to the towns that their religion and their industry properly were international.

There has been little movement against India so far as it has moved in Lancashire, although here and there we have heard of decreased respect of attitudes because of the Indian situation. There is movement and discussion against Japan, as the anti-efficiency in the press, and many newspapers against which slavery in Japanese mills, low standards of living and unfair competition are usually believed. But the ordinary man is immeasurably stronger in his faith, is passing through a period of unbridled expansion similar to the British expansion of a hundred and more years ago, and that she is able to take over or else the gifts to industry of science and discovery which have made her growing pains less serious and her achievements more spectacular.

5a, Marx has Staged a Comeback

The following observations on the doom of disarmament appear in *The People's Tribune*, October, 1935:

Several years ago the fact was joyfully proclaimed around the world that war had been outlawed by all civilized nations, but it is now very evident that Marx has "staged a comeback," as the sports writers say, and the outcome has resulted in the former nations as bold as

ever, if not bolder. With the League of Nations pronounced as a deluded dream which it is doubted whether it will ever get up again, recent events at Geneva have very clearly shown there is no prospect of anything practical being done in the direction of disarmament for a long time to come. It did not need the anti-Marxian critics to make this fact clear. Four years ago a certain "accident" in Munich indicated the coming of a storm which would wreck all hopes of any international agreement in the way of reducing armaments and arming and arming. What has happened is beyond para of the world between mid-September 1931, and the ninth month of 1935 has made it only too patently clear that until there is a very considerable change of heart all hopes of disarmament is doomed. As Herbert's Prime Minister recently said:—"The only defence is to offend, which means that you have to kill women and children more quickly than the enemy if you want to save yourselves."

That it is not surprising to read of a handbook being published by the British Government for the guidance of its citizens as to the most effective procedure to be taken in the event of air-raid upon England. It is certainly aimed in this official publication, that every house and every business establishment should have at least one room in which all persons could refuge in the event of a gas-raid from the air. To provide effective house government against gas attacks would mean sealing up occupied buildings. For the entire population of Great Britain at an estimated cost of between £200 and £300 million pounds, which even the British Government cannot afford to lay out in these hard times. But according to the Home Office handbook, every house in England should have one even without bathroom and suitably equipped to meet the emergency.

Naturally nervous people have not been made less so by the result of a recent "raid" on Portsmouth, Gosport, and Southampton, although as far as reports of the naval and military authorities who wished to test the plans they had made to defend Britain's great naval base. For nine hours the three towns were completely "blackout" and a light was allowed to be seen from the town where the searchlights trying to "spot" several squadrons of heavy bombing-planes, which according to dropping hundreds of "bombs" upon that spot in the naval base of Portsmouth and the shipping port at Southampton. If the attack had been a real war, the enemy would have destroyed his objectives with much the same success as awarded to military "raid" on London, when the "enemy" consisted the planes for descent to bomb with a facility which showed that progress in planning effective defence against attack has not kept pace with the increasing power of attack. And in the event of a real enemy landing instead the only thing for non-military towns, women and children to do is to make tracks for the nearest bomb-proof, gas-proof shelter, where they may maintain as long as they can that gas-proof and low-level life on the ground is liquid form and was prepared to kill for several weeks after a raid, and that killing may be necessary to free children from contamination, and that anyone who walks in a street which has been contaminated with poison-gas may have to take his shelter even to be treated with a special drug, and if a concrete shelter has been coated with liquid mustard gas, it may be necessary to break it up and refit it. Of all forms of death known to man there are few more ghastly than that which results from the effects of mustard gas, though some of the new gases, which are being tried in practice in various countries in the "warfare weapons" with which every army hopes to win the next war, are said to produce even more terrible agony.

All of which shows that Man today is more materialist, as well as more prevalent than ever. But not all are selfish and selfish to be driven to this. We should realise the life and death-struggle for millions of all ages and both sexes are to be exposed to the most terrible torments which can be devised by the devilish ingenuity of diabolism.

Exclusiveness of European Clubs in India

In an open letter to His Excellency the Viceroy, Sir Chirmandel Dunsford of Bombay has raised the question whether official patronage should be extended to the clubs which exclude Indians. The Australian cricketers who are now in India have refused invitation from such a club at Karachi. Philip Morrell discusses this 'very delicate question' in *The Asiatic Review*, October, 1933, and says:

I know the argument for not admitting Indians, even when highly educated and intelligent men—the sort of men whom we meet in London in England—to English clubs in India. I think it is said, in a partly private opinion and if Englishmen in India like to have their clubs to themselves, so as to preserve the home atmosphere, when rights are correct to object. But the answer is, I think, that a club composed almost entirely of people in official positions can never be a purely private affair, and the exclusiveness of these exclusive clubs tends on doing to make social intercourse between Englishmen and Indians for some difficult than it would otherwise be. It is a pity that the admirable example set by the present Viceroy in the founding of the Wellington Club in Bombay has not been more generally followed.

I must refer to the second difficulty: that Indians themselves are often over-sensitive and therefore suspicious; also; but here again there is a real tradition to be overcome. If Indians are sensitive, it is because, too often in the past, they have had their feelings hurt, and because they are not yet converted to the social system, as well as in politics, the English, who have so many social advantages in India, are ready to disregard differences of race and creed and what is called the colour bar. In the Indian States these troubles hardly arise. In Mysore, in Hyderabad, and indeed in some princely states, in which English and Indians are and played bridge and tennis and golf together on perfectly equal terms, and one of the happiest meetings I remember in India was at a dinner party at Bangalore, in which the members were evenly divided between the two races, and the conversation was as frank and unreserved as in any English club and in some ways far more interesting. The trouble is that in the past, though men from a different point of view. As the procedure itself disappears on our side—as money as later it rises and will—the over-sensitiveness on their side disappears also.

A Cotton War?

The Living Age, October, 1933, makes the following comment on the 'Heaven-sent opportunity' of having a Jap-America Cotton War:

Japan's attempt to develop a cotton empire of its own in the Far East looks like the beginning end of the manufacturing business in Roosevelt's 1938 campaign. The United States grows about 12 million bales of cotton

a year and exports about 2 million, of which Japan buys nearly 1 million, Germany and England making less than 1/2 million bales each. Now Japan will plant 2 million acres of cotton next year in two Chinese provinces—Hepai, Shantung, Kiangsu, Honan, and Shensi. Although China produces 2 million bales of cotton a year and next year is expected to produce 3 million bales, not including those some unaccounted share, about the Japanese are declaring themselves free of danger. What has made this scheme possible is Japan's military conquest of North China and Manchuria, where the best land for cultivating cotton lies. Needham is so, British geographers, never to invade the United States in war with Japan, have a thousand-year-old dream. Roosevelt depends on the hope of King Cotton for reelection and is not likely to let American control of half the cotton markets of the world pass into Japanese hands without a challenge. His last that Japanese capital need within China by force of arms before establishing the economic conquest of East Southern States supplies the necessary moral impetus for the next crusade to make the world safe for democracy.

Relations Cordial But . . .

'Relations between the British Empire and Saudi Arabia are cordial. But there has been no settlement of a very troublesome dispute'—so Kenneth W. N. Ewer in the *Daily Herald*, the Labour Daily of London, and proceeds on to say:

King Haia Saud and the British Government are, and have for some time been, in disagreement over the ownership of some hundreds of square miles of land directly completely barren, uninhabited except for the occasional tribes of nomadic tribes. Nevertheless, the Arabian King is very stubborn in his claim that this desert patch is his domain. And the British Government is equally stubborn in its claim that the patch rightly belongs to the British-possessed province, whose 'water' is drawn along the Tropic Coast of the Persian Gulf.

Why should there be any quarrel over such an undesirable (freaked) property, across which no one has ever travelled to reach out a hand? Why has it become so sacred in Saudi's viewpoint? The answer is to be found in a single syllable—oil.

We are not quarrelling over the sands of the desert. We are quarrelling over the oil that the sands may contain beneath. There is oil across the Gulf in Southern Arabia. There is oil in Kuwait in the Gulf of the Gulf. There is oil in the Persian littoral, a little way up the coast. Easily enough, the petroleum war, there is oil under the desert lands of Saudi and under the desert lands behind the Tropic Coast. Across the desert are good enough for big oil companies to be very interested, by governments to be very interested.

A Road to Ruin?

There are people who think that Abyssinian War is nothing short than Italy's race on the road to ruin. *Christiania's Aftenbladet*, an anti-Fascist paper of Paris, says:

Even if one views on a rapid victory (which is getting the best possible from on the matter), the Abyssinian war means to Italy the road to ruin. The billions that we are spending and will spend on roads, armaments,

producing soldiers' pay, etc., we shall certainly not get back when the Abyssinians are in town—two years than we got back the last time. It is for the soldier the war means death, for the Indian conquer it means isolation and ruin. Each year's war, debt, money, prices will rise certainly while the people, upon whom it is and the increase costs of the war will fall, will be forced to reduce all during their already miserable standards of living. And the responsibility for this need be placed squarely at the door of the officials whose delusions of grandeur and desire for personal power are leading the nation to catastrophe.

The Next Victory

Lord Lintellgow has been appointed Viceroy of India. He has been influential behind the scenes rather than prominent on the stage of public life and the following observations by P. Q. B. in the *Spectator*, the *Conservative Weekly* of London will be read by Indian readers with much interest:

In appearance and manner he is a few types of British aristocrat. Tall, robust, and even in figure, he has a way of holding his hand like two on Olympus. An impression of dignity and poise is conveyed as he walks, and will move when he takes his chair. As a speaker he first strikes by his deep voice and powerful lower jaw but is impressed by a harmonious mouth, kindly eyes, and the lines of a forehead. Clearly a dominating personality with a force of character and subtlety of intellect above the average.

Lord Lintellgow assumed the responsibilities of adult life at an early age and has had a wide and varied experience. According to his father's wish and custom he was in the age of twenty-one, he entered at Westminster and served with distinction in the Great War. After filling the posts of Deputy Chairman of the Conservative Party and Civil Lord of the Admiralty, he left politics for industry and became a director of several companies. As chairman of the Committee on Distribution and Prices of Agricultural Products and of the Royal Commission on Indian Agriculture, he acquired the reputation of being an ideal executive chairman—fairly hard-working, subtle, and quick to seize a point and, when necessary, to meet clear of the issue. He was sometimes a mistake with devastating pungency or disarming candour, as the occasion demanded. But much of his success is due to a British impromptu humour, which breaks out now at high battlements, now in brilliant repartee and frequently as a lightning-bombardment in an atmosphere charged with deadlocks. A man who can in a moment turn from grave to gay is both master of himself and well equipped to be master of others.

All his qualities of mind the man commanding an army, sound judgment, and wisdom. Agriculture and India are his special subjects; but he can hold his own with experts on literature, art, commerce and scientific research. He knows more about business than the average colonialist and more about commerce than most business men. In the course of a conversation he will surprise you by giving the latest prospects of a cure for the common cold or his outline of the effect on China of American silver policy, as well as a very able bit of Sanskrit grammar. His cast of mind is calm, dispassionate, practical and positive and pragmatic. He is more given to turn back to practical; and, if he lays down the law it is a challenging epigram of our moment, he will be the

best to weigh in and accepting a large measure of truth to be precise enough. As Mr. Baldwin said in reply to a parliamentary question, the older he gets, the more impressed he becomes with the unpopularity of the truth; but, whereas Mr. Baldwin's tolerance and wide sympathies are associated with a certain indifference to, if not distrust of science and accuracy, Lord Lintellgow is keenly appreciative of the achievements and possibilities, as well as the limitations, of scientific methods.

Like Mr. Baldwin, he judges men by their character and ideas by the character of the men who hold them. But, like many of the persons of his age who fought in the War, he is more conscious than the older generation of the ferment of new ideas with which the Conservative instinct for orderliness and stability has to make its peace in a rapidly changing world. Lord Lintellgow has had the advantage of contact with all classes, particularly of his fellow Conservatives, and has the gift of making cordial friendships in all walks of life. In this he resembles his great-uncle, General Archibald Lintellgow of Nisibis, whose popularity with the Scottish working classes was remarkable.

Like his predecessor, the new Viceroy will be greatly assisted by the generosity of his wife. Tall, sturdy and active, with a ready smile and very content, she is already noted to play her part in promoting the right atmosphere for introducing the new era to India. She accompanied him during his visit to India in 1926-28 as Chairman of the Royal Commission on Indian Agriculture and shared his greatest studies of village life. It must have been in the first fortnight in June, 1928, that he obtained a knowledge of Indian life and politics without having arrived in the Indian Civil Service and, indeed, there must be few Indians who have acquired as clear a picture of agricultural conditions and problems in every province. Lord Lintellgow worked with devoted energy during his two years in India. All who have served with him in that or any other field testify to his business and personal to colleagues and subordinates and to the thoroughness and quietness of grasp with which he tackled the business he faced.

The Viceroy Despatch is still young and has yet to prove that he possesses the highest gifts of statesmanship and administration. But his friends feel very confident that there is no man living, of his generation, better qualified by character, intellect, and experience to assume the burden of guiding India's destiny in these critical times.

Twelve Years of the Turkish Republic

Frederick T. Merrill who visited Turkey in 1924 and has made a special study of Turkish modernization, writes in *Foreign Policy Reports*, October 9, 1936:

Since 1923 the Turkish Republic has been carrying on a fundamental revolution based on five principles: secularization, agriculture, modernization of industry and agriculture, and controlled recovery. The flight of Mohammed VI to the English Embassy at Angora in 1922 ended the despotic rule of the sultans. With the abolition of the Caliphate and the prohibition of religious in March, 1924, the abrogation of the religious provisions of the constitution in 1928, and the more recent laws restricting the garb and speech of the clergy, Turkey has become a secular state. Fear that unsympathetic minorities might prove to be a source of weakness and prevent attainment of the national goals which marked the way in the final realization of the *Atatürk*, which

After the Greeks were forced to sign the Treaty of the 1922 agreement for exchange of populations. Since then, all foreign elements have been gradually eliminated, either by assimilation, and suppression, as in the case of the Kurds, or by legislation in the economic and social sphere affecting foreign residents in Turkey. It presents this remarkable feeling, expressed well in "Turkey for the Turks," is clearly evident. Workshop of the state is filling the void caused by the decay of Islamic lands, men and leadership. The desire to become a self-sufficient, industrialized state has led Turkey along the road of economic autarkism. Here again the state is omnipotent, for the government plans to control all economic activity. Thus the political, religious, social and economic theories of the Kemalists have shaped virtually every phase of life in Turkey since the establishment of the Republic.

He concludes as follows:

In the face of steadily insuperable obstacles, Turkey has made remarkable progress during the twelve years of the Republican regime. Heretofore observers of Turkey continually remark on the rapidity with which the Turks are assimilating Western methods and civilization. In the political sphere a people trained, organized, more, commencing the loyalty of its people and the respect of other nations has been created. The social program of the government has made definite progress in popular education and the emancipation of women. Health and living conditions have also been improved. In the economic sphere, Turkey has adopted its foreign obligations, and by instituting a policy of "pay as you go" in its financial affairs has safeguarded its credit abroad. Economically, the new regime is accomplishing, gradually and consistently in industry is an effort to become self-sufficient in manufactured goods. On the other hand, economic autarkism, maintenance of foreign trade, foreign appropriations for national defense, and the government's financial policies are at present the major difficulties which beset the Turkish people in their attempt to gain economic and political security. The first stage of the Turkish revolution has been effectively completed. The final stage, that of consolidation, is now in progress.

Toward World Unification

As the American colonists extended their patriotism from state to nation, so now the peoples must learn how to extend their social loyalty to embrace the world—thereby not decreasing but making more effective their national patriotism for their own nations and in the World Order, October, 1930, WILLIAM F. HATCH says:

Geographical barriers are fast being withered, nations, speaking various languages to be developed among themselves, two days apart, have been made one by the God-given inventive genius of the modern age. Steamship lines, rail lines, airplanes and automobile carry rapid-fire humanity in all parts of the globe. The cable, the telegraph and telephone make the things of each nation the breakfast reading of all other peoples.

The international lines of commerce, industry, science, art and music are world-wide and world-reaching. Also the literature of the world reaches its readership from the authors of all nations.

More and more do the nations consult one another regarding the affairs of paramount interest to all peoples.

The result of all this above is that the nature of the world, through an enlarged evolution and maturing of events, stand in relation to one people, as does the same relation position that the original *Anglo-Saxons* occupied each toward each.

There is nothing common to some particular in the idea of world-unity—where are lacking except it is true, just as there are some states in the United States that fall below where is education, and are still inferior with respect, particularly, progress of religion and race, and a strange and perverse attitude toward civilization is now, whether the new thought and mode of action is beneficial or not. Be that as it may, such delays did not permit a successful realization of the colonies that was to exist in the United States. Nor could one justly be accused of being selfish in his state because he was the benefactor of a group with other races; any more than one can rightly be accused of selfishness in his nation, because he was clearly the benefactor that will result from union with other nations in a world wherein that will eliminate war.

Negroes and American Textbooks

Derive the textbooks' His is the demand made by the Conference on Education and Race Relations, an organization of one hundred Southern educators, with headquarters at Atlanta. Because these, these books, omissions and inclusions in these books, "make for much misunderstanding" as far as Negroes are concerned. *The New Republic*, October 2, 1930, describes the situation thus:

A study of textbooks in common use in American public schools is determining what kind of general idea society related to the Negro has just been completed by the Conference on Education and Race Relations, an organization of one hundred Southern educators, with headquarters at Atlanta. Twenty standard textbooks in history were examined and it was found that seventeen of them kept the student in a complete ignorance that Negroes ever reached the highest levels in the life of their country. Eighteen of the twenty histories made no mention whatever of the Negro's progress since emancipation, and there was a general failure to accept fairly the relative responsibility of the national government and their white leaders for the misdeeds and crimes of the Reconstruction era. Fifteen of the principal textbooks in civics were marked, and nearly one-half of them made no reference to the Negro or to the problems incident to his presence in this country. Three treated the subject so lightly as to leave scarcely any impression, three brief treatments tended to deepen existing prejudices, and only one made any real attempt at objectivity and fairness. Thirty-eight textbooks in literature were read, and twenty-five of them contained no suggestion that the Negro has ever made the least contribution to the literature of America. Eight books mentioned briefly only a single writer (either Phillis Wheatley or Paul Laurence Dunbar); one named both, and only four mentioned as many as three or more Negro writers. In none of these findings of "omissions and inclusions that make for misunderstanding," the Conference seems justified in calling for a considerable revision of American textbooks.

INDIAN PERIODICALS

Toward Understanding India

Professor George F. Ganger, the American author of *The World of Epistemianism: A Study of the Philosophy of the Sciences*, who last year spent a few months in India, studying the philosophies and religions of the country, sets down in an interesting article in *The Argon* Path on *Toward Understanding India*, a few points which seem to him to mark the way of understanding:

The first point is geographical. In this respect, India is, in many striking features, comparable to Europe. If we take Asia and Europe together as the continent of Khorasia, Europe is a peninsula on its western end, and India is a peninsula on its southern end. Each peninsula is a subcontinent, with a mixture of races, languages, governments, and religions. Each peninsula has reached and requires of ancient cultures, among them in each case an attitude which extended over the boundaries of many present-day divisions and is still widely followed. The influence of this which we hear call "Oriental" culture in India is certainly comparable with that of its cognate Latin, or Greek and Latin, culture in Europe; it would be a profound and subtle rewarding study to pursue this comparison in detail. Each of the two peninsulas affords a home to more than one of the world's principal religions, although the Muslims in Europe are less important in their positions than are the Hindus, Muslims in India. Consciousness of racial and political unity and cohesiveness, if not actually during advanced in India than in Europe, is at any rate a more living ideal.

My second point concerns morals and social organization. If we of America would understand India, we need to control ourselves patiently of the obvious fact that every social system has its evils as well as its virtues. It is entirely false as Americans to suppose or suppose the evils of India, which he thinks also of compared in Chicago, its diverse counterpart at Rome, the false picture of Hollywood, the long story of injustice in the Negro, and the growing bitterness of American economic conflicts. A few snapshots of evils in India and America is followed by a comprehensive vision registered in each of the two peoples. The Indian, coming from the East, is naturally sensitive to the four things of life, and meditates in any desire to achieve these and to any criticism because of such failure. On the other hand, the American, coming from the West, is comparatively less sensitive, and has often been blamed as regards the material acquisition, and even the superiority, of his own civilization as beyond question. Each man in this respect needs to meet the other halfway.

If we of America would understand India, we need get out more of the notion—that is not so difficult—but also of any lingering attitudes which have and there accompany the notion—that differences of skin pigments does give any man cultural or spiritual prestige as compared with any other man.

If we of America would understand India, we must get away from missionary thinking and missionary postures. What is not denying that if we wish to help India, the missionary goal of most men has advantage well lost is it showing that there are in India many missionaries who understand Indian life with real insight and appreciation. What of this general, I think it is of primary importance that if we wish to understand India, we should learn about it from the Indians themselves.

I think it "ides man in the street" is India is any one's religious, or any better example of his religion, than is the man in the street in America.

Finally, if we would understand India, we must think of India as interestingly helping herself out of her own difficulties. Noble achievements are beginning to show—within the brilliant administration of affairs in some of the native states, the developing scientific and some of the technical fields, the art as in the thought between, serious communal groups, and the work of the Indian Gandhi in the villages. Everyone sees that there are still terrible obstacles. We of America cannot yet see how India can help herself effectively so long as the same system is allowed to rule either or using a person's choice of companies, nor how agriculture can keep to prosper without better resources against natural pests. But the beginning fact is the whole situation is the number of Indians who, in their own ways if not by sight, are dealing themselves with their circumstances in the problems of their people.

The Pioneer of Indian Folk-Lore

FRANK M. BEDI writes in *Contemporary India*:

Love for one's country is not only expressed in political action, or in more obvious forms of social service. Anything that demands one's whole life in the service of some form of national consciousness is at least noble—at least noble value—is the rebirth of a country. Prof. Devendra Prasad Saxena, since 1925, devoted his whole life and mind to general resources to the single-minded ideal of collecting for India in some organized and permanent form the folk treasures of her folk-lore from these folk-places in the villages. He has listened to the people of India bring their folk-lore songs, and has written them down, and translated them from their original dialects into both English and Hindi, so that all India will be able to share their precious heritage. He has gone into the villages of Bengal, into the mountains of the Frontier, to Gilgit, to the mines of folklore in the United Provinces, to the lonely deserts of Kashmir—no corner of India has failed to contribute to his unique collection, and a great more varied and representative every month.

The very soul of a people bubbles forth in its indigenous songs and dances—these marks of joy in life and village festivity that are as old as the forests themselves. To learn poetry in the heart of the nation

regimes in our neighbourhood. Such a movement would be mirrored in its essential features in the movements of the colored continents.

On remembering all human and national existences we must begin with the individual. Human growth is that of a completely individual nature. Nietzsche's saying "Because what thou art!" expresses the final aim of all human development. Goethe's dominated the same ideal in the sciences.

"Gibst du Natur dein stetiges Werk nicht auf, so gibst du die Natur."

"We do not surrender? No, we give resistance in work."

"Let none be like another, for each be like the highest."

How can that be? Let each be perfectly himself!

Thus, too, the development of mankind is primarily a matter of individual peoples, individual nations. Each of us is first of all a Saxon, or a German, or a Frenchman, and develops as such. All education is conditioned by nationality, is dependent upon the geographic, economic and political facts of the particular nation. Every civilized man requires national education to prevent the slide from above by the State or by society, and so secure to the individual free development and elevation. This means the nation's leaders must create themselves in this task and allow full freedom to the individual for cultured development, following the conception outlined by Wilhelm von Humboldt in his early work entitled, "Ueber die Natur der Vernunft, die Grenzen der Wissenschaft und Natur als Institution" (On Boundaries of the Limits of State Activity).

National education is inevitable as is the way every child grows up surrounded by the history and culture of his country, the guiding element of which is both historically and geographically the world-heritage.

Passive Resistance—Old and New

Passive resistance, Satyagraha and similar force are treated in India as new effective weapons forged by the hand of Mahatma Gandhi to cope with British imperialism. According to Sir Harn Singh Gurm they are neither new nor effective; Christianity and the great Chinese wall are the culprits of human devices to thwart the impact of direct force by what is now called, passive resistance. It appears to people caused to question. The defensive armament of passive resistance has not enabled Hindutva to meet successfully the attack of proselytizing religions, such as the Islam and other aggressive creeds. See today seventy-five millions have already left the fold. Sir Harn Singh concludes the article on passive resistance—old and new, in the *Colchester Review* with the following remarks:

The Moslems treated the Mogul rule bearing their peaceful religion in the face and of Islam which as a new religion was naturally destined to make itself a world religion by force or persuasion, and of the two methods it found force more effective. The early Christian leaders found the same method as yielding more success, and the new religion, then made a serious attack upon the two established Asian religions, Buddhism and

Hindutva, driving the former first from the regions of China to within the great wall of the East, and the latter by the great conversion of Persia, Afghanistan and the whole of Central Asia and later on it swept a still larger harvest by the conversion of 70 millions of Hindus who became Moslems not only to escape the hatred of the great world, but also that of the Mogul conquerors who had enslaved Hindutva, despoiled and despoiled their temples and sacred offices and placed a price upon their rebel heads.

Hindutva never lived this new science to its very ultimate stages by the selfless service of perfect resistance. There would be something between, were it not possible, that the Hindu sages should have resorted to violence with everything the old orthodox stages of worldly impurity and show nothing in answer to the words of the people the little nation of self-protection, not to speak of self-defence. All the studies of one nation, physics are nothing but ruled physics in themselves with the proved laws of science. The doctrine of non-violence and Karma has been those in the world with the fundamental laws of the theory of evolution become established. It was in all forms an logical and a depressing doctrine, and what have it has not played with its management retained.

What India now wants is a more ready philosophy and a more perfect method. We can no longer lead upon the dry bones of old tradition. We should no longer accept the old doctrine of in all, but attach it to our new knowledge of science. There should be no leader except for leaders, authority which has perished all our history as men with our own lives. What India wants is a Renaissance, which must recognize a new and new historical basis, and historical reality. What India needs is an unbroken foundation, a new basis, which will destroy the two great idols of our faith but the old new doctrine of the separation.

Meaning of Non-Violence

The following is the abridgement of an article reproduced by Ahimsa from the *Harbin*, which contains the advice given by Mahatma Gandhi to the Hindu inhabitants of a village in Andhra Pradesh, where violent acts of aggression were committed by the Muslims of the village supported by riotous:

The Hindu inhabitants were described as helpless and pacifistic. They knew nothing of non-violence. The writer wanted to know what the village is about, was to do in the face of daily increasing violence as the part of the Muslims of the village supported by others coming from other villages.

Non-violence means to fight in a person who does not do and has no power of resistance. A helpless person is not non-violence because he is always under by power. He would gladly go to the madhouse if he could, but he over tries to get from him. We do not call him a coward, because he is made for nature to follow no better than he does. But a man who, when faced by danger, behaves like a mouse, is rightly called a coward. He harbours violence and hatred in his heart and would kill the enemy if he could without being hurt himself. He is stronger as non-violence. All surrounding on it will be low on him. Victory is foreign to his nature. Before he can understand non-violence he has to be taught to stand the ground and even suffer death in the struggle.

to defend himself against the oppressor who holds him in servitude him. To do otherwise would be to confirm his servitude and take him further away from non-violence. While I may not actually help anyone in violence, I must not let a coward and abject spirit take precedence as called. The knowing the fact of which non-violence is made makes him honestly believe that coming away from danger every time was a virtue compared to offering resistance especially when it is thought with courage to one's life. As a number of non-violence I must, on the one hand, be possible for me, guard against such an cowardly belief.

Non-violence is the greatest force in the disposal of mankind. It is greater than the slightest weapon of destruction devised by the ingenuity of man.

But I am quite sure that this truth about non-violence cannot be delivered to the helpless. They must be taught to defend themselves.

Resistance to self-defense is allowed in law. Self-defense alone, or the only democratic course where there is no violence for self-protection.

"And in doing it, and when such incidents happen, they must be prepared to defend themselves. It is better if they can actually avoid persecution and allow themselves to be killed, instead of fighting in defense of their persons or property. That would indeed be their cowardly triumph. But such deference can only be exercised out of strength and not out of weakness. Till that power is acquired, they must be prepared to meet the wrong-doer by force. The citizen will soon definitely give force in order to defend the liberty of his women." The doctrine of non-violence is not for the weak and the cowardly; it is meant for the brave and the strong."

Reminiscences of Swami Vivekananda

Prabuddha Bharat publishes some hitherto unpublished reminiscences of Swami Vivekananda by the late Sister Nivedita. An idea of the Swami's attitude towards non-resistance may be formed from the following extracts:

"This morning the lesson on the Gita was given. It began with a long talk on the fact that the highest ideal we set for all, Non-resistance is not for the man who finds the repelling of the wrong in the sword, for the reason said, with 'Ego, Brahman' disappearing and vanishing. Non-resistance is justified by a mother's love towards an angry child. It is cowardly in the mouth of a coward, or in the face of a lion."

"Let us be true. Non-violence of one life's courage is given in using to make people think in the ideal which we are now. That courage would be more firmly upon us becoming that which we would like to be. And so it would degenerate with the education to an education."

"Salutation to thee—the God of the universe,

Whom I worshiped in childhood by the gods

Thou, the attraction Soul,

Physician of the world's diseases.

God, of even his gods,

To thee our adoration.

Thou art mine. Thou art mine. Thou art mine.

In the Indian press—the Swami Vivekananda.

There was his implication throughout the talk that Christ and Buddha were inferior to Krishna—in the group of prophets—because in this world the highest ethics at a world-wide, whereas Krishna was the right of the whole—in all his parts—in his own differing Hindu. But

perhaps we are not familiar with his thought would have realized that this last implied his explanation. "The Swami on the human has only become another Swami in the rest of man."

"All through his language and the above this doctrine of non-violence life as a man, and is sympathetic with it. He takes him of the "New India, my dear," although not more of the "Hindu nation and the world" were at once. But I fear that though he has been somewhat of a book in a few leading days even could be in the pages of New York, 1900.

The Utility of a Library

Behindrunthi Tagore, in estimating the usefulness of a library, comments in the Indian Library Journal, the position for accumulation of books. The page:

"This library alone can be called logically which does an attempt to make readers to the book in its disposal—it is such logically that makes a library big, not its plan. That the readers under the library, is not the whole truth; the library should make the readers."

If this truth is kept in view, we at once realize what a great question is that of the library. Its duty does not end with the acquisition, classification and arrangement of the volumes in its charge; in other words, intelligence and skill do not constitute the main nature of its duty; he must have a proper understanding of his books as well. If a library is too big, it becomes practically impossible for the librarian to acquire such true understanding. That is why I feel that the big library can but function as a warehouse, and only the small one serve as a library, which can furnish the substantial for daily reference and enjoyment."

My idea of a small library is one that keeps books on every subject, but only select books, not one of which is there only in an attempt at variety in number, but which one of which stands on its own merits, where the library is a true library, devoid of all other picking, free from pride in the mere building of shelves, capable of classification, selective. A library which makes you enough consider that can be placed before its guests for their selection, with a librarian who has the qualities of a host, not a warehouse."

Guru Nanak

Nearly four hundred years ago, on the 10th of November, 1469, at the age of thirty-two, passed away Guru Nanak, the great founder of the Sikh Religion. According to an article on the Guru, describes his last days.

During his last days Nanak founded the Akhara and took all the labor and united with his family at Khurpur. Nanak continued to preach his own faith by personal and peaceful, attracting a large number of disciples. Out of the offerings made to him by his disciples, he built almshouses and gave charities. He was humble in his dress and did not arrogate of himself any greatness or power but said that he was child and mortal like others. He taught that God was all in all and deliver us from was the "one thing needed." "Think, pray and praise Him alone," was his exhortation to all.

Nanak made the unity of the Supreme Spirit the

basis of his doctrine and his teaching was "God is one, He is the God, not of the blind, not of the blindman, not of the Christian, but of mankind. Under whatever name He is worshipped—Jehovah, Allah or Rama—He is the One, Invisible, Eternal, Uncreated." According to his knowledge of God is the most important of all knowledge, which all have a right to seek for themselves and working of God is a service in which every man has a right to participate. It is a duty which cannot be performed by one man on behalf of another but a personal one, which must be done in truth and devotion, seeking neither reward, nor hope, strength, nor weakness. He gave a very high place to morality in his teachings and the ethical moral code that is to be found in the Gurukul Sahit is rarely found elsewhere. Purity of life is said to be the highest object of human endeavor and that nothing which man can attain is more acceptable to God.

He entered on all a righteous life, characterized by humility, love and hospitality, shunning all superstitions and fear.

The Englishman at Home

In *The Young Builder* Shri Ram Narayan Agarwal gives the following description of the Englishman at home:

Except the English papers like the *Times* or *Manchester Guardian*, all the rest are full of nothing but mathematics, dictionaries and drifting matter, especially in the world of sports. There is hardly any section of the Parliamentary proceedings in the popular dailies. English articles on various subjects are bound to reduce their sale. The proceedings of the *India Bill* in both the Houses of Parliament were given as preface to all, and the general public is absolutely ignorant of the details of the new India Act. They never care to know the true facts about India; their only source of information are what they like "The Lion of a Foreign Legion" or "The Lion of India," which give the worst possible impression of our country. To the mind of an average Englishman India is a hot and un-civilized country with black, ugly, uneducated and dull people, and full of wild beasts and snakes. It is difficult for them to believe that we can also speak and write English; and that there are Indians who are as tall and handsome as they think themselves to be.

I have great admiration for the Englishman's strong will and the capacity to keep his house in order. It is almost impossible to find a house which does not possess a lawn, but well-kept garden. In the houses everything is neat and clean, arranged in proper order. But the people are very backward in personal hygiene. They do not wash their hands after meals, and very few care to clean their teeth. Their notion of beauty and taste is most deplorable. Very few Englishmen feel the necessity of taking bath twice than once a week even during summer, which can be considered very low indeed.

Nobody can fail to mark the dramatic spirit of the people. Even the ordinary labourer and the newspaper-seller is conscious of his political rights and shows an infinitely complex before others, who are imbued with the true spirit of public service. The London police, especially, is very efficient and helpful. Unlike the Indian policemen, the London gentlemen are very well familiar with all the roads and localities, and are also all kinds of information about shops, hotels and transport services.

The income tax is levied for the Royal revenue from these democratic people amounts, at first, like a burden.

The Indian celebrations were most remarkable for the love of the people for the King, the Queen, and the Royal Family. This unique parade, is indeed when in contrast that the King is regarded as "the first official of the Nation" but as the head of the British National family.

England is legitimately proud of its countryside. There is no outdoor movement in the past, the social landscapes are very pretty indeed. The countryside looks like a well-looked garden, and the surrounding ground side to its shores. The whole country is equipped with nice roads and there is hardly any village which does not have a regular highway near it. In the villages, the houses are built apart from each other and are not crowded together like those in India.

A Diploma in Journalism

The *Selectional Review of Modern* has the following note on a diploma in journalism:

The recommendations of the Committee appointed by the Senate of the Madras University to lay down courses in journalism seem to be generally wise and sound. The various qualifications have been fixed at the B.A. degree with groups of subjects suitable for postgraduate work, though for one who enters it without such should not have a chance, particularly in those days of increased scientific aptitude and the need for well-informed writers on scientific subjects even in ordinary newspapers and magazines. The Committee recommends that the course in journalism should extend over only one year, though we cannot see if two years would not be more suitable. It is also recommended that candidates should learn shorthand and typewriting, so it is difficult for any journalist to make headway at least in the earlier stages without these qualifications. The following subjects are included to be taught in a compulsory way: (1) Indian constitutional law; (2) legal system and (3) composition, press-writing, news writing, including reporting, editorial and column writing, reporting of speeches, proceedings of meetings, conferences and the legislatures, interviewing, reporting of sporting events, radio and film news analysis, etc. It is also recommended that not less than two of the following subjects should be studied as optional subjects: (1) the constitutional law of England and the British Dominions, (2) modern political constitution, (3) public administration, (4) public law, (5) international trade and tariffs, (6) banking and exchange, (7) rural economics and co-operation, (8) cities and well-known news. It seems to us that Foreign Affairs might very well form a separate subject, though it is included partly in the study of foreign constitutions. It is surprising that the Committee should not have thought of insisting on a knowledge of one of the Indian vernaculars as a basis for development in scientific journalism and it is obviously an advantage for a journalist to know at least the modern Indian language with which his neighborhood is concerned. It is also desirable that the English journalist should be familiar with what is being written in the vernacular press, otherwise, he cannot live his pulse on the real public opinion in the masses. The student will be exposed to much in a newspaper office and acquire practical experience. If these recommendations, with the modifications we have suggested, are accepted at an early date and the University is able to make arrangements for carrying on the work efficiently, the Madras University will have accomplished a valuable educational reform in advance of all other Universities in India.

Psychology and Medicine

In an article on *Psychology and Medicine* in the *Journal of the Indian Medical Association*, Major T. H. Thomas makes this interesting observation:

Throughout the history of medicine there have been some doctors who have shown the right kind of appeal to the minds of their patients, and who have been described as having a great bedside manner. On the other hand, there have always been others who have entirely failed to gain the confidence of their patients. One might almost say that to the one class, medicine is a profession in the strictest sense of the word, and to the other, a mere means of livelihood.

To a certain extent, the true physician is born, not made; some doctors seem naturally to gain the patient's confidence in the minds of their patients and from the very outset of their careers are able to show their sympathy which makes for true appeal.

It may be said that on the whole the doctor, with the greater knowledge and skill, and the greater capacity for applying it, is naturally more capable of winning confidence in the minds of his patients than his patient's casual doctor of lower attainment. This may certainly be true in some cases, but there is no doubt that some men who are endowed with cerebral and surgical knowledge and practical skill are completely lacking in that intangible factor so much different to the scholars of their profession.

It is difficult consequently to say more than medical men as a whole are beginning to realize that their patients' nervous system and mind are the important things, but also upon what they are told, and what they are led to believe about themselves.

Man and the Universe

Dr. Dikendra N. Roy of the University of the Philippines concludes his article on man and the universe in *The Orient* with the following remarks:

As any man, it is now very clear that our place, that our hold on, our grasp on, in the grand scheme of the universe. Compared with the vast outside it needs the simple truth of nature.

And how does man stand in this worldful scheme? Is he not just a "solitary creature" on this plain of nature?

But that need not be a depressing fact for man. The comparative insignificance in his isolated cosmic existence does not minimize his momentary greatness. He has the real joy of his greatness in his differentiation system, as it were, as he builds up his own world, creating around him. His progress lies in his ability to transcend his personal self and catch a glimpse of the infinite in all his surroundings. He is apparently surrounded by his insignificance and he is cured, even as nothing more in them it is because his own spirit demands his release and self-realization in all personal spheres. That spirit reaches in his unconscious recognition upon the future and he begins to see the infinite unfolding itself in and through these. Take, for instance, just a little seed. Does it not

of the stem of the infinite in its own finite form? It can produce a number of seeds, each of which again can produce an equal number, and so on, and so on, until you can see that their numbers together may amount to infinity. Can you figure them about pointing to the infinite. That one little seed holds such possibility in it. Take again a mouse that, lived an hour, does we not find that such minute mice in a wonderful world in itself? Do we not know that every bit of material are all the particles of the great macrocosm? The man who can realize this (perhaps) may be his own greatness which leads to his recognition in the spirit smaller than the atom in its eternal aspect? If not, even less no reason to be depressed on account of his place in this narrow order.

Old Life

Professor Dwain Ethel Shannon in an article in *The New Call* on sensitive citizenship, estimates the value of Old Life:

At the very outset it is noted that a young man should think himself to be an Indian first and everything else afterwards. This is, however, something very difficult to do, for it is not given a predominance of emotional drive. We are all Hindus or Buddhists, Sikhs or Parsis, Brahmins or Christians, but not Indians. It was a very long time since a person, who was a member of a race, nationality, caste, color or class, the long standard many nations and they are all other things or Buddhists, Christians or Hindus, Sikh or Parsi. It is a pity that we have no such drive any longer. While the world is not yet that through India with constantly increasing they have an intensely conscious. They were carrying their spiritual heritage but a loss of emotional potency. Then even Indian young men who has a desire to save his ancestral land to add to his wealth of his life in his being an Indian first and last. If this is once grasped, everything else becomes easy. Corporations that become a world-wide and much more of national effort in themselves, we then we come to feel as the Romans felt in days gone by:

"Irae meae non habet perire."

Then all were for the State,

Then the great men helped the poor,

And the poor men loved the great.

Then many were fairly well-to-do,

Then spoils were fairly sold,

The Romans were like lovers,

In the days that are past."

Roy is to not only the spirit of putting together that is, sympathy, and also good self-love. Then will men be able to understand and not playing too much upon the others. It is most painful to see how much are young men waste in leaving others and especially the Government for the and fight in which they had themselves. This does not mean that the Government is not at all to blame, but what is needed is the giving up of our own home, only by doing so can we achieve real national greatness for which all of us clamor so much.

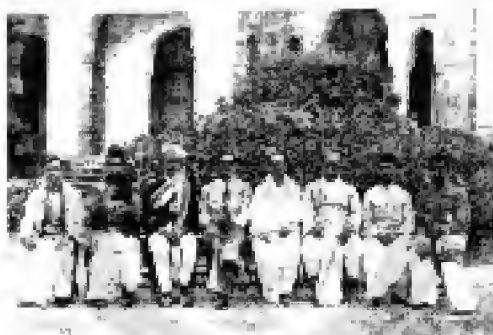
THE ALL-INDIA MUSIC CONFERENCE AND THE ALLAHABAD UNIVERSITY MUSIC CONFERENCE AND COMPETITIONS

The seventh All-India Music Conference, which terminated on October 18, was magnificently dedicated to be a grand success. Over a hundred and twenty-five musicians and about two hundred and thirty competitors took part in the Conference. During the proceedings the following were declared to have obtained honours in the subjects named against their names:—

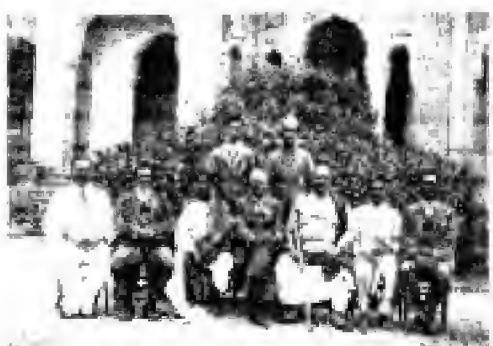
- | | | |
|------------------------------|-------|---------|
| 1. Mrs. Sanyoga Bhattacharya | ..... | Honour. |
| 2. Mrs. Beulah Saha | ..... | Merit. |
| 3. Mrs. Soma Bhattacharya | ..... | Waiver. |

- | | | |
|------------------------------|-------|---------|
| 4. Karna Soma Karna | ..... | Merit. |
| 5. Mrs. Susha Mukherjee | ..... | Honour. |
| 6. Mr. Bina Karna Bina Barua | ..... | Merit. |
| 7. Mrs. Bina Karna Bina | ..... | Honour. |
| 8. Mr. Bina Karna Bina | ..... | Merit. |
| 9. Mr. Bina Karna Bina | ..... | Honour. |
| 10. Mr. Bina Karna Bina | ..... | Merit. |

The arrangements by Hindustani in 75 per cent were made in the highest style. All professors in India were represented and the musical staff consisted of 100.



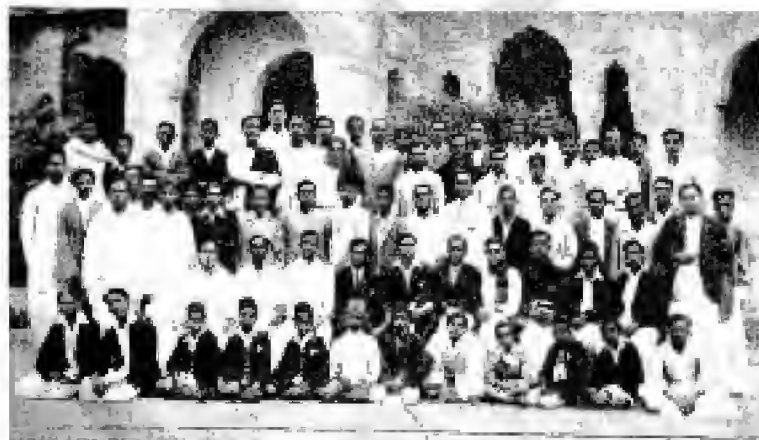
Judges



Presidents and Office-Bearers



Play Women (Girls)



Play Women (Boys)



Volunteers and Workers.

INDIAN WOMANHOOD

Mrs. CONCOLITA DUTT, has been appointed head of the Board of Studies in Music in the

Nagpur University. As a musician she has a style of her own in which she uses Indian ragas in this purity with the European method of counterpoint, which means playing one or more melodies against each other and yet keeping to the notes of the raga. Some of her European songs have been and are frequently broadcasted in Europe, and she has been asked to send her compositions to the B. B. C. so that a whole hour can be devoted to her work.



Mrs. Concolita Dutt

Mrs. MARGARET RAY has returned to India, after completing a course of Nursery School training in England and gaining first-class honours in the writing of different types of schools for the children in Scotland, Ireland, Paris, Berlin, Vienna and other places. She intend to open an infant and nursery school in memory of her dead son, Anthony, Narayan. She holds her Kindergarten Teacher Certificate from the Maria Grey Training College of London.

Miss SORAYA RAY, secured a first class first in English in the last M. A. Examination of the Calcutta University.



Miss Manjima Das

Miss Manjima Das Gupta, daughter of Mr. D. N. Das Gupta, Professor of Chemistry, Madan Mohan College, Aligarh, was first among the successful girl students in the last Matriculation Examination of the Calcutta University. She was bracketed with Miss Anni Sen in the list of successful candidates in the August issue of our Review, another name was inadvertently imprinted for Miss Das Gupta. The mistake is all the more



Miss Sujata Das

regrettable as Miss Manjima passed away on 25th August last.

NOTE ON LABOUR IN JAMSHEDPUR

By J. L. KEENAN

General Manager, Tata Iron & Steel Works, Jamshedpur

BEFORE I speak about labour in Jamshedpur, I think we should consider labour, in general, and in India, in particular, in this year 1935.

We have always been too poor to sit back and feel contented. We have even statistics showing that the labour in Jamshedpur are higher paid than anywhere else in India and that our Welfare work including Hospitals and other amenities far surpasses that paid in any other part of India. As a general rule, we leave a sigh of relief and quickly turn over to having earned our, but only the Welfare work that we personally would like to see done, but we think that we are carrying out what the great Founder, J. N. Tata,

intended us to do. It is my personal belief that we are falling very far short, and I think in this note I will be able to prove that we are not doing what he meant us to do.

In this comparison I would like to give a few facts supplied by the American Iron & Steel Institute on January 30th of this year:—

—AMERICAN STEEL WORKERS BEST PAID IN WORLD.

"The steel industry's pay roll in this country last year reached \$2,575,025,111, according to a carefully item by the American Iron and Steel Institute, which showed that an average of 124,000 persons were employed in the industry throughout the year.

"At the same time the Institute made public a survey based on records of the Department of Labor and the League of Nations which showed that mill employees at the steel companies in this country

colled as average of 120 to 150 per cent more in high wages than working in India mills.

American workers who are paid on an hourly basis work at average wages around an average of 117 cents an hour in November 1931, the lowest month for which such information is available," the Indian said. "This average hourly rate compares with the corresponding average of 34½ cents in Belgium, Czechoslovakia, France, Germany, Great Britain, Italy, Japan and Sweden according to latest available figures."

The Japanese wage rate was 9½ cents per hour and in India 60 cents (or less) in 1931. Frenchworkers of Belgium, really averaged 17 cents per hour in 1931, while in Germany in 1931, the average hourly rate was 350 cents. French coal mills paid an average of 25 cents per hour in 1931. The 1931 average in Great Britain was 25½, and in 1932, employees of steelworks mills averaged 24 cents per hour. In Czechoslovakia the hourly wage rose in 1930 averaged 22½ cents; Indian coal workers receive an average of 27½ cents per hour in 1931.

These figures speak for themselves.

Some of your readers will remember the great Congress that opened ten days seven months and was the Melbourne Cup soon afterwards. I have forgotten, but when I think of it I have named LIGHT AMUSEMENT, (introduced to him carrying seven stone seven pounds) and this time came in India and won the Victoria Cup two years in succession, and had no rivals. I am speaking on "Barings" only to show you that the difference between Japs and the general run of labour in India is nothing to brag about. At the present time, Japs can consider themselves as LIGHT AMUSEMENT, foremost in India, but you will notice they are three stone behind Russians, and Mr. J. S. Tata never contemplated that Indians would require a handling of three stones against outsiders. However, we are shutting down here; we think we are doing good work; we brag about our hospitals, we have placed our wages paid, but do we stop to think and make a comparison between India and Barings or America? I certainly can state that we do not.

When comparing the wages we pay now with the wages paid by other firms in India, we are not living up to the guidelines set down by our forefathers. We know that he studied the history of India, we know that he realised the poverty of India; we know that he decided that he would spend his life to raise India from the social status that he found it in when he was born, and tried to bring that up to the status of the West, and rightly so. He realised that India from the time of Manu was condemned to be a country of serfs and slaves. He decided that he would try to change

the old order that had gone on for some thousands of years. His intention in this country was to change. He knew that in India, before his time, the wage name of a labourer must be expressive of contempt, so that the labourer's proper standing would be immediately known, and if you have any doubt about this, you have only to consult Manu, Chapter X, Section 126, in Jones' Vol. 3, page 401, and again this law was printed out by M.D. in his *History of India*, Vol. 1, page 105. We also know from reading the histories of India that a labourer was actually forbidden to accumulate wealth and though he was a slave, even if his master gave him freedom, he was still a slave. That great LAW-GIVER, Manu, stated, "For a state which is national in idea as well as in its institutions"—*Indivisible of Manu*, Chapter 8, Section 114, *Works of Sir William Jones*, Vol. 3, page 323.

There is no instance in record of any tropical country in which wealth having been extensively accumulated, the labourer has escaped his fate; no industry in which the heat of the climate has not caused an abundance of food and the abundance of food caused hospitality which made the same vast nations and the labourer poorer.

India has its Ganges valley; the rains being an abundance of water with resulting crops. India has its physical aspects of nature, its mountains and various other features which inspire superstition and fear in the minds of the populace. J. S. Tata decided that the installation of industrial units in this country would relieve the minds of Indians and give them an opportunity to advance. The Tata Iron & Steel Company Limited, Jamshedpur, the Empress Mills at Nagpur, and the Tata Hydro-Electric Company at the Bombay side are the results of his dreams and energy. We have done a lot, but let us not compare the wages we pay our workmen with the wages that are paid to others nearby or else off. We must compare the standards we pay our workmen with the wages that are paid in Europe. So much for that.

II

In thinking about labour today, in this year 1935, we must bear in mind two concrete facts: we have two kinds of labour; one, labour that works through "machines" and the other labour that works by "muscles". The former the countries of the World, not only India, but my own country, America and Europe, realise these facts; the

spence the earth "shall slumber left in Universal Law."

Say what we may, the World has slipped back, and, in most of the countries, men are labourers of "NECESSITY."

In looking over labour of NECESSITY, we can go back a few thousand years and find the Jewish race in their Bible in Genesis stating that God commanded Adam to go out and work and earn his bread by the sweat of his brow; that was the start of labour of NECESSITY. The world rolls on in the lather of time and we find Homer describing Ulysses on the island of Ogygia, labouring and labouring for the same reason, the labour of NECESSITY. Later on, in the same book, we find Ulysses arriving in Ithaca, only to find his wife Penelope pursued by three hundred suitors; walking into the garden he finds his father, Laertes, tilling the soil. What labour of NECESSITY. In older times in Europe, we had only one form of labour; labour of NECESSITY; in older times in India and up until the time of J. N. Tata, we had only one kind of labour in India; labour of NECESSITY. Labour of NECESSITY makes paid dividends. Men had to work by the sweat of their brow; it was necessary for them to work for the small wages given and they, in return, only gave the physical exertion required to earn these wages. In older times, they were satisfied. Even though they were asked to build pyramids in Egypt on starvation wages, they pretended that they were satisfied. The day of labour of NECESSITY had not as yet arrived.

Some seventy years B.C. there was Ishtar in Mesopotamia the golden voiced Vision. To my mind, he was noted for two things; one, he predicted in his fourth Eclogue the coming of a savior who would end the reign of Saturn. His prediction came true half a century later in Bethlehem. Again, he devoted his time to writing his Eucledias, in which he taught the husbandman how to increase his production per acre so that the man's labour would not only be a labour of NECESSITY but, by following out his teachings, it would make his labour one of NECESSITY. He would not only be able to raise sufficient food to exist as Adam taught, but he would have a surplus which he could sell and purchase luxuries. For this surplus, he must be paid. He certainly would not accept the added toil to produce this surplus unless he expected a return. The day of labour of NECESSITY was then advertised to the World.

Again, the world rolled on and times were

not too good. The world forgot about Utopia. Again, men ceased to labour for NECESSITY and we have, as a result, the Dark Ages, and as dividends are being paid.

We have to wait until the Twentieth, the greatest of centuries and the Fourteenth until we find Europe overrun with wandering Priests. They came to England and one of their greatest songs was, without doubt, the rattle of the French and the present Russian Revolution. They started to sing "When Adam delved and Eve spun, who then was the Gentleman." The workers of England began to realize that when this song was heard, anything that Adam pined from delving or Eve spun by spinning, belonged to Adam and Eve, and it was not necessary to pay any fifty per cent tax to the Lord of the Manorship. As a result of this song, we all know that Wat Tyler raised a rebellion in the month of May in the year 1381 and we can take this month and date as the real start of "labour of NECESSITY."

It was possible for men to go from seventy B.C. until Wat Tyler's rebellion in 1381 and forget "labour of NECESSITY." At the present time, in my opinion, due to economic factors, the entire labour of the steel world, with the exception of the labour of the Tata Iron & Steel Company Limited, have forgotten that they are "labour of NECESSITY" and they are "labour of NECESSITY." The United States of America is heading and searching around for a method to end the depression. They have not found it yet, and what it took this little old World about 1400 years to do, cannot be cured in a few moments. The labour must again be taught to be "labour of NECESSITY." There is nobody in the United States of America today, in my opinion, at least in the ranks of labour, who are attempting to get out of the category of labour of NECESSITY, and we have at the head of the country a President, assisted by a group of science Professors, instructors in Economics, who never knew what it was to have a dollar on the hands, attempting to tell Mr. Roosevelt how to get out of his difficulties. With "labour of NECESSITY" you are born, you exist and you die. With "labour of NECESSITY" you are born, you buy luxuries, and make on some of your earnings to your offspring. When labour works in this manner, the country in which this labour works, undergoes, what is commonly called, a "boom." When labour works the other way, papers, editors, writers and speakers talk of a depression. There is no doubt that each and

every one of us realise that we have had a depression from 1929 until 1933 in India. The same depression exists in other countries. The Tata Iron & Steel Company, in my estimation, is the only Company in the steel trade which has advanced, and, as far as making steel in India is concerned, that Company has ended the depression in that trade and I think that Company should be proud of this fact.

If you now work for a rupee a day, and both men do the same amount of work, and only produce what they are paid for, a Company does not earn dividends. If, however, one of those men so works that he produces Rs. 2 a day, while the other man only produces Rs. one, he will demand pay for that extra exertion, and rightly so. When we employ workmen who only work for "subsistence," we can take it that we will never pay dividends; on the other hand, if we employ workmen who are "ambitious or progressive," you can take it that the Tata Iron & Steel Company will pay dividends.

In 1929 and in 1933, our entire staff were *interviewed* of necessity. From 1931 our entire monthly staff, with the exception of a few whom you would count on the fingers of two hands, were "ambitious or progressive." The Steel Company started dividends last year and this Steel Company, rightly, paid their "ambitious or progressive," a reward for that extra effort which they had put forth. The labourers had given their all during the lean years between 1931 and 1934 and the Company rightly repaid them. Again, this year, with added incentive, partly due to that payment, our men have so worked and have so proved on that this Company should be proud to realise that the return which the men have given, places the Tata Iron & Steel Company at the Company which can show the greatest percentage of returns in the Iron and Steel industry in the world today. This, I think, is something to be proud of. This is something, I think, the *Fanshwa* would be proud of. You can take it that this hundred per cent body of workmen who are "ambitious or progressive" must receive due consideration, and you can take it that these men deserve the same consideration which they received last year. They all feel that they are now sharing in the profits and this feeling must be encouraged.

III

I have already written a note on an extension to our Hospital to take care of our

injured men. After talking this matter over with Mr. Bhow, our Town Engineer, I find that the expenditure will be four and a half lakhs. I know that this expenditure will be sympathetically received, and I suggest that the two wards in the proposed which I am putting up, should be called the *San Donam Tata Wani* and the *R. D. Tata Wani*.

IV

A short time ago, I went on a trip to the Mines. We have saved a lot of money by letting our contracts on the tender system. In fact, the cost of mining one of our Mines had dropped from some fourteen to some seven, but I ought to tell you that I have found out, on enquiry, that the average wage of labour at one of our Mines has dropped to three-quarters of an anna per day. The price of rice has dropped a good deal, I know. But at the same time I cannot say that the wages that our contractors are paying at the mines is any credit to the Tata Iron & Steel Company, and it is some time that we took some drastic action to ensure to the workmen a wage sufficient to keep them warm and souls together. For the past three weeks, Mrs. Keenan has been impressing this fact on my mind, morning, noon and night. While we were at one of the Mines, a girl, who was about eighteen years of age, carrying a baby in her arms, who could not be over two months, stopped my wife's trolley. The girl's brows were not only useless but they were sagging. Although my wife could not understand the *Kolli* language, even an amateur could gather that the woman was trying to show that her child was starving, and, pointing to her belly, that she also was lacking in food, and illustrated the child's condition by lifting one of her breasts. Instead of the child being appeased, although it appeared to be receiving milk, it kept on crying, which only emphasised the fact that there was no milk in that breast.

We can cut down our costs in the Works. Let us by all means not imitate Mr. Woolworth and have all our goods on par with *Jansamara*, but let us also think of the aboriginals who live back on the hills, many of whom live on top of the ore properties which we now own and whose ancestors have lived there for centuries. Let us realise this fact and ensure that these workmen get a living wage. Even if the cost of mining can drop up, by a small amount, I think you can take it that our Show Window will reduce our costs by other

methods—but I certainly believe that we have no right to so curtail our rest of one of the expense of these poor people.

The labour employed by the Tata Iron & Steel Company are now "labourers or peasants." So such, they expect a return for their endeavours. Let us do nothing to

attempt to drive these 15,500 labourers in our works back into the category of "labourers or peasants." We only have to read our Balance Sheet of the year 1934-35 when our labourers were "employees or peasants" and compare that Balance Sheet with one of 1930-31 and we have the answer.

UNIVERSITY FOR ASSAM

By ANULCHANDRA BAKERJEE, M.A.

THE inauguration of Provincial Autonomy seems likely to usher in a fresh period of disintegration in the history of this country. Whether there is any causal relation between the former and the latter, it is very difficult to ascertain; but the movement for the creation of new provinces and of new Universities, and thus for the resurrection of every province for its 'natural-born' citizens, leave no room for doubt that the unity which constrained British administration and a new-born national consciousness pure to India is steadily giving place to the upstart creed of provincial nationalism. It is not too early to pronounce upon the merits or demerits of this significant transformation in our outlook; but we cannot afford to allow it to go too far.

The question of the establishment of a separate University for Assam has of late come into prominence. A few months ago Maulvi Munawar Ali gave notice of the introduction in the Assam Legislative Council of a Bill prepared by him called the Assam University Bill. Sir Michael Kenne, the Governor of Assam,

"took the responsibility of referring motion to the introduction of a private member's bill which would impose so great a charge on the resources of a province as the present measure envisaged."

But His Excellency felt that he owed,

"to the very considerable volume of public opinion that daily voices its deep interest in this question to initiate a prompt inquiry into the various aspects of this difficult and controversial subject."

His Government has, therefore, appointed Mr. Cunningham, who has been serving for

some years as the Director of Public Instruction in Assam, as a special officer,

"to make a survey of the possible situation with a brief note of the facts, historical and practical, touching such alternatives and of the cost of different schemes."

In the meanwhile attention has been focused on the subject. We are told that,

"the Assamese leaders have carried on a vigorous agitation to impress upon the authorities the need of a separate University for Assam. Public meetings have also been held by them in preparation for the demands; articles have been contributed to newspapers with that end in view; and when it came, Assamese students in Calcutta and other places have given the length of observing the Assam University Day. All this shows the kind of the warmth and zeal with which the Assamese have been striving to have a University of their own."

On June 8, last the Assam Legislative Council passed a resolution recommending to the Government that a scheme for a University in Assam be immediately prepared and placed before the Council, the members of the Temporary Panel remaining neutral.

If, however, we enquire into "the very considerable volume of public opinion that daily voices its deep interest in this question," we find that the proposal is "supported by the Assamese and opposed by the Bengali residents of the province, while the Hill tribes maintain an attitude of indifference."¹ Maulvi Akbar Hamed, Education Minister of Assam, admitted in a speech in the Assam Legislative Council that "a substantial body of opinion in the

1. *Op. cit.*

2. Editorial remarks in *Assam Star Patrika*, May 29, 1935.

3. *Assam Star Patrika*, Term Edition, June 2, 1935.

4. *Op. cit.*, June 22, 1935. Article by Mr. S. K. Pat.

1. Sir Michael Kenne's address to the Assam Legislative Council on May 27, 1935. *Assam Star Patrika*, Term Edition, May 29, 1935.

2. *Op. cit.*

Suma Valley was against the proposed University.¹² Three Suma Valley members of the Council opposed the aforementioned resolution asking the Government to prepare a scheme for a separate University, and two other members from the same Valley supported the resolution but made it clear that they were against any University for Assam.¹³ As a matter of fact, as the President of the Council remarked, "Valleyism" had unnecessarily been dragged into the question,¹⁴ although the Governor had requested the members only a few days ago "to put aside Valley bickerings."¹⁵

To say that public opinion in Assam demands the creation of a separate University is hardly justifiable. It is clear (apart from the question of the attitude of the Hill tribes, to which we shall refer later) that the proposal has not found favour with the people of the Suma Valley. It may be argued that the Assamese-speaking residents of this Valley want a separate University, although we are not aware of any evidence which may lead to this conclusion. But the number of Assamese-speaking residents per 10,000 of the total population of the Suma Valley is 10 only; if their demand, if there is any, is negligible. On the other hand, the Bengali-speaking residents of the Assam Valley, whose number is 4,289 per 10,000¹⁶ are definitely opposed to the creation of a new University.

Purting "Valley bickerings aside" in response to Sir Michael Kramel's appeal, we find that the Bengalees, who constitute 42 per cent of the total population of the province, *assam*, and the Assamese, who constitute only 21.8 per cent of the population, support the proposal. The attitude of the Hill tribes being one of indifference, it is clear that the voice of Assam as a whole is against Maulvi Muhammad Ali's remedy for the separation of his province.

But we are not dealing with a simple question of statistics. "Valley bickerings" are increasingly becoming a potent factor in Assamese public life because they conceal beneath them racial jealousy as well as economic and cultural strife. The Assamese, a heretofore minority in a province that is named after them, are beginning to look upon the Bengalees as "invaders." They are afraid because the

Bengalees, by their superiority in number as well as in education and economic resources, may establish an uncomprehending and intolerant majority rule. They are afraid because what they call indigenous Assamese national life may be submerged under Bengali *shakti*. They are afraid because Assam may be reduced to the position of an appendage of Bengal.

Our Assamese brethren will do well to consider the problem from the view-point of the Bengalees. The number of Bengali-speaking people in Assam is 3,960,000; the number of Assamese-speaking people is 1,990,000.¹⁷ The number per 10,000 of Bengali-speaking people using Assamese as a secondary language is 554; the number per 10,000 of Assamese-speaking people using Bengali as a secondary language is 761.¹⁸ These figures abundantly justify the conclusion of the Census Report for 1931¹⁹ that "Bengali . . . has really made enormous headway in the Assam Valley." Again:

"It is interesting to observe that in spite of the large increase in the population of Assam in every census since 1901, the percentage of speakers of Assamese in the total population has remained very steady."²⁰

Further:

"It will be of interest likewise to observe whether the Assamese language . . . will . . . be able to do the future in detail itself against a new and a very powerful invader in the shape of Bengali which, with the coming of the Eastern Bengal railway, has established itself firmly in all the districts of Jassore and central Assam."²¹

Before our Assamese brethren decide to "defend" themselves against the "invaders" from Bengal it is necessary for them to remember that most of the Bengalees residing in Assam are, from *fact* some of the soil, that very few of them are links of passage, and that some portions of historical and geographical Bengal have been included within Assam for administrative convenience. The history of the immigration of the Bengalees into Assam is interesting and even practically important, for it will be seen that they did not go as "invaders" and exploiters. The Bengalees went to Assam in the past as cultural and religious leaders, and the debt of the ancestors of the Assamese people to these pioneers is not inconsiderable. It is unnecessary to repeat old stories; but it should not be forgotten that

1. Op. cit., June 2, 1933.

2. Op. cit., June 2, 1933.

3. Op. cit., June 2, 1933.

12. Op. cit., May 29, 1933. Sir Michael Kramel's address to the Assam Legislative Council.

11. *Assam Census Report, 1931, Part I, p. 184.*

12. Op. cit.

13. Op. cit., p. 176.

14. Op. cit., p. 184.

15. P. 177.

16. Op. cit., p. 177. Percentages of Assamese speakers in total population: 1901—22.8; 1931—21.7; 1921—21.6; 1931—21.8.

17. Op. cit., p. 181.

Assam cannot afford to treat her Bengali-speaking sons with map-motherly affection.

The gradual encroachment of the Bengali language upon Assamese should not make the Assamese suspicious and jealous. We are told that,

"even in matter of language their script is the same (mixed with small characters) and many are the similarities of words, syntax and orthography which have led to the combination of the Assamese Language as having a common origin and concurrent development with Bengali. . . . If they (i.e., the Assamese) cannot keep up their separate identity, it is surely due to the decay and poverty of the Bengali culture and civilization, to the inherent weakness of theirs."¹⁸

If the weaker and poorer Assamese language and culture cannot defend itself against the rills strength and accumulated wealth of Bengali language and culture, the latter is not to blame, for here we find the operation of a well-known historical law. Moreover, the Assamese should welcome this opportunity of enriching themselves and of widening their intellectual horizon by coming into close contact with a culture which is far more developed than that of their own. Diversity of cultural types is a recommended stimulus to the progress of civilisation. If the Punjab, Bombay, Madras, Central Provinces and Bihar and Orissa can tolerate and even foster bilingualism within their borders, there is no reason why Assam should be afraid of the language spoken by 42 per cent of her population.

Racial and linguistic jealousy is probably at the root of the University problem. The Assamese want to give the impulse of Assamese culture on the province as a whole, forgetting that it is unjust to ask a progressive majority to accept the culture of a backward minority in preference to that of their own. The Bengalees want to preserve their own culture, to maintain their close historical and social relations with their kinsmen beyond the artificial administrative borders, to refuse to sacrifice their mother-tongue at the altar of a language which offers very few intellectual advantages. It is a keen contest between Assamese and Bengali culture; not a free contest in which each party is allowed to prove its case by its own merits, but an unfair contest in which one party tries to exploit political and economic issues for its own advantage.¹⁹ We are

extremely sorry to observe that ill feelings have already been imported into this contest, and that each party is betraying an increasing anxiety to put forward extreme demands. A member of the Assam Legislative Council stated that "even if Sumra Valley people do not want a University there is no reason why Assam Valley should not have a University."²⁰ He forgets that neither the principles of natural justice nor the ideals of democracy justify a Government in taxing the majority for the satisfaction of the minority. On the other hand, some of the Bengalees in Assam are claiming that the name of the province should be changed to "Eastern Province"²¹ in order to correct the erroneous impression that the Assamese-speaking people are in a minority in Assam. Let Assam retain her old and historic name; but let her Bengalees also have a place under the sun.

We have already said that the 150 tribes of Assam have adopted an attitude of indifference to the University problem. This indifference is partly due to their ignorance, for they are, as a whole, not yet civilized enough to take an intelligent interest in cultural questions. The 150 tribes speak diverse languages; they are in no way connected with either of the two principal languages; it is difficult to decide which of them could best suit them, and probably the question will admit of more than one answer. But if one language and cultural type is to be imposed on them, preference should be given to the richer and more progressive one.

Let us assume, for the sake of argument, that the Bengalees in Assam should be made to pay for the establishment of a University which is calculated to destroy, or at any rate weaken, their culture. What sort of a University can Assam afford to have? Sir Michael Keene refused sanction in Mahabub Mansoor Ali's Bill on the ground that it "would impose so great a charge on the revenues of a province at the present financial straits." That this bankruptcy is not a temporary phenomenon is clear from the fact that

"Assam's indebtedness to the Central Government at the close of the current financial year will be no less than 212 lakhs of rupees, which means that her debts will be almost as high as a whole year's average revenue."²²

For Assam in this deplorable financial straits a separate University is more than a luxury.

18. *Assam Star-People*, Tezpur Edition, June 25, 1935. Quoted by Mr. S. K. Pal.

19. A member of the Assam Legislative Council publicly accused the Government of "stereotyping" education for the separate University for Assam." *Assam Star-People*, Tezpur Edition, June 2, 1935.

20. *Op. cit.*, June 2, 1935.

21. See a letter published in *op. cit.*, July 17, 1935.

22. Editorial remarks in *Assam Star-People*, Tezpur Edition, May 29, 1935.

The University of Calcutta depends more on fee-income than on Government subsidy; can the proposed University for Assam do the same? The following figures²² speak for themselves:

Number of institutions and pupils in Assam:

Class of Institution	Number of Institutions	Number of Pupils
Arts Colleges ²³	2	1,381
Law College	1	68
Secondary Schools	496	67,212
Primary "	3,804	206,330
Training "	11	387
Other special "	195	4,460

Unrecognised: Details not available.

It will be seen, therefore, that the number of institutions to be controlled by the University is 800²⁴ (Arts Colleges, Law College and Secondary Schools) and that the number of students coming within the range of the University is 293,617. It is a poor prospect, indeed, for a self-sufficient University.

We may be practically certain, therefore, that the new University in Assam, if we have one, will be crushed down by poverty even from the day of its birth; there is absolutely no chance of its being born with the silver spoon in its mouth. A poor University is a poor instrument of progress. In these days of education, especially higher education, is very expensive. A University that cannot afford to impart instruction in the higher branches of Arts, Science, Law, Engineering and Medicine does not deserve its name. Will the Assam University be able to do so? Will it be able to

appoint teachers of recognised merit and eminence, to equip useful laboratories, to encourage research work by scholarships? Will it be able to offer to the children of Assam the opportunities now enjoyed by them under the Calcutta University? Will it be able to provide for the establishment of a school of Assamese culture and fulfil the desire of our Assamese brethren? Or shall we have a pseudo-teaching University, serving mainly as an examining body?

A University which is unable, through poverty, to discharge its proper functions is not only useless, but also dangerous from one point of view. It creates ill-trained, ill-equipped matriculates and graduates who steadily swell the number of the unemployed, and thus endanger the economic stability of the country. That Assam is not free from this potential risk will be readily admitted by anyone familiar with her present condition. The Census Report for 1931²⁵ says that the problem of unemployment "is now getting to a stage where, if a solution is not forthcoming, an infinity of misery and disillusionment will be in store for the youth of the coming generation." The Times of Assam²⁶ observed in a leading article:

"The problem of unemployment among the educated young men of this province is now getting beyond high water. Until a few years ago the employment market in this province was wide enough to absorb the increasing number of young men that were turned out annually by the educational institutions. Then, however, poverty changed, and the supply has now far exceeded the demand in the employment market."

As things stand now, "the supply" will go on exceeding "the demand" in the natural course of events. If an artificial stimulus is given to the production of graduates by the creation of a University crippled by poverty and unable to satisfy the demand for true education, the problem of unemployment will be more serious still. The existence of unemployment is, generally speaking, an argument against the creation of a University; but with regard to the peculiar condition of Assam, the problem should be considered from this point of view as well.

22. Assam Census Report, 1931, Part I, p. 166.

23. The Census Report includes the Srimati Bandini College (rank 21) within this category, but this College will not come under the jurisdiction of the University. So there were 2 Arts Colleges in 1931. Now there are 5 Arts Colleges (Diphai, Sylhet, Sibsaga, Hailong, and Jorhat). We do not know whether the number of students has increased.

24. New 302.

25. This includes 86,563 pupils who read in the Secondary Schools last taking to the ordinary stage. Of the total number probably not more than 6,000 are Merit-scholar candidates, and probably not more than 200 are I.A., I.Sc., B.A., B.Sc., B.L., and M.A. candidates. These numbers give us a rough idea about the prospective income of the University.

26. Part 3, p. 175.

27. May 24, 1931.

POEMS OF THE WINTER SOLSTICE

By MAUD MACCARTHY

(At the time of the Winter Solstice there is a high in every soul. This is the real festival upon which Christmas is based.)

Eve of the Winter Solstice INVOCATION

Be Thou here in me —
Thou Unfathomable, without name or form!
Thou Beauty beyond the sun,
I look in Thee!
Thou Sweetness trusted by the bee,
Give to me!
Vesture of the pleasant earth,
Clothe me!
Sap of growing,
Adornment of the poor,
Enrich me!
Star beyond darkness —
Shine into me!
Mystery of the deep sea,
Enrich me!
Love of all living things,
Enfold me!
Fragrance creeping on still nights,
Intoxicate me!
White wings of the Dove,
Carry me!
Carry me O Dove —
With a swaying motion
In the bright air
And through acidulating ethers,
Away and away
To the best of my Dearest!
Carry me, White Wings —
Moving towards that
For which I have panted
In the arms of a thousand loves —
The Beloved without name or form —
The **SURE** —
The Unfathomable.

Let not the beating falter.
Waver not.
Be it a certain flight —
Direct.

Tarry not upon the pastures —
The gay dole
Laid out
With eddying flowers of spring.
Press — press on —
End of Life —
End of single flight!

CONFESSION

I have thought of Him,
But thought ended.
Sleep took my mind
When it stalks into that infinitude.

I panted for Him but found Him not
I grieved, but His beauty came out to me —
I lay in wait for my Beloved,
But the night wore on, unending

Came death.
And I awoke to life
I am made one —
I am taken into That
Which is without name or form.

Night of the Winter Solstice

THE MESSENGER ("EASTERN CHRONICLES")

Holy messengers go forth to bring the Birth-Gifts to the world. A messenger is revealed in the household of a daughter in a far-off city of the West.

Thou comest with gifts —
In Thy hands, roses,
In Thy breath, peace.

Thou comest with gifts —
In Thy voice, music,
In Thy feet, cool.

Gifts are with Thee,
Gifts within Thee,
And about Thee rich gold clouds!

Thou comest in clouds of gold with gifts;
For golden robes are Thy portion —
O Poor Man from a far-off mountain!
Thou comest with gifts
To men less poor than Thou.

Stealing over sleeping multitudes
At the birth hour,
Thou comest
With gifts of gold
Frankincense and myrrh.
From that holy cave wherein Thou dwellest
O Poor Man from the far-off mountain,
Thou stealst forth!

Only children have remembered
That Thou comest with gifts.

Father of this birth-child?
Only babes await Thee still
In childish ignorance
The wise ignore Thee
Who art here
With gifts the richest.

Thou hast come into our home
With Thy gifts of golden beauty
And laid them upon each sleeping soul therein.
O I was asleep when Thou camest,
Father of this birth-child!

My eyes were open,
But I saw Thee not.
Yet— I felt the weight of Thy gifts
Pressing upon my soul.
I heard the music of Thine attendants,
And Thy garment
Brushed my feet.

Thou cannot with gifts
But O my soul slept —
I saw Thee not!

THE KINGLY VISITOR

*The Deities see a Kingly One approaching
the dwelling, and joyfully receive him.*

O King!
Generously pass through my house —
Gathering your cloak in slight folds
About your shoulders!

The jointed ends have touched
The threshold of this dwelling.
You pass through,
Out with a sweeping curve —
But your kind arms look back
Upon the eyes that look after you!
In that look
Is the promise of remembrance.

O King!
Going after you,
I move out from the point of your departure.
Presently I will turn back
To the dwelling which has been honoured —
And there
Mark the imprints
Of your footsteps.

THE ANGEL

A holy Angel comes to the home of the deities.
You wanted to show me your face —
But I only smelt the perfume of your presence.

Your great heart's love
Would have shown me
Your face, as you stayed there by my window.
But my blindness conquered your love!
I only smelt the perfume
Of your sweet, hidden presence.

Trying again, you smiled at me
From my doorway
Then my heart saw your face —
So far you prevailed
But even your love
Could not open my blind, stubborn eyes.

You wanted to show me your face,
But, instead,
I only felt
Your heart of flame.

THE BIRTH IN THE HEART

*At the solemn midnight hour, the deities
enter into contemplation, and the Holy Birth
of the Winter Solstice takes place within the
Cave of the Heart, in the presence of the Gods.*

Loved in the waters of my birth,
I am born in a cave.
Rising as a flame
Through a stream which extinguishes not.

Thou bringest the waters of my cleansing
From an eternal fount;
And this is my birth and my baptizing —
My reception into Thy world
And the end of long waiting.

Thy world takes birth in me
As a dripping of dew —
The sweet, cool stream,
As a pillar of crystal
Descends upon me.

Let Thee hast stolen into my heart,
With a lamp
Which is Thyself!
And there, the little child —
My Spirit —
Gazes into Thine eyes without hindrance.

With a swift movement
Thou sayest
"Be born!"
And the little child comes forth alone,
With Thee.

THE DEORIS

By A. V. THAKKAR

ON the morning of the 22nd October, 1955, I was taken to the village of Nam-Deorigum, Sibsagar, which is about six miles from the Giga or the steamer landing place on the bank of the Brahmaputra.

The Deoris are one of the 14 aboriginal tribes, mentioned by Sir. C. S. Mallin, in the Assam Census Report of 1931. It is said that they number about 8,000 and live in Sibsagar and Lakhimpur Districts of Upper Assam. They are a section of the Chutiyas, some of whom have preserved their own dialect and have not become Hinduised like the Hindu-Chutiyas and the Ahom-Chutiyas (Assam Census Report, Part I, page 322).

The three prominent features of the villages inhabited by the Deoris that will strike any new visitor are (1) the special construction of their houses, which are called Chongas, (2) the presence of pigs in large numbers in their straight white streets and underneath their houses, (3) their open weaving sheds, in which you will find the women at work on their share-ground looms working on either mill-yarn or such or such. The house or chong consists of a big long platform, three or four feet above ground and supported on bamboo or wooden piles. On the top of the pile is laid a frame-work of bamboo and a flooring of split bamboos, well-woven. The platform is about 20 feet wide and 40 to 80 feet long as per individual requirements. One end of the platform is used as either covered or uncovered verandah and the remaining part is enclosed by walls of split bamboo woven work and roofed over by thatching grass. Though the split bamboo walls allow plenty of ventilation, as they are not plastered with anything, they do not allow sufficient light, as no windows are kept. The one long room, say, of the size of 50 feet by 20, is divided into several compartments, by the same kind of split bamboo partition.

They object to their change being mounted by anyone who is not an Anamese high-caste man. They will not allow a Kacharis or a Namerdis much less an ex-leaguer to visit, who may have his cultivation even next door to him. This is because all coolies imported from other provinces for tea-garden work are considered very low, whether they may be working in the gardens, or time-expired men settled as ordinary cultivators.

They rear pigs and eat them also. They make some money out of this animal and

though they consider it below their dignity to go to a fair or weekly market for selling them, they pass them on to Miris, who sell them in Lhasa. The streets of a Deori village, and specially the open spaces below the chong, are very much fouled by the pigs. The kitchen water from the chong platform drops down on the ground below and not being drained away, prepares an ideal place for the pigs to wallow in. Each house is isolated from the other and all built in straight lines. The streets and cross streets are also at right angles to each other and are fairly wide, being 10 feet to 30 feet wide.

The art of hand weaving is as fresh in Assam as ever. Every girl before she can get married must learn how to spin and weave. At Nam-Deorigum, the Deori village visited, almost every house had a small weaving shed, detached from it and in which 2 or 3 looms fixed on bamboo frames could be seen at work. It is the women's exclusive prerogative in Assam to weave. Not only cotton, but also silk and muga fibres are woven. Though the mill-yarn has mostly supplanted hand-spun, the hand spinning is yet practised by women and they also gin the cotton and make silvers after carding. But the silk and muga-yarn is still spun by them and woven into very durable fabrics. In the matter of clothing the Deoris seem to be self-sufficient and do not wear mill-made, much less any foreign cloth. Their small spinning wheels and their other appliances form part of the household of every family.

The Deoris are, both men and women, very industrious. Besides weaving pigs, they keep buffaloes and sell their milk in the nearest market town of Jorhat. They also keep poultry and also cows and bullocks. They are good agriculturists, and on their plots of land they grow chiefly mustard and paddy and also sugar-cane. They also grow potatoes, more for their own food than for sale. Young boys and girls go fishing in streams close by as a morning pastime.

Besides being industrious and devoted to manual labour, they are not averse to literary pursuits. There is a Deori practising lawyer in the town of Dibrugarh. The village of Nam-Deorigum has been supporting a primary village school for over the last two years, started by any organisation. There are 40 boys reading in it, but no girls.

NOTES

For Ice, Fright Five, and Co-operative Imperatives

Lord Zetland delivered the East Lecture at University College, Nottingham, on "India—Retrospect and Prospect." A very brief summary of a part of the lecture was at first called by *Review*. Later a fuller summary has been received in India. He began by saying:

The hopes of Lord Rialto upon India had afforded potentially not only the political, but also the social and cultural, desires of its peoples; but it was in its consequences in the political field that attention had been chiefly directed during recent years. The first steps in the process of establishing Parliamentary government in India in pursuance of the policy enunciated in the Declaration of 1917 were taken with the passage of the Government of India Act of 1919. That process would now be carried a long stride further under the provisions of the Act of 1935, in accordance with which not only would (1) Provinces be furnished with legislative assemblies, Parliaments, and Ministries to carry on the government and administration of themselves of British India; but India as a whole would be organised as a Federal Union with a Federal Parliament and executive consisting respectively of a large measure of control over the internal affairs of the subdivisions.

It is not necessary to comment in full detail on this portion of Lord Zetland's speech. Suffice it to say that, while in the Government of India Act of 1919 and its predecessor parliamentary forms and terms have been made use of to cloak a really autocratic system of foreign rule, the free spirit of the free and powerful parliamentarism of free peoples is entirely absent from them. All real and final power has been reserved to the hands of the British Parliament and the British Governor-General and Councils sent out from Britain. When Lord Zetland said that "that process would now be carried a long stride further under the provisions of the Act of 1935," he is

right only so far as the elements of Parliamentary Government are concerned. But so far as the inner spirit informing the parliamentarism of free peoples is concerned, it has not only not been given free scope in the new Act, but it has been banished from the new constitution imposed on India—autocracy, taking its place to a far greater extent than it is to be found even in its predecessor. When his Lordship said further that "a Federal Parliament and executive" would exercise "supervision and large measure of control over the internal affairs of the sub-continent," it should be understood that the real and final supervision and control would rest with the executive, that the so-called parliament would have no control not only over internal affairs but also over defence, railways, currency, exchange and 80 per cent of the revenues as a minimum and uncertain remainder over the remaining 20 per cent.

It has been said that the Provinces would be furnished with democratic electorates. That is a misleading statement. The Communal Decision, subtitled an "Award," has played havoc with democracy, and further sham work is being made with democracy in the process of delimitation of constituencies and the discriminatory franchise qualifications favouring Muslims and placing Hindus at great disadvantage.

His Lordship proceeded to observe:

The executive was a supervisory one, and the task of giving effect to it was entrusted to the hands of Indian leaders. In many, indeed, every now and again to be felt—how their language and in view of the circumstances of India it was not, perhaps, surprising that this should be so.

Of all the elements in the way the authors of the Act of 1935 had been fully conscious of they had not hesitated to go forward with their task, building up back by back an edifice of popular self-government justified as clearly as the circumstances would permit upon war time. They had not done so without extensive investigation and discussion.

The constitution proposed in India is undoubtedly and literally a "stupendous" camouflage, and the task of giving effect to it would be certainly unequalled in the annals of human history. They are right who consider it a "fantasy" conceiving of popular self-government. As for "the circumstances of India" referred to by his Lordship, for such of them as are mostly responsible for making constitution-making in India difficult, the British rulers of India are not a little to blame because of their deliberate acts of commission and omission. In spite of these, a constitution other than a half-seize, making automatically for artificial, could have been given in India.

To call the new constitution "an edifice of popular self-government" is a flagrant misuse of words. That British imperialists had gone forward with the task of building it up does not show that they have been just or generous to Indians: it shows that they are in a position to count only their selfish interests in defence of Indian public opinion. That they have built this edifice of automatic government after substituting improvisation and discussion, shows what trouble they took to close all questions to self-rule. British ingenuity has done its utmost to construct walls around the standard of autonomy without any loopholes even through which it may be attacked.

Lord Zetland is reported to have concluded his oration with the following passages:

The Constitution envisaged by the India Act of 1935 contained an expanding tendency in what might perhaps be described as the new conception of co-operative Imperialism which came into existence when the old Colours of the British Empire became the Dominion of the British Commonwealth of Nations. Co-operative Imperialism crystallized, surely, the true meaning of the democratic ideal of the British people. The flowering was not complete. The day had not yet dawned on which India would take its final place in the new organism which would be the governing achievement of this new conception. But she was now laid on the road to the distant goal. What was much to say that in the conception itself and in the constructive efforts which had been taken, particularly in the case of India, to create with reality a great ideal to which had been discovered a true significance, greater perhaps, of a new building faith.

The speaker's rhetoric centres round the expression "Co-operative Imperialism," but it is a contradiction in terms. It is as much as to say the expressions "right life" and "hot ice." As soon as there is real co-operation between the political units forming an empire, it ceases to be an empire and becomes a community of nations. It is for this reason that the name British Commonwealth of Nations has been given to Great Britain and the Dominions, among which there is co-

operation. If it were seriously meant that there should and would be co-operation between Great Britain and India, Lord Zetland instead of calling the phrase "co-operative imperialism," could and would have said plainly that India would be a Dominion. But since British politicians, after saying definitely that India would become one, have avoided the use of that word in the Government of India Act of 1935. That Lord Zetland has now said that India would become a member of the British Commonwealth of Nations shows that he knows that it is not Britain's intention to give self-rule to India. But there can be no question between partners or equals, not between master and servant, and unless India has self-rule, India cannot be called a partner or an equal.

It may be argued that, as India is not British by race, therefore it could not be said that she would become a member of the British Commonwealth of Nations. But the Boers of the Dominion of South Africa are not British, the Frenchmen of the Dominion of Canada are not British, and the Irish of the Dominion of the Irish Free State are not British. So it is not because British imperialists are unwilling to call that British which is not British that they do not think of India of the future as a member of the British Commonwealth of Nations, but because they do not intend to give India that degree and extent of self-rule which is implied in dominion status. We do not, of course, want dominion status, except as a step to independence. We want full independence.

So far as the Dominions are concerned, they have attained the full status of dominionhood, though, of course, there may be further developments leading to their complete independence. But that will then come to be Dominions. Therefore the "flowering" of the conception of dominionhood is practically complete. Hence it is with reference to India, not with reference to the Dominions that Lord Zetland has said:

"The flowering was not complete. The day had not yet dawned on which India would take its final place in the new organism which would be the governing achievement of this new conception."

That this "new conception" is different from the conception of dominion status as developed up to the passing of the Statute of Westminster, is also indicated by Lord Zetland saying that it "came into existence when the old colonies of the British Empire became the Dominions of the British Commonwealth of Nations."

If what Lord Zetland has said has any meaning, it means that when the old colonies became

dominate. Unfortunate was the conception which materialized in their case, and in the case of India another conception, a new conception, was then born, and that conception is "cooperative imperialism." Is this be a historical fact, why then did British statesmen continue to desire Indians for decades after the old colonies had become Britishers, thereby placing up to the year 1934, in saying that India would become a dominion? Why did they not mention and expand the "new conception" of "cooperative imperialism?" Were they all ignoramuses who did not know of this conception, and is Lord Zetland the only wise man to whom light has been conveyed?

He speaks of India being "far on the road to the ultimate goal." Will he recommend to use plain English words to tell us foreigners what this ultimate goal is and what degree of self-rule, if any, is implied in it? We do not in the least believe that India is far on the road to self-rule, that she now yet will take two centuries for the new Act makes the Government more despotic than the previous one.

We have already said that "co-operative imperialism" is a contradiction in terms. According to English dictionaries Empire means, as exemplified in Indo-British relations, "a state characterized by the domination of a conquering over conquered peoples," "a state characterized by the supremacy of a stronger member over its associates," etc. Subordination to superior force on the part of subject peoples is implied in imperialism. It means the supremacy of force. It is for this reason then, when Queen Victoria was proclaimed the Empress of India, Robert Lowe, who was raised to the peerage as Viscount Sherbrooke, asked in the British Parliament whether it was good policy to make a clear-cut distinction between Britain and India by calling the sovereignty of the former queen or King, which implies obedience to law, and calling the sovereignty of India emperor or empress, which implies subordination to force. On the same occasion Mr. Gladstone said:

"If it be true, and it is true, that we govern India without the restraint of law except such law as we make ourselves; if it be true, and it is true, that we have not been able to give India the benefits and blessings of free institutions; if there is to be the Right Honourable Gentleman (Mr. Benjamin Disraeli the Prime Minister), is India then to be about to place the last solemnity on record by the assumption of the title of Emperor. I for one will not scruple to turn this glory that which we live at is a curse, I feel to be our weakness and our shame."

Lord Zetland's speech bears date 1891.

Britain's breach of promise to make India a Dominion. It is not our point that he has done it knowingly.

"India's African Colonies Now Sufficient for Her"

Moslems says that Italy must have room to grow; must have colonies where the surplus population of that country can settle. But what are the facts? F. H. Wobbeson writes in *Notes of Chicago*:

Italy has two great colonies there already, Eritrea, Italian Somaliland, Tripoli and Cyrenaica. These total in area 475,885 square miles. This is about nine times the size of Italy and nearly three times the size of Ethiopia. The population of these colonies is 2,280,284, which is about three to the square mile. Italy has 340 to the square mile. The European population of Eritrea is 360,000, of Italian Somaliland is 102,000, of Tripoli and Cyrenaica 1,900,000. If Italy really wants to expand all she needs to do is to increase her population of these two colonies to 20 to the square mile and there will be no one left in all of Italy.

In these two underdeveloped Italian colonies there are gold mines. There is oil and petroleum. Cotton can be raised and grain. There is room for any kind of agriculture, of animal husbandry and grazing. Italian Somaliland has a magnificent forest but 1,000 miles is rough country and the Italian Government is to be congratulated for its economic, Tripoli and Cyrenaica have good orchards, olive groves, lemons, almonds and fig trees. There have everywhere in plenty and room for sheep raising. In addition, small groups of every kind may be grown.

It is the fact of these really available facts, the Italian Government with many additional room of expansion, has been ill up the Italian question in America, which has been a pity.

The facts are, however, that Italian happen to like Italy, and do not want to go either to Africa or elsewhere else. When they finally find out the truth about the entire campaign against Ethiopia and the fact cannot the use, somebody will have to pay.

Gandhiji says, "Come Back to Go"

Mahatma Gandhi writes in *Haripal*:

1. I believe in fundamental rights of the Indian which in its original is based on absolute equality of status, notwithstanding passages in the Vedas in the Puranas and elsewhere.

2. Every word of the political work passing under the name of "Shantani" is due, in my opinion, a protest.

3. The interpretation of accepted facts has undergone evolution and is capable of indefinite evolution, even so the human brother and man are.

4. Nothing in the Shantani which is completely wrong in national truths and people can stand.

5. Nothing in the Shantani which is capable of being misused can stand & it is in conflict with reason.

6. Varnashrama of the Shantani is today very nearer to practice.

adjacent—the number of the British jute and fibre in India roughly corresponding to the number affected alone?

Will some entreprenneur M. L. A. especially Muhammadan M. L. A. interpellate the Government on the points raised? We say Muhammadan M. L. A. because if the contract were given to Indians, they were likely to be benefited most.

J. M. DAVIS.

Jute Fibre and Government

"Science and Culture" has published an article by Mr. P. B. Sircar on jute fibre to which we wish to invite the attention of the public as well as the Government. Jute is the most important economic crop of Bengal. Mr. Sircar shows that before the depression it used to fetch 30 crores of rupees in Bengal, which has practically the monopoly of this fibre. The figure has now been reduced to a little above 20 crores, causing great economic distress in Bengal. The fall in demand is due to a number of causes, the most important being that the commodities which used to be largely carried in jute bags are now carried mostly in bulks of ships, and in bags made of paper and other substitutes for jute. Unless, therefore, some other economic use can be found for jute fibre, it is feared that it may suffer the same fate as Indigo in Bihar and cotton and silk in Bengal. Mr. Sircar notes that Dr. J. K. Choudhury, D.Sc. (Cal.), Ph.D. (Ber.), and his pupils are carrying on a very important series of researches on jute fibre in the industrial chemistry laboratory of the Baran University. The principal objects of these researches is to find out some other economic use for jute fibre; particularly whether its chemical treatment can be used as a substitute for cotton. These researches have not yet been successful, but Dr. Choudhury and his pupils have successfully carried out a number of fundamental researches on the chemical constitution of the chief constituents of jute fibre and their chief economic value. It is hoped that, if more funds are available for carrying on the research work with more workers, some results of great economic value may accrue out of these researches.

It was hoped that research of such future mental importance would receive a liberal financial support from the Government. A few years ago the Government of India established a Cotton Research Institute in Bombay for conducting researches to cotton fibre, but they have not yet taken any steps for helping the jute fibre industry of Bengal. As the Government of India had so long been taking the whole of the entire duty of

jute, amounting to several crores of rupees, it was in their own interest to organise such a jute research institute of the same class as the Cotton Research Institute. But nothing of the kind has been done so far. It is suggested that the Government objects to having such a institution, as jute is confined only to Bengal. But we are unable to appreciate the logic of this argument, as the Government of India takes away 75 per cent of the whole duty on jute. We hope that the matter would be taken up in the Bengal members in the Assembly.

About the excellence of the work done by Mr. Choudhury and his pupils, Dr. H. G. Hamker, of the Wool Industries Association of England, who has been invited to India to make a scientific survey of the jute industry, writes in a private letter to Prof. Choudhury.

"I urge you to go on. The Indian Jute Industry needs fundamental knowledge of the fibre as the foundation upon which to build the future, and papers such as those of Prof. Choudhury and his school of thought of which you are a distinct contributor, can only do good to the economic welfare of the country, as also fulfilling the function of education and of a university."

Stenographic Assemblage for Investigations

Baran City (Baran District),

Nov. 14.

After the most minute preparations, the world-famous lecture, "Exploring H", insulated this morning to make stenographic investigations. The flight is mainly sponsored by the National Geographic Society and the United States Navy, Mr. Clegg. The lecture had been waiting for perfect weather over October 1.

—Baran.

In 1920 (Oct. Explorer H had recorded 33 thousand long up.

While Captain Allen, W. Stevens and Captain Fred Anderson were a message to, whether this temperature outside 65 degrees was under control.

Baran City,

Nov. 14.

Explorer H recorded 32 thousand feet hovering the official world altitude record for over 15 thousand feet and is now descending.

Independence of the Philippines

Washington, Nov. 14.

The first step to end the United States' rule in the Philippines was taken, when President Roosevelt issued a proclamation terminating the existing Government in the Philippines and establishing a Provisional Government under the constitutional Government. A declaration, the commercially will become a step towards independence.

Indo-German Cultural Co-operation

Professor Niyadhar Saha was appointed Guest of Honor at the "Dutch Akademi" by the

Ancient India and Abyssinia

On the ethnological and historical relations between ancient India and Abyssinia, the following passages will be of interest—writes Mr. M. Krishnamachariar in *The History of Madras*, November 9:

1. "Ethiopia and Hindustan were connected by a bridge by the same cosmogonical race."—Sir W. Jones, *Asiatic Researches*, I, p. 498.

2. The Abyssinians (Abyssinians) originally migrated to Africa from the banks of the Nile, a mythical name for the Indian. Herodotus, *Historical Geography*, II, p. 319.

3. Ethiopians originating from the Hindu India settled in the vicinity of Egypt—Eusebius, *Mem.*

4. Cuvier suggests the origin of negroes as the speech of the inhabitants of Ethiopia from India.—*Discours*, p. 18.

5. "At the month of the Indian dwell a wandering people, yellow, long-eared, and resembling in aspect and complexion to the first Europeans, they differ, however, with marked divisions of the face, and differ from their origin, and to speak the language of the East, the Ethiopians. The cosmogonical people dwell along the coast of the Ganges, and the month of the Indians in the Ganges, are maintaining in that migration, which suggested people in civilization, and whole planets remnants of an old world with mingled remnants of civilization and race. These people exist along the shores of Malabar, towards the mouth of the Persian Gulf, and again adhering to the mountains of Ghazni, Hindustan, and Western Hindia. And yet they will up the Red Sea; and again ascending the mighty stream that fertilizes a land of wonders, found the language of Egypt, India and Abyssinia. There are the same stock that, centuries subsequently, to-day colonized, spread the knowledge of civilization over India and her islands."—Percy's *India in Greece*, p. 42.

6. The several geographers called by the name of Ethiopia all that part of Africa which bore countries—Nubia, Aethiopia, Sennar, Arabia and Berberia.—*Geographical Dictionary of the World*, p. 161.

7. "Philologists believe that the Ethiopians formerly residing in the Indian archipelago were originally an Indian race" suggested in some India by the language preserved by showing a certain growth in class that used Ethiopia.—Percy's *India in Greece*, p. 203.

8. "The Ethiopians, a colony of the Indians, preserved the names and usage of their forefathers and acknowledged their ancient origin."—*Ibid.*, p. 203.

9. Colonel Tod is "Hindustan" (II, p. 209) says: "A writer in the *Asiatic Journal* (1816, IX, p. 325) gives a curious list of the names of places in the region of Africa mentioned in Ptolemy's *Geographical Journey*, which are shown to be all Spanish, and most of them actually common in India at the present day."

For further information the reader is referred to H. Spaldin's *Hindu Specimens*, and Herodotus' *Asiatic Researches*.

Dr. Ambeson's Advice re "Harjans"

With reference to Dr. Ambeson's advice in the "Harjans" as to promote Hinduism and adopt

some other religion which will give them social equality. *The Jewish Chronicle* of Bombay writes:

It is far from the policy of this journal to enter into the world of Jewish politics but we have that Dr. Ambeson's advice in the Jewish following to introduce Hinduism and adopt any other religious faith that brings all its followers alike as to attain a new faith is not as simple as it appears, any world it involves the name of immortality and caste restrictions under which his followers are labouring. We give this in the light of Jewish history.

It is a known fact that Jews often suffer every day, addition on account of their religion so much as that several Jews have consciously renounced their religion and gone over to the dominant faith in order to enjoy all rights and privileges which a Jew does not enjoy. What is the outcome? The converted Jew is always considered different from the rest. He is looked down upon and considered a stranger. He is not trusted. However the opportunity presents itself, it is thrown into his face that he is a convert, as a result of which he regrets for having changed his religion. We have not to go very far to cite an instance to support our case. There has been a Jewish community that has assimilated so much as the German Jewish community. In fact, a large number considered themselves to be more German than the Germans themselves. They gave up their Jewish history. What was the outcome? They differ more and more from "Jewish things" which mark the death blow sent to the assimilated Jew.

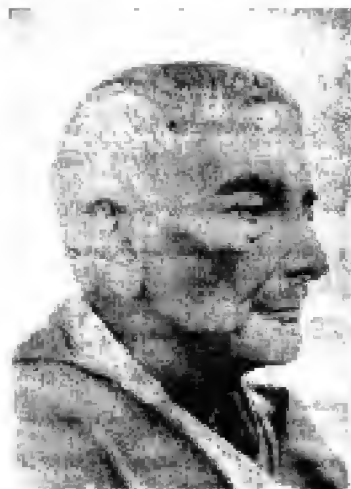
Just like have, wished to remain Jews and fight for their rights. We fear that Dr. Ambeson's advice to cure the rage of immortality in a religion that will bring social misery to his followers. The fear that they are to be stuck to their guns and fight for their rights and honour is how they will attain their end.

Johan Chandra Ghosh

Johan Chandra Ghose was known in his lifetime as a distinguished officer of the Bengal Education Department, a scholar and an author of many Bengali books. He was born in a poor family and lost his father at the age of nine. He was indebted for his education, therefore, to the help which he received from others and to the scholarships which he won by his industry and his keen intellect. He was headmaster of Barr School in Calcutta and of the Normal School at Harghul and effected considerable improvements in these institutions. He was the author of many text-books showing originality of treatment. But he will be best remembered for his monumental Bengali translation of the *Bhishma Parva* from Pall, which language he learned at an advanced age specially for making that translation. It took him sixteen years' single-handed labour to complete that translation. For the publication of the work he spent Rs. 12,000, without getting any appreciable mention of it from the sale proceeds.

He was a keen and successful man of business and was a Director of several joint-stock com-

poor. He made good use of the wealth he acquired. During his lifetime he was of his many charities. He spent large sums for anti-leprosy work in his native village and founded there a charitable dispensary, named after his mother and a Middle-English school named after his father. He also renovated a big tank there, built a temple, constructed a road and sunk a



Haim Chandra Ghosh

well. At Kataldi he built a langah in memory of his wife, for patients resorting to that place for Pustur treatment. At Jagabpur a convalescent hospital he endowed a bed in memory of his daughter. In his will he has left instructions for devoting a great part of his wealth to benevolent purposes.

When he was alive his son Professor Prafulla Chandra Ghosh donated Rs. 30,000 to the Calcutta University, to be used by him for translating colonial classics into Bengali.

A Distinguished Artist

Mr. Bipin Bihari Chaudhury, a well-known Indian artist belonging to the province of Orissa, went to England to finish his training. There he joined the Royal College of Art, London, from which he has recently graduated and is now an

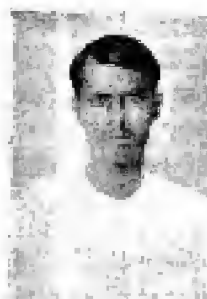


Mr. Bipin Bihari Chaudhury

A. B. C. A. His is a remarkable achievement. He has recently returned to India.

Professor Chandra Ban

Dr. Prabhu Chandra Ban, M.A., M.Sc., D.Sc., a young anthropologist, hardly thirty-one years of age, is no stranger in the land of the living. Dr. Ban was a distinguished scholar. He not only stood First Class First in the B. Sc., and M.Sc. examinations of the University of Calcutta, but was also a distinguished scholar of the Medical College, Bengal, and was awarded the medical college scholarship. He stood first with honours in Dental Surgery. He was awarded numerous scholarships, gold medals and prizes. He was the first Medical Graduate to obtain the Praxland Boyland Scholarship. His research work and his many papers on Anthropology and Ethnology published by the Asiatic Society of Bengal, Zoological Society of India, and Bose Research Institute, had won for him the admiration of distinguished scientists of India and abroad. Dr. Ban was attached to the Bose Research Institute, Calcutta, in the Biology



PRABHU CHANDRA RAY

Department and was the principal collaborator of Dr. H. S. Guba, Anthropologist, Zoological Survey of India, Calcutta, in writing many papers on aboriginal Indian tribes. He was an amiable and public-spirited young man with enthusiasm for philanthropic work and was noted for his serene simplicity.

The Faislamah Saint Santaldas

The Faislamah Saint Banjarajit Santaldas Banaji of Krishakuti passed away last month at



Banjarajit Santaldas

the age of 76. Before becoming a Faislamah he was known by the name of Tanakishor Choudhury. He was a High Court Vakil in Calcutta and enjoyed an extensive practice. He was a friend and contemporary of the nationalist leader Bipin Chandra Pal. Mr. Pal's autograph is a treasured possession to him. He was a profound scholar and a truly spiritual-minded man. He became a devotee of the Vishnu sect of Vaishnavism after the demise of his guru Kanku Sanyal. He is the author of many religious books in Bengali.

All-India Bengali Cultural Review

The thirteenth session of Prabhu Bhangaditya Samasata will be held at New Delhi, during the last week of this month. Though this Review bears a name which means that it is a literary



Sir N. C. Sen

gathering of Bengalis living outside Bengal, it has in reality a wider outlook, as many and the fine arts are included in its scope and Bengalis living in Bengal also take part in it. It is, therefore, an All-India cultural gathering of the Bengalispeaking people. Last year it was held in Calcutta, and the late Rabindranath Tagore delivered the inaugural address and Sir Lal Gopal Mukherji was the general president. This year

the Bengalis residing in Delhi have very appropriately chosen Sri N. N. Sircar the chairman of the reception committee with a strong committee to help him, Major A. C. Chatterji, 1935, being the general secretary. The names of the general president and the sectional presidents will be announced in due course.

Ladies take part in the general and sectional sittings and have, besides, a separate section of their own, of which Srimati Siddhanta Dutt, wife of Dr. P. K. Sen, has been chosen chairwoman of the reception committee. No better choice could have been made. Last year she presided over the ladies' section at Calcutta. She is a poetess whose poems are noted for their simple devotional appeal.

Professor Sylvain Leri

In Professor Sylvain Leri of the University of Paris the world has lost perhaps the greatest Indologist and orientalist living. He had a special knowledge of Indology and of the Chinese



Prof. Sylvain Leri

and Tibetan languages, literature, history and culture. He was for some time professor of Indology and Sinology in Vassarharall, and he and Madame Leri became very popular with the students and staff of that University and the families resident in the neighbourhood. Though he was 72 at the time of his death, he maintained to the last the alertness and enthusiasm of youth. Madame L. Merle writes :

He died at work, as a scholar dies in the home-field. At a meeting, while he was talking to one of the members present, he was suddenly struck as if by lightning, and death was instantaneous.



Photo by François Rogé
Mons. and Mme. Sylvain Leri
at Fontainebleau

For long years, Madame Sylvain Leri had been a Professor at the Collège de France. He was the President of the Department of Religious Sciences in the École des Hautes Études, the President of the Asiatic Society in France and of the Association Française des Amis de l'Inde. He was also the member and vice-president of the Paris Institute of Indian Civilization, which has been such a lively nucleus of Indian lore ever since its creation. In one word, Professor Leri was the soul and heart of Oriental Studies in France.

Professor Landa's scholarly authority was great, but his moral influence was no less successful. His work as the President of the General Spanish Alliance for entering students in the public institutions in favour of the Ibero studies belongs to France because of possessing in other countries an important contribution in the field of social studies.

As a pupil of the great Bergson, he studied the French language and literature with particular interest and enthusiasm. Later on he was able to teach "Hellas," "Greece," and other languages of the East. Professor Landa was more than once sent on missions to various countries, India, Japan and Siam. He was for some time the Director of the Franco-Japanese House in Tokyo.

Professor Landa's best works are: "The Indian Theatre," "Buddhism," "The History of the Sciences in the Indopagan," "Nepal, the Educator," "A Bookman of India," "After China and Japan," "India and the World," "General Foundation of Indian Sacred Texts," "The Sakyan Mahabharata," etc.

It is difficult to give an idea of Professor Landa's personality to students in Paris. They say he was so simple, so gentle, so easy going, and in such a charming manner in any of his classes, that many of his students, as well as in his office in Paris, who asked him for an appointment, finally, he was never Landa to receive a letter of introduction. They should not appear in his office but they finally go to his office and pass him. Considering Landa's extreme modesty, their studies were only directed to his encouraging advice and in several cases to the financial help that he provided for them. And all this was done quietly, almost in secret, so that the person concerned never felt, before about it.

A public meeting was held in Calcutta in his memory, at which, among others, the following ladies and gentlemen were present:

Mrs. Josephine Macdonald, Rameshwari Chatterjee, Anand Behn, M. P. Datta, Ganga Prasad, Puri, Mr. T. Vaidyanatha, Mahabadi, Sadana, General Indira Devi Chaudron, Mr. Jankar Chatterjee, Mr. R. Bha, Sarda, Chatterjee, Mr. Jankar Sadana, Professor Dr. C. M. Chatter, Mr. P. Chatterjee, Puri, Vaidyanatha, Rameshwari Chatterjee, Professor Dr. P. C. Sarda, Mr. Hari Mohan Bera, Professor Dr. Rajendra Singh and Professor Dr. Sarda Kama Chatter.

The following resolutions were passed:

1. This Meeting records its sense of profound sorrow at the lamentable death of Professor Sarda Landa, the great Indologist and Orientalist, a distinguished educationist and scholar, a warm friend of Indians and Indian culture.
2. This Meeting further resolves that a copy of this resolution signed by the President and the Members present be forwarded to Mrs. Landa and her family through the "Les Amis de Paris," General Indira Sadana, Mahabadi Sadana, National Council of Education and other cultural Associations.
3. This Meeting also resolves that a committee consisting of Mr. P. Chatterjee, Dr. Sarda Kama Chatter, Dr. Kishore, Mr. C. R. Chatter, Mr. Jankar Sadana, Dr. Sarda Kama Chatter and Prof. S. Chatterjee be formed in some way and under his presidency to carry out.

Rameshwari Prasad Varma

Rameshwari Prasad Varma, the young artist of Bihar, died prematurely last month. He belonged to a family of travelling artists. His father, Bala Lal Prasad Varma, an artist of



Rameshwari Prasad Varma

Calcutta, who is still alive, held a high post in the Calcutta Government School of Art. Rameshwari Prasad Varma went to England after obtaining a training in India and spent about five years abroad, where his work was appreciated by some painter circles. He intended to start a school of art in Paris. It is greatly to be regretted that he has not lived to do it.

Gopal Krishna Beraudhar

All India—and particularly the Bombay Presidency—mourns the loss of Gopal Krishna Beraudhar. He was a great organizer and worker with a great heart and an even temper. With his work was something. His enthusiasm was a steadily burning fire which supplied energy for the various services which kept him busy till he was struck down by a fatal illness. He was a widower for the last few years of his life. Few knew how he felt the loss of his partner in life.

In all that he did he was above caste and creed and party. No label biographical sketch can do justice to his personality and career.



Gopal Krishna Desai.

The following paragraphs contain the salient facts relating to his life :

Mr. Gopal Krishna Desai was born in 1851 and attended his early education in the New English School at Poona and later on in the Wilson College, Bombay. He took his B.A. degree in 1901 and afterwards served as Principal of the Anglo Education Society High School, at which he was the Chairman of the Managing Board till his death. Early in life he came under the influence of Lokmanya Tilak and Mr. Gokhale. Finally he joined Mr. Gokhale in the public work in 1904 and was one of the first to join the Servants of India Society, which was founded by Mr. Gokhale in 1905. He organised the Bombay Social Service League, which has today a large body of life-workers. He was awarded the Kaiser-i-Hind medal in 1914 in recognition of his social service work and the C.I.E. in 1922.

In 1918 he came to England and the Continent as a member of the India Peace Delegation.

He was the Honorary Secretary and general secretary of the Poona Sewa Sadan, a society started in 1921, some after his return from foreign

travel, and which has now more than 20 branches all over India. This Society offers women a room, probencher school and vocational education. At the time of his death, Mr. Desai was engaged in completing a building for the Sewa Sadan, worth a lakh of rupees, for social service work. Before he left it, a month ago, he was also busy in arrangements for celebrating the Silver Jubilee of the Sewa Sadan, in a fitting manner.

For a number of years he was the General Secretary of the Indian National Social Conference and presided over the 14th conference held in Madras, 1923. When the High Rebellion broke out in Malabar in 1921, Mr. Desai and his colleagues went in blankets and organised relief work for the telegraph, a last well known work. After the relief work was over, Mr. Desai organised the Malabar Reorganisation Work, which has now opened a number of rural uplift centres in the interior of Malabar.

He was one of the pioneers of the Co-operative Movement in the Bombay Presidency and took a leading part in organising the Bombay Central Co-operative Institute, of which he was the Vice-President for a long time. He was connected also with the Bombay Provincial Bank as a director till his death. He was a member of several co-operative societies of India started by the Hindus, Muslims, Tamils and Christian Communities.

He was the Vice-President of the Servants of India Society since the death of Mr. Gokhale and was its president for over 6 years, from the time the Mr. Hon. V. S. Srinivasa Sastri vacated that office on account of health and other reasons. During his period of presidency, he gave a new orientation to the policy of the Society by emphasising the need for rural uplift and for raising the average capacity and character of the Indian masses.

From his early days he was interested in labour uplift and started the Rula Redemption Society in Bombay. He had also been constantly fighting against the social disabilities of the representation. He took a leading part in the Indian activities in the Congress at Madras and Calcutta and was the President of the Maharashtra Harijan Sangh.

As president of the Bombay Agricultural Association, he gave very valuable evidence before the Royal Agricultural Commission and the Commission of India created later than Sirs as a member of the Agricultural Research Council. He also introduced himself, indirectly, as the agricultural problems of Tennessee and Georgia. In 1924 he organised the South Indian Wheat Relief Fund in Bombay and collected a large amount for the relief of the subjects in South India. Having the credit score in South Africa and Tanzania in 1928, he was of great assistance to workers in giving relief to the people. Years ago he had done valuable famine relief work in the U. P.

He was a great believer in industrial work and in building up in the country the highest type of character and capacity for public work. His mission in life had been to uplift women, the depressed classes, the widows and the parents. The work of the foreign missionaries appeared to him most and he always used to say that, while other leaders were engaged in the task of achieving national freedom, it was equally as important duty to reform the social service work. His heart was full of love for the old and he was ever willing to help any Indian who sought his guidance. He leaves behind him two sons and four daughters.

wounded by both Buddhists and Hindus. About 400 Buddhist pilgrims came to Bhesava from Japan, China, Germany, Ceylon, Cutchashtraia, Burma, Sum, and Chittagong in Bengal. The gathering of Hindus from Benares and other places was large. The most important function was the presentation of robes to the temple by Mr. Bhakidatta, director-general of archaeology, on behalf of the Government of India. Three robes were found at Mirpur Khas in Sind in 1910 by the late Mr. Henry Cousens of the archaeological survey department. In the course of an interesting and informative speech Mr. Bhakidatta stated "that the robe in all probability was a robe robe of the Buddha himself and the funeral robes perhaps those of Udagutta, the famous religious preceptor, who was especially instrumental in spreading the doctrine among the people of Sind."

Sir Phillip Chetwode on Dr. Moonje's Public School

Those who have doubts as to whether Government would allow any public schools to be started of which military training is a part of the course may be reassured on reading the following letter which Sir Phillip Chetwode, the late Commander-in-Chief, has written to Dr. B. S. Moonje, who intends to establish such a school:

"I am quite sure that from the very point of view, we shall never get the greatest benefit of young men which is received by the many whom more and more public schools are started in India; and I can only hope that the one in which you are personally interested will be an example that will be followed all over the country. I have great pleasure in recording a donation of Rs. 100, wishing you great success."

Dr. Moonje has already got a donation of Rs. one lakh for his school from the gentleman popularly known as Pratap Seth, and expects to be able to collect more.

Aristocracy and Military Leadership

In his last speech to the Council of State as Commander-in-Chief, Sir Phillip Chetwode said that India had the men who after proper training could become military leaders and command armies but that they did not join the military schools. The men he referred to belonged to the class designated the "natural leaders of the people"—the aristocracy and the ruling families. It is not denied that some of their active possessors underdeveloped military talent. But in every country, including India, great military leaders have been born in humble

families. Napoleon Bonaparte was not a born aristocrat, nor Wellington, nor Clive. Sivaji, the founder of the Scindia and Gokulad families, Hyder Ali and Tipu Sultan had no royal ancestry. In France, from among her 3000 foundlings per annum, many obtain the rank of admiral, general, captain, and other offices.

Muslim Feudalism in Assam

It has been repeatedly pointed out in this Review that there are so-called "untouchables" among Muslims also. In the course of a statement submitted to the Hanaraut Committee by the Muslim Sub-committee of Sylhet in Assam, who form 25 per cent of the total Mohammedan population of that district, they say:

"In spite of theoretical equality under Mohammedanism, we are ever too much inclined to shun with us. The Muslims and other Mohammedans have different practices, even religious belonging to the very different communities are not permitted to belong to the same social 'groups' as the members of our community are considered to be social classes...."

The Sylhet Chronicle observes:

"It seems this community represents the Muslim backbone. It is very important to notice that few in percent of the members of this community do any literary training and selling fish. Some of them have gone to be higher education and have taken up other professions. But it seems separation of knowledge and property has not benefited this community any way. They are still being treated as a separate class on account of their belief. The confirmation should be to the maintenance of some in the high services equally equally here. The members of this community do not appear to be safe in the hands of the new Muslims. We only hope that after this revolution this community will not go unrepresented."

Primary Education in Travancore

Perhaps the Travancore State spends a larger part of its revenue on education than any other State or British Province in India. The Travancore Government makes primary education the first charge on educational funds, and spends 53.3 per cent of the total educational expenditure on it. Over 90 per cent of the expenditure on primary education is borne by the State in Travancore as against 50 per cent in Madras, 61 per cent in Bombay, 53 per cent in Bengal.

Husband and Wife Awarded Nobel Prize for Chemistry

The Nobel Prize for Chemistry has been awarded to Professor Joliot of Paris and his wife Madame Curie Joliot, daughter of Madame Curie. The daughter has taken after the mother—Madame Curie got one Nobel Prize jointly with her

husband, and mother for her own individual researches.

Nobel Prize for Physics

The Nobel Prize for Physics has been awarded to Professor James Chadwick of Cambridge in recognition of his discovery of the neutron.

Reinstating Columbia University Franchise

The Royal Education League has submitted the following just and reasonable memorandum to Government on the proposed revocation of the Columbia University Franchise:

It is a matter for serious concern that while an attempt has been made to widen the franchise generally in so far as the Provincial field is concerned in the new scheme of constitutional reform, in the case of the franchise of the Columbia University a different policy is proposed to be followed, viz. revoking the franchise of the Columbia University constituency for the Royal Legislative Assembly under the new Constitution in favour of the Senate and appointed graduates alone in place of graduates of some years' standing as at present. There can be no objection, in the opinion of the Royal Education League, to the proposal contained in the franchise Amendment on this point, being the effect of "narrowing down the franchise for the University not from those whose educational status is less than ten years' standing."

The existing franchise was legal on the recommendation of the Joint Parliamentary Committee on the Madagascan-Debate. It was naturally to be expected that the time period should have elapsed since then and the experience that has been gained during this time fully justify the public in exacting the removal of reducing the franchise when the national public faith, the authorities would admit it is that graduates of ten years' standing may be allowed to vote instead of seven years only as at present.

The Royal Education League urges that the existing proposal to restrict the franchise of the Columbia University is fallacious and that appointed graduates only who have paid their fees for the two preceding years be elected and the existing power retained on the Tax suggested in this Memorandum.

Andrew Carnegie Centenary

The first birth centenary of Andrew Carnegie, the promoter of world peace movements, was happily celebrated at the University of Calcutta (Assembly Hall) under the auspices of the International Relations Club. The speeches and tributes naturally developed into a veritable symposium on the problems of world peace and the urgent need of organizing peace education. Distinguished Indian and gentlemen, Indians, Europeans and Americans participated in the function which, true to the spirit of Andrew Carnegie, beset an atmosphere of peace and

harmony. The following touching message from Mrs. Louise W. Carnegie was read out by Dr. Kallidas Nag, the Hon'g. Secretary of the Organizing Committee: "It gives me great pleasure to know that Mr. Carnegie's Centenary will be celebrated in India on Nov. 25th this year. My husband was such a believer in world brotherhood that every indication of the growth of that ideal is most gratifying, and I pray that every effort to promote mutual understanding and goodwill may draw the world closer together, until there is no East or West and we are all one in our desire to understand one another's point of view, while living at our highest and best. My warmest good wishes go to the International Relations Club of the Columbia University." Dr. Nag announced that a series of meetings will be held in different parts of India and he thanked the different branches of the Carnegie foundations for their interest in the development of International Relations Clubs in India and for the valuable reports, books and manuscripts presented to the Club by the Carnegie Endowment for International Peace, the Carnegie Corporation of New York, the Carnegie Institution of Washington, the Carnegie United Kingdom Trust as well as of the Scottish Universities, including the Burslem Line Trust of Carnegie's native village.

Mr. Carnegie paid a visit to India and, after his return, gave his impressions in several articles contributed to periodicals. One of them, which appeared in *The Nineteenth Century* and dated August, 1901, he wrote: "I do not believe God ever made any man or any nation good enough to rule another man or another nation."

Dr. W. S. Dugan, Principal of the Scottish Church College and Chairman of the Reception Committee, in his thoughtful address gave a brilliant character-sketch of Carnegie who introduced a new era by making known the laws of the production and distribution of wealth.

The Hon'ble Sir Manmohan Sahi Mahaboopur, the Acting Chief Justice of Bengal, in his Presidential Address, emphasized the importance of Carnegie's work in connection with the development of "Arbitration" as the only civilized method of settling disputes between man and man, and nation and nation.

Dr. C. C. Turner, Chairman, Health Section of the World Federation of Education Associations, observed that institutions like the International Relations Club of the Columbia University could do much to bring about better understanding between people of different races.

Mr. W. C. Woodsworth, Editor of the *Spectator*, in a thought-provoking speech expounded the holiness of the arguments of the mil-

ists who pretend to make ornaments the basis for peace.

Mrs. Kiran Bose, Secretary of the National Council of Women of India, brought her feeling tribute to Carnegie and his loyal wife on behalf of the growing womanhood of India. She was followed by Mrs. Leckie of the International Peace League who vigorously attacked the lethargy of individuals to organize peace education for children for, she rightly observed: "It was for the children of the future and not the hardened middle-aged utilitarians to develop peace as an instrument of human collaboration."

Womanhood of America was also ably represented by Mrs. Martha Finke, professor of Music, Mt. Holyoke College, who struck a note of optimism by pointing out that several influential groups of individuals are patiently and loyally saving the cause of peace against tremendous odds. Mrs. Marion Finck Shellen, a talented pianist, equally emphasized the need of co-operative work in peace education, alluding specially to the lost hours of cinema for that purpose.

Prof. Henry Kassar Sackar and Dr. Ankelaria, in their opening speeches urged the Indian generation to follow the example of Carnegie and very appropriately cited instances to show that Carnegie's spirit is manifest today in India through the generous donations of Indian donors like Praemchand Raychand, Sir T. N. Pali, Sir Rash Behari Ghose and others.

Professing in Electric Supply

Last month a good deal of evidence was given before the Calcutta Electric Supply Corporation Charges Adversary Committee in relation to the price of electricity. One of the witnesses, Mr. J. E. Gilbert, argued that it was now admitted in the Corporation's reply that "Coal was cheap—Rs. 4 a ton. It was also an error that Labour was cheap. But on the management side up went the graph of expenditure. He maintained that much could be done to improve this part of the costs." Mr. Gilbert contended that there was obviously something very high shown or spent on management in the Calcutta supply.

The following figures, taken from his evidence, show how dear electricity is in Calcutta and its neighbourhood:

- Fifty-six millions of Great Britain's population live in areas where electricity can be obtained. . . .
- Thirty millions of this number can obtain electricity at a minimum tariff of 1d. per unit or less. . . .
- Twenty millions at 2d. per unit or less. . . .
- Ten millions at 3d. per unit or less. . . .
- Nearly 800,000,000 are selling electricity at 1d. per unit or less."

—Electrical Review

On the 16th June, 1935, Capt. Gurney asked the Minister of Transport in the House of Parliament if he could state the rates charged for electricity in Manchester, Leeds and Edinburgh, as also in any other ten rural districts.

The following is the answer by Mr. Hore-Bliss, Minister of Transport:

Electricity—Unit rate at receipt 1934 for domestic supply:

Manchester—4d. (half penny).

Leeds—3d. (half penny).

Edinburgh—3d. (half penny).

Rural areas:

North—3d. (three-quarters penny).

S. Half of Leeds—Ed. less 20 per cent.

North—Ed. three quarters penny.

Wilt & Berks—1934, less and quarter penny.

—Electrical Review 35.

In this connection attention may be drawn to an article in the November number of *Science and Culture* dealing with Public Supply of Electricity, in which it has been shown that the electric supply companies in our country are profitable.

Bengal Administration Report for 1933-34

A report of "Report on the Administration of Bengal, 1933-34 (with a summary of political and general events for the calendar year 1934)" was "forwarded" to us "The order of the Government of Bengal" on the 11th of November last. On account of the rather late publication of these official reports, they lose their novel value to a considerable extent. Hence, as there is no chance of fresh news of great importance, these reports are not discussed as they ought to be. What most often to men's minds contribute to the distastefulness of publicity to discuss them is the fact that nobody appears to be responsible for the opinions expressed therein. For, in the introduction to the Report under criticism it is stated:

"The Report is published under the authority and with the approval of the Government of Bengal, but this approval does not necessarily commit in any particular expression of opinion."

Nevertheless, we shall refer to a few items in this Report.

Government's Communal-mindedness

In the Bengal Administration Report for 1933-34, page 220, we read:

"Nationality of citizens—223. Information about caste or nationality of the citizens is not provided in many cases. But the broad division into Hindu, Muslim and Christian may be taken as done, and on this division there were 625 Sikhs (including Muslims), 68 Muslims and 72 Christian publicans."

Are Hindus, Muslims and Christians different "nationalities" or "castes"?

This anxiety to maintain and publish the "nationality" or "caste" of the editors seems to be a new development in the official mind; for, we do not find any such paragraph in the Report for 1931-32.

In these very columns of Jinnah, Professor, Krishna Chakravarti, and other editors in Great Britain?

The paragraph, however, has its value. It shows, according to the official interpretation of and deduction from such statistics, that the majority community in Bengal is very abjectly affected by selfishness, being acquiescent in this respect even by such a small community as the Christians. Of course, the small output of periodical and current literature by a community also shows the low level of its culture and education. But that does not matter. Then it is not selfishness strikes it supremely, it is for being the subjugating community in the province under British domination.

As the official mind has developed such intellectual curiosity as to the comparative productivity of different religious communities, may it be suggested that another field for official statistical inquiry and research would be the percentage of savings contributed by the different communities and the amounts specially spent for them out of public funds.

Fiscal productivity and fiscal hunger are important fields of research.

"Terrorism" in Bengal

Part I of the Bengal Administration Report, 1933-34, gives a "general summary of events for the calendar year 1934." It consists of 45 pages. Out of these 45, 12 are devoted to an account of non-official "terrorism" in Bengal, illustrating the space it fills in the official mind. The opening sentence of this section tells us:

"Although the action taken during the previous year under the powers possessed by the Executive had enabled the authorities to a large extent to prevent outrages and to keep the normal maintenance of routine activity under control, terrorism was still going on in full vigour, chiefly through the circulation of seditious literature as indispensable media either previous or through terrorism, and also, designed ostensibly to promote social and physical culture."

There is an impression prevalent in Bengal that terrorist literature is circulated by informers and agents provocateurs also. Government should inquire whether this impression is entirely baseless or not. For one part, we have already warned students and young men not to accept suspected literature from anybody. Many of them have

been prosecuted for possessing such literature and sentenced to long terms of imprisonment. It does not always come out who gave them such stuff.

The concluding paragraph devoted to terrorism runs thus as follows:

"Though the situation in Bengal has improved, its improvement will not only so long as terrorism remains uncontrolled. Terrorism has not yet been eradicated from Bengal, and never will be, merely by special legislation. But it has been, and will always be, left in check to the firm use of the power vested in special legislation. The only hope of its extermination lies in a complete change of heart on the part of the terrorists and those who sympathise with the terrorists. Belief has already been sown in the improvement in the public attitude towards terrorism. If this attitude can be maintained, then there is every hope that with the help of police action, proper facilities will eventually be brought to an end as they were in 1918. But the terrorist parties are not so equipped as they were in 1918, and there is still substantially every indication that the leaders who are inclined are determined to re-assess the requirements of maintaining the movement day after day." F. and, Bengal Administration Report, 1933-34.

This paragraph contains an emphatic statement that special legislation has not succeeded in eradicating terrorism from Bengal and will never succeed in doing so. But the claim is put forward that it has kept it in check and will always be able to do so. So this statement is a defence of and a plea for special legislation. Such being the case, publicists cannot use this paragraph as an indirect confession of failure on the part of Government to deal with terrorism. For in only admitting to saying that special legislation has done all that it is obtained on its behalf. The paragraph also gives an indication that the policy of infirmity will not be given up.

We do not support either special legislation or the policy of infirmity.

For the total disappearance of terrorism the official mind depends on a complete change of heart on the part of the terrorists and those who sympathise with the terrorists. But the Report does not say or suggest how this change of heart will take place or be brought about. If terrorism be without any cause or causes, the terrorists' future change of heart, if any, may also be possible. But if terrorism has some causes, the terrorists' future change of heart must also be produced by some causes. The non-official public in Bengal believe that the principal cause of terrorism is political, and that the economic condition of Bengal is a predisposing circumstance. If this diagnosis is correct, inevitable change of heart can be brought about by political changes and economic betterment.

Offences Against Women

The latest Bengal Administration Report observes:

"It is deplorable that offences against women coming under sections 346 and 354 of the Indian Penal Code again show an increase. There were 22 cases more compared with the figure of the previous year, or an increase of 75 per cent."

The official mind tries to derive some consolation—we do not—from the fact that

"The increase reported in 1933 as compared with 1931 was 54, or 122 per cent, so that though the position is far from satisfactory the rate of increase has declined."

The increase in 1934 took place in 15 districts, that is, in the greater part of Bengal.

We are told,

"The matter is one which continues to engage the attention of Government, and the question whether the Whipping Act of 1890 should not be amended so as to enable persons convicted of offences against women liable to the punishment of whipping to have their sentences."

"The situation of Government" will give the public satisfaction when it produces adequate results. In the words "now under examination," how many days, weeks, months, or years is the word "now" equivalent to?

The Report gives the figures for the offences coming under sections 346 and 354 of the Indian Penal Code, i.e., kidnapping or abduction of women, and use of criminal force to women with intent to outrage their modesty. It does not give the figures for offences coming under section 376 (rape by a person other than the husband), for which 231 persons were tried.

Punishment for gang rape should include forfeiture of property. Those persons also ought to be tried and punished, if found guilty, who harbour offenders and conceal their victims.

Sometimes the girls and women victimised are never traced. In such cases, the property of the offenders, if proved guilty under any of the sections referred to above, should be confiscated.

All-India Oriental Conference

Mysore, Nov. 22.

In connection with the seventh session of the All-India Oriental Conference which will be held in Mysore, at the end of December, the following persons have been elected as participants of the general sectional meetings to be held under the auspices of the conference:

Vedic studies—Dr. Lakshminarayana Saraga, Lahore.
Indology—Mr. Ashutosha, Benares.
Indology—Dr. Natarajadatta, Hyderabad.
Classical Sanskrit—Dr. S. K. Das, Dacca.
Philosophy—Professor Nityananda, Mysore.

English—Dr. J. L. Vaidya, Benares.
History—Rev. Henry James, Benares.
Jainology—Dr. S. Bhattacharya, Dacca.
Jainology—Prof. Mahadevi Varma, Benares.

Pali—Dr. Abanindranath Dasgupta, Calcutta.
Philology—Dr. V. S. Sukthankar, Poona.
Sanskrit Language—Prof. Mahadevi Varma, Benares.
Sanskrit Language—Dr. Surendra Kumar Chatterjee, Calcutta—Dacca Press.

Indian Population Conference

It has now been decided to hold the first Indian Population Conference on January 27 and 28 in Lucknow, with Sir U. K. Brahmachari as General President under the auspices of the Institute of Population Research, India, which was organised in February last. Dr. Radha Kama Mukherjee, Head of the Department of Economics and Sociology, Lucknow University, is the convener of the Conference.

The Conference will devote itself to a discussion of problems of social biology, hygiene, vital statistics, nutrition, production and population trends in the different provinces, on which the Institute has been issuing papers and research works.

Was the Incredible Happened?

A book in English, entitled "Can the Hindus Rule India?" by James Buchanan, Esq., printed by F. J. Ashcroft, St. Helier, Jersey, and published by F. S. King and Son, Limited, Orchard House, Westminster, London, has been noticed by the Bengal Government as the General that the said book contains matter which promotes or is intended to promote feelings of enmity or hatred between different classes of the Majesty's subjects, and which is calculated and calculated to prejudice or to prejudice the religious feelings of the class of His Majesty's subjects who are Hindus by insulating the religious of the religious beliefs of that class, the publication of which is punishable under sections 153A and 153B of the Indian Penal Code.

Books which give offence to Hindus—for instance, "Mother India" by an American woman—are not usually proscribed. Hence, one is led to suspect that "Can the Hindus Rule India?" perhaps tends to bring the British Government into hatred or contempt, besides being offensive to the Hindus. We say "perhaps," as we have not seen the book.

Birth-Control

Mrs. Margaret Sanger, the American champion of artificial methods of birth-control, has come out to India at the invitation of the Indian Women's Conference. We do not like artificial methods of birth-control,

and therefore do not advocate them. But apart from our dislike and objections, we think artificial methods of birth-control cannot for years and decades benefit those to whom small families would be of advantage. What is called scientific birth-control requires some expenditure to purchase the things essential and some knowledge to use them. Considering the mere destitution of the masses in India, one cannot say that they can spare even a pie to buy these things. As regards knowledge, 20 per thousand of less than 2000 is a fraction of the female population of India, are literate.

The Indians who have resolutions in favour of artificial birth control in women's meetings and who vote for them, generally belong to the class of the aristocracy and the upper middle class and can build up comfortably large families. So it is not poverty which stands in the way of their limiting their children. They do not like to take the trouble to mother many boys and girls. As for the poverty-stricken masses, we have shown that scientific birth control, even if it were quite unobjectionable, cannot be practised by them because of their poverty and ignorance. Besides, those who talk of birth control for them do not know in what small single-room huts dozens of them live. Can birth control methods be adapted with any decency in such hovels?

Birth-control by coitus-itus is necessary. It is difficult, but not impossible.

Material and intellectual progress and cultural advancement make men and women interested in many things besides a mere natural existence. For this reason and because of some biological and psychological factors, intellectual and cultured people, even if they do not possess birth-control, often have small families. Therefore, those who do not want India to be overpopulated would do well to raise the standard of living of the masses and educate them to be intelligent and cultured citizens.

Whatever the case may be in other countries, the practice of artificial birth-control in India by the masses which have the means and knowledge to do so, would result in a debilitating intellectual and cultured class and in their being swamped by an illiterate and governmentless huge mass of humanity. Therefore, in this country it is the duty of the intelligentsia to rear as large families as possible in order that they may become saviours of the people.

The anxiety for over-population which we have indicated above is not imaginary or limited. Many education support it. For example, Dr. J. H. Hume, D.Sc., F.A.S.E., Corresponding

Member of the Anthropologische Gesellschaft of Vienna, who had the charge of the Census of India, 1931, writes:

It has been clearly demonstrated in Europe that a rise in the standard of living is normally accompanied by a fall in the birth-rate, and that some people are doubtful whether in this country, too, even while we move within the reach of Boserup's aphorism, viz. "Depression is an enemy to Generation," a mere suggestion of birth control is not enough as it only enables the population to build up to the subsistence level again. In order that a higher standard of living may give the pace of reproduction it is apparent that not only is an increase in education and culture essential, since it seems definitely established that intellectual activity acts as a check upon fertility, but also the psychological appreciation of a higher gratification of women. Recent studies of the population problem in the Pacific by Rivers, Fildes, Roberts and others have clearly demonstrated the importance of psychological factors in affecting the increase or decrease of the population, and although the environment is generally favourable to increase in India, that is no reason for supposing that psychology is any less important here in its effect on the rate of reproduction. It is also likely that a chemical method, in which a greater value was attached to the needs of the world and less regard paid to the speculative possibilities of the next, would operate in the same direction. But it seems doubtful if a materialistic approach would succeed well in India culture." *Ann. N.Y. Acad. Sci.*, 1932, Vol. 4, Part 1.

The following paragraph is taken from a lecture on "Birth and the State" recently delivered at the University of Manchester by Professor J. Graham Kerr, Regius Professor of Zoology at Glasgow:

"From what amount of stimulus at the result of a civilisation, means of sex. In the end, with a population, sex was played by the stimulus of birth control. Through it was being discovered a family policy, the effect of which was to increase and through the expansion of some of the great cities of the world."

Muslim Wives and Fires at Cross Purposes

All the Muslim women leaders whose speeches we have seen reported in the papers speak as noncommittal anti-familism, whereas those all male Muslim leaders are communalists. What is the explanation? We do not think there is no domestic peace in leading Muslim families.

Of course, we appreciate the division of labour, and cannot say that we cannot at all understand the arrangement.

Virendragan Narasimul at Rajshamunday

On the 23th of November last a fifteen years old of the late Rao Bahadur K. Virendragan Narasimul was married at Rajshamunday in

the presence of a last gathering. So far as showing him honour in this way is concerned, those who accept and appropriate him have done their duty. But they will have to prove their continued loyalty to him by devoting themselves to the service of man as he did.

Parulph Guru has been rightly called the Father of Andhra Renaissance, the Father of Telugu Prose, the "Conscript Father" in the Commonwealth of Modern Telugu Literature, and the Father of Modern Public Life in Andhradesha. He was a sincere theist. "The rest of his life was religion." "The many and far-reaching ramifications of his prolific energy were both puttings" of "an intense theistic passion." He believed that the whole man should move forward, and he exemplified that belief in his life.

His health was never robust. And yet one is astonished at the huge volume and range of his literary efforts—not to speak of their merit. His works, including his autobiography, have been published in twelve volumes. And they are of various kinds—from essays, anecdotes and certain dramas and novels to biographies, scientific discussions of various kinds, philosophical, ethical and religious discourses and geographical maps for women. The rest of the child widow appeared to him next. He got many of them married and settled in life. He founded a Widow Marriage Association, and a Widow's Home which is maintained with the proceeds of the endowment which he has left. He founded a High School and housed it in a building of his own which cost him Rs. 75,000. He gave Rajahmundry a Town Hall, a Public Library, and a Prathama Manir—all built at his own expense. He founded the Hindurani Samaj and left to it by his will property worth some half a lakh. And yet he was only a Telugu pundit in a college, a journalist and an author of Telugu books. Journalism he made a power for good, cleaning the Augean stable of the public life of his time by its means. No wonder that he was subjected to much persecution and his life was sometimes in danger. But being lion-hearted, he could never be deflected from the path of duty.

The people of Andhradesha have honoured him in a way in which Bengalis have not yet honoured Rammohan Roy.

Miss Wanda MacCarthy's Poems

We are glad to be able to publish in this issue some poems by Miss Wanda MacCarthy—in private life Mrs. John Royle. We had the pleasure of publishing some of her literary work

many years ago. So far back as forty years ago, when she was "a slip of a girl," she was mentioned as a "child prodigy vocalist." She is not a mere performer of other people's creations but is also "a creator of new forms of musical expression."

"The new forms of musical expression referred to were based on Indian tunes," for Miss MacCarthy has visited India many years previously, and had discovered a new world of music. . . . Miss MacCarthy went home, as the Daily Telegraph, London, Jan. 3, "the acknowledged expert in Europe of Indian music."

Thus writes Dr. J. H. Cousins in *The Statesman*.

Miss MacCarthy is also a poet, likewise a Dramatist—a writer of "Mystery" plays and "one of the forces in the maintenance of the puppet-drama in England."

Great Britain as Maker of "The Glory that is India" ?

At a garden party given under the auspices of the East India Association by Mr. C. G. Harcourt to meet Sir Malcolm Hailey, Mr. Harcourt said in welcoming his guests:

"On an occasion like this it is well to remember that it was a handful of London merchants who laid the foundation of our presence in India, something like three hundred years ago and gave to India greater prospects and freedom than it had ever enjoyed even in the golden age of Ashoka or Akbar. It was the genius of Great Britain that is the glory that is India."

If the expression "the glory that is India" is meant to be applied to present-day India, it must be due to her great material prosperity—meaning that it exists—and, to a greater extent, to all her children being educated, cultured and religious.

As regards her material and intellectual condition, it was written about two decades ago in the official Report on Constitutional Reform, popularly known as the Montagu-Chelmsford Report, that "the immense masses of the people are poor, ignorant and helpless far beyond the standard of Europe." (Section 132). And last year, on the same subject, the Joint Committee on Indian Constitutional Reform wrote in their Report, Vol. I, Part I, page 2, "the average standard of living is low and can scarcely be compared even with that of the more backward countries of Europe. Literacy is rare outside urban areas, and even in these the number of literate bears but a small proportion to the total population." According to the Census of India, 1901, literate persons number 95 per thousand and 5 and over—more 136 and females 29.

If Britishers wish to learn that the present

glorious condition of India is due to the genius of Lord Thomson writing in his *Description of Great Britain*, they can certainly place them *not* in Lord Thomson writing in his *Description of Ancient India*.)

The civilized intellectuals of the world no doubt sometimes speak of 'the glory that is India,' referring to her past. For example, Lord Curzon, as Viceroy of India, said in his Delhi Durbar address in 1903:

"India has left a deeper mark upon the history, the philosophy, and the religion of mankind, than any other terrestrial soil in the universe."

This India of the past was not "due to the genius of Great Britain."

Max Muller writes in his book on what India has to teach the Western peoples:

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, my most deeply pondered on the greatest problem of life, and has found solutions of some of those which will dominate the centuries even of those who have studied Plato and Kant, I should point to India. If I were to ask myself how what progress we have in Europe may show the collective which is most wanted in order to make our time the most profitable, more universal in fact than any human age, I should point to India."

Here again the ancient Oxford orientalist spoke of ancient India, which was not made by the genius of Great Britain.

This ancient India, introduced by Great Britain, gave the world the decimal system of notation, the foundation of modern mathematics and of much modern science. She created the beginnings of nearly all of the sciences and various some of them to remarkable degrees of development, thus leading the world. Her architecture and sculpture were unsurpassed by those of any other country. She excelled in music and painting also. Her arts and crafts supplied her own requirements and those of many a country far and near. She produced great literature, great art, great philosophical systems, great religions, and great men in every department of life—rulers, statesmen, divines, scholars, poets, generals, colonisers, ship-builders, skilled artisans, and craftsmen of every kind, agriculturalists, industrial engineers and leaders in far-reaching trade and commerce by land and sea. And this she did when nobody had heard of the existence of Great Britain.

British Imperialists say and pretend to believe that they have made India wealthy. But the real truth is that it was because of the abundance of her natural products and manufactured goods that European merchants came here. Merchants go to a country to sell and buy, implying thereby that its inhabitants have purchasing power and also things to sell. Merchants do not go to deserts to buy and sell. As a matter of

"In the grounds looked down upon the Valley of the Nile, when Greece and Italy, those cradles of European civilization, reared only the infants of the wilderness, India was the seat of wealth and grandeur. A happy population had covered the land with the marks of industry and crops of the most varied productions of nature annually reloaded the soil of the husbandman. Skilled artisans converted the rude products of the soil into objects of unexcelled elegance and beauty. Architects and sculptors joined in sumptuous works, the solidity of which has not in more than two thousand years . . . The ancient state of India must have been one of extraordinary magnificence."

Dr. Benjamin Harris in his *esquipped fragments on Mysore* said, "The steel of India is decidedly the best I have met with."

As regards India enjoying more freedom than it ever did before, it is certainly a novel brand of freedom which she enjoys, seeing that her children have no voice whatever in their own destiny, that no small political or civic rights they enjoy are given "freely" which Britain in her "kindness" "graciously grants" them, and that Britain does not admit that any such rights belong to them of right as human beings. They have no real power in any essential matter. The seat of authority is not in India.

On the other hand, in ancient India even absolute monarchs had checks and restraints on their power. And absolute monarchs was by no means the only or the prevailing form of government all over the country in all ages. As we have repeatedly pointed out in this Review, republics existed in India at least as early as the days of the Buddha (6th century B.C.) and as late as the 14th century A.D. They were situated in the extreme region stretching from the Panjab in the west to Bihar in the east and from Nepal in the north to the southern borders of the Central Provinces. Democracies existed in South India also. The republican form of government in ancient India had a duration of at least a thousand years. No other country, ancient or modern, has had republics for so long a period. The spirit of freedom and democracy manifested itself in her Vedic elective kingship, in her caste federations, in Buddhist church government and in village government.

Lord Willingdon on India's Pastage

Lord Willingdon, the Viceroy, visited Lucknow on the 29th November last. In course of his reply to the address presented by the Municipal Board, he said:

"I am very aware that the country returns do not

most to all means the opinions and wishes of many, but they undoubtedly constitute a great advance upon those upon which we might the people of India can show the measure of their maturity and progress."

We shall deny that the coming so-called "reforms" have met in full measure the aspirations and wishes of any. We admit that they constitute a great step backward. But that is not what we want to lay stress upon in this note.

Lord Willingdon and other British Imperialists do not perhaps understand how willing and laudable the attitude of superiority of the political schoolmaster-examiner appeared in Britishers towards Indians in the latter. The former should know that Indians are not political babies. They are entitled to rule themselves and quite capable of doing so, if left alone. Besides if their capacity is to be measured, Englishmen are not in a position to measure a Department because they are interested in prolonging it. In propagating the dominance of themselves and the subjugation of Indians. It is not we Indians alone who think that we are capable. Many competent foreigners, including Englishmen, have said so. It would be shameful otherwise we have to quote their testimony. But we shall do so again in some future issue in some detail.

Health of Mrs. Kamala Nehru

We are reassured to learn from a Berlin telegram of the 29th November last that, after a setback, Mrs. Kamala Nehru's health has been improving again.

Italy and Ethiopia

It would seem, in spite of Italian denials, that there has been recently a turn of the tide in favour of Ethiopia and that Italy has had some reverses.

A Paris telegram, dated the 29th November, says that M. Laval has informed Sir. Corbelli, Italian ambassador, that France would stand by Britain in the event of Italy taking any wantlike measures against Britain, including attack on British warships, because such action would mean war not only against Britain but against the League and France. As it is believed that Mussolini will make few concessions with force, there is some apprehension of a war of world war breaking out.

Japan and China

Perhaps taking advantage of the European situation arising out of the Italo-Abyssinian war, Japan has been trying to establish cordship over China and extending her empire there.

Building Power in Her Past?

Just as in the various Provinces in succession there has been legislation to curb the executive with so-called censorious powers, on bills are being introduced and passed in different provincial legislative councils seemingly to wipe out in respect the debt of the cultivating classes. It would be good, if the ryots could be freed from debts without sacrificing what legally belongs to the lenders and without virtually hitting particular communities and rewarding others.

Swearing of Hindi and Gurmukhi

It is the general rule of every child to be taught through the medium of his or her mother tongue. And it is recognized in the Ministry Education Tenets enshrined under the aegis of the League of Nations. It is hoped, therefore, that the N. W. P. Government will withdraw the order and unreasonably order teaching Gurmukhi and Hindi in primary schools in all but the two lowest classes. Of course, even if the order is so amended, Hindi and Gurmukhi will not be crushed. Even the largest despotic governments of Russia, Austria and Germany could not crush Polish in Poland when under their sway.

Warner's Conference at Allahabad

Lady Mairi Warner, Chairwoman of the Women's Conference, welcomed the delegates.

Mrs. Francis MacPherson, in welcoming Lady Mairi, Singh Pratibha, and the women all over the world were saying themselves being by India women all around her (Hindi) their aims in other countries though the age of progress had come to India also. "If this Conference helped even a little in the future in live not only our own and our country but humanity love the children that board from the Conference had justified its existence."

Lady Mairi Singh, during the course of her presidential address, said that the coming reforms opened out great opportunities for women, she spoke like the wife of a Government servant. For the so-called reforms will not open out great opportunities either to men or to women. It is astonishing how the women consider the untidy women. Is it because they have been hitherto married?

When Lady Mairi Singh said that the coming reforms opened out great opportunities for women, she spoke like the wife of a Government servant. For the so-called reforms will not open out great opportunities either to men or to women. It is astonishing how the women consider the untidy women. Is it because they have been hitherto married?

Kaneshi Motono's Conference

At the Kaneshi Motono's Conference, Mrs. Motono presiding, the following Japanese resolutions were adopted:

This Conference looks with pity upon the increasing number of widows of slain and boys making place in India and also the growth in general India. It expresses the satisfaction and the public to co-operate with our country in eradicating this crime and suffer. It is further of the opinion that a specific law should be legislated by the Government for this purpose.

This Conference makes a special appeal to the Government to facilitate education in the country by introducing law and compulsory education as a part of the scheme of the new constitutional reforms. This Conference notes with extreme regret that the members of the Senate are being visited violently throughout the country, but by public opinion to curtail Indian House, etc. and by the support of more of education of the law going supported to the authorities subjected.

This Conference appeals to the Rulers of India House, and specially to the Mr. Salek of Chaitany in India, to pass a law for their share in the House of the Senate Act. It also appeals to the public to urge Japanese Government to look after the proper relationship of the law and to the Government to make the scheme under the Act enforceable.

This Conference wholeheartedly supports the Hindu Women's Educational Bill. It appeals to the members of the Central Legislature to support the Bill.

This Conference makes earnest appeal to the members of India to join hands with those who are working in the cause of Indian self-reliance.

An Armed Procession

Last month in Lahore there was a procession of 60000 Mahomedans with drums, saffrons and other weapons. What was the object of this procession? Why did the Government allow it, when half a dozen or a dozen Bengali young men with sticks are not allowed to come together in many places in Bengal? Are Bengalis a martial people and the Punjabis not?

Deport in Egypt

There is unrest among Egyptians, who are dissatisfied with British misrule. Has Mussolini any idea of fomenting or exploiting this unrest?

Agra University Convocation

Unemployment among the educated, the post University education plans in life and the law which should be adopted in order to minimise the prevailing distress in the country were some of the subjects which Sahabji Maharaj Anand Saheb touched upon in the course of his address at the eighth annual convocation of the Agra University.

Emphasizing the advantages of education the speaker said:

"Education, mass education, education under protest, is the only gateway for our country's ill and evil. With more of real education, I dare say, we can easily rule the present level of intelligence of the learning, illiterate, crude, in the Indian provinces, the habit of clear and deep thinking and of appreciating true values, and with the capacities of the people from the present darkness to the direction of truth."

He added:

"We are the legacy of our who give his faith to sword personal expedients and the need of world-civility. For, has our University education, is spite of all its faults and fallings, transferred like new clothes from its India during the last fifty years or so, and are not all our groves polluted, wood and isolated leaders, our authors and poets, artists and scholars, philosophers and scientists, of whom the country is so justly proud, one and all the products of our colleges?"

Dismissing unemployment among the educated, he said:

"I would readily admit that there is considerable unemployment in the country in these days, but in the years that I would lay have to point out that Universities are not employment-generators or bread-producing agencies. I am absolutely no justification for maintaining University education."

Government Delimitation Scheme in Bengal Congress?

It is not unusual for Government officials to see that in face of their opponents, the Congress politicians, enter the legislature, as possible.

The present legislation that showed some favour to be passed under delimitation scheme of various local Governments as to Bengal Congress members and Indian members in their fields or (possibly) given even to be seriously engaging the members of the Congress Parliamentary Board.

Pradip Chandra Halder Das, general secretary of the board, has circulated the various provincial Congress committees asking the latter to collect all suitable materials on delimitation proposals and return to the board a comprehensive manuscript thereof to enable the board to sift and examine the materials collected. It is emphasized that while co-operating with the declared policy towards the new constitution the Congress committees cannot make recommendations before the Provincial Congress. It is nevertheless advisable to make most of the division with a view to working at an accurate estimate of official schemes of delimitation.

Congressmen who are members of the Assembly or of some provincial council or other, make resolutions and make speeches on them. These are in effect representations. Their criticisms of Government measures are also directly representations. Therefore, instead of standing on their dignity, Congress Committees should do well to submit representations to the Indian Delimitation Committee and fight the Government scheme in other ways.

Prevention of Further Injury to Indian's Colliery Business

Mr. W. C. Hunter, who is a noted Colliery expert, has contributed to some colliers a paper on the "Ruin of Indian Collieries," which he concludes by suggesting some remedies.

They are:

No one should be allowed to run the Railway collieries for his private gain, but in the interest of the public, it must long be raised from the 12 percent earnings, on freight, should be abolished at once and a reduction in railway freight effected. In view of the difficulties suffered by the Bengal collieries in the past the difference in basic freight from the Bengal and Bihar collieries are from those in the C. P. field should be removed. If preference is to be given mainly the Bengal and Bihar collieries demands it. Necessary protective duty should be imposed not only on foreign coal but also on Indian coal as used at last.

Tariff Board's Bill

The Tariff Board itself suggested that the tariff duties should be reduced on requirements here within the country as far as possible. If this is not insisted upon, the Bengal and Ahmedabad collieries, paying 50 per cent. protection, against 25 per cent. against British collieries would drive at the cost of Bengal and deprive the latter from their main competition in the case of Punjab. These two collieries will sell about 100,000 tons. It covers a year in Bengal every year. The case has come to the clear understanding and a decision about our future course of action.

British Labour Force for Co-operation Assembly for India

LONDON, Dec. 8.
(By Air Mail).

India came into prominence for discussion at the Labour Party Conference in England on Friday afternoon. (The conference had before it a Resolution from Mrs. Fraser, delegate from the London University Labour Party.

Mrs. Fraser's Resolution asked the Conference to render its support for Indian's right in self-determination and self-government. It also condemned the India policy of the National Government and the continued repression in India. Mrs. Fraser in moving her resolution declared that the only way in which self-determination for India could be implemented was in the presence of a Constitutional Assembly, consisting of the representatives of the people of India and elected by adult suffrage. She led a vigorous attack on the Simon Minority Report of the Joint Select Committee. She felt it was inconsistent with the policy laid down by the Labour Party at the Conference held at Hastings.

On behalf of the Executive, Major Aitch, the president, accepted the resolution of Mrs. Fraser. He made a well-balanced and very laudable defence of his Minority Report. He also attempted to suggest to the Indian delegates that the Parliamentary Labour

Party has performed its task in supporting the policy of the Party in the best ability, a suggestion which was received with derisive cheers. The resolution was carried unanimously.

It and when the Labour Party comes into power, will it set up in this resolution?

The Mohammeds and Ethiopians

In the course of a letter addressed by the Secretary of the League Against Imperialism to Mr. Baldwin, the British premier, on the subject of the military operations in the S.W. Frontier, the former says:

The policy of the Mohamed tribes is that they, unlike Ethiopia, are unable to appeal to the League of Nations. For, nevertheless, the British Government are signatories of the Covenant of the League of Nations at the same time as being signatories of the Kellogg Pact. Under the terms of the Kellogg Pact the British Government pledged itself to desist from war as an instrument of national policy in favour of submitting all disputes to international arbitration.

The Ethiopians never mean that hostilities against the Mohammeds should be suspended and the dispute between the British Government and the tribes referred to arbitration.

We are pleased to find that trying in the wilderness is not a special failing of Indian politicians.

Why Forward Indian Army Leaders Are Not Forwarding

Sir Philip Chetwode, Commander-in-Chief, concluded his last speech in the Council of State on the 22nd of September last in the following words:

I have not time yet these young men in India. They are slow. They are fit to lead your men, but they are not coming forward and I can only hope that what I have said today may be taken note of throughout India and that you will get them.

What have the Government done to get them? Every possible inducement is offered to young Britons to come forward to serve in India in the civil and military services, and they come as British subjects. Minorities cannot, as a rule, make leaders. Unless there is self-rule in India and unless those Indians who adopt a military career feel that they are serving, not Britain, but their own country, how can we expect to get the best out of them, and how can we get the best type of military students?

